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# STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

**Date: MONDAY, 22 SEPTEMBER 2014 at 6.30 pm**

**London Sivan Kovil  
Clarendon Rise  
Lewisham  
London SE13 5EE**

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## **MEMBERS**

**Members are summoned to attend this meeting**

**Barry Quirk  
Chief Executive  
Lewisham Town Hall  
Catford  
London SE6 4RU  
Date: September 13 2014**



INVESTOR IN PEOPLE

## ORDER OF BUSINESS – PART 1 AGENDA

Item No		Page No.s
1.	Welcome and Introduction Election of Chair and Vice Chair of SACRE	
2.	Apologies for Absence & Membership Issues To introduce new members, note apologies for absence and discuss membership issues.	
3.	Minutes of the last meeting and matters arising not on the full agenda To confirm as a correct record the minutes of the last meeting held on 25 June 2014 at St Mary's CE School	1 - 5
4.	Confirmation of Order of Business for the meeting To confirm the order of business and notification of any urgent business. Please also notify the Chair of any items to be raised in information exchange.	
5.	SACRE Constitution To discuss, amend and agree a new constitution for Lewisham SACRE	6 - 10
6.	SACRE Development Feedback from training for SACRE members and identification of future needs.	
7.	OFSTED updated inspection guidance July 2014 Implications for RE, Collective Worship and Spiritual, Moral, Social and Cultural development of pupils	11 - 38
8.	Radicalisation of Young People in Lewisham	
9.	DfE Teacher Standards 2013: an RE exemplification To familiarise members with the materials produced by the National Association of teachers of RE and the RE Council.	39 - 42
10.	Meeting Calendar SACRE & Agreed Syllabus Conference To consider dates of: a) the next Lewisham SACRE meeting (all meetings to take place from 6.30pm to 8.30pm) b) An Agreed Syllabus Conference (postponed from last year)	
11.	Any other business and information exchange The Empathy Project GCSE Results this summer – NATRE headlines document	43 - 47



**Lewisham**



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The public are welcome to attend our committee meetings, however occasionally committees may have to consider some business in private. Copies of reports can be made available in additional formats on request.

# Agenda Item 3

## LONDON BOROUGH OF LEWISHAM

Minutes of the STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION (**SACRE**) which was open to the press and public and was held at the St Mary's CE Primary School, Lewisham on **WEDNESDAY 25 JUNE at 6.30PM**

### Present

Group A: Mohammed Barrie, Gurbakhsh Garcha, Gerald Rose, Joan Goldberg,  
David Hutchens, Kishan Manocha, Rt Rev Monsignor Nicholas Rotherham,  
BalaVallipuram

Group B: Rev John Ackland, Shaun Burns, John Goodey

Group C: Fay Allen, Nobhule Thebe, Lorna Trodd

Group D: Cllr David Britton, Dinah Griffiths CHAIR, Cllr Jacqueline Paschoud,  
Beverley Stanislaus

### Also Present:

SACRE Adviser Denise Chaplin

Clerk Lineth Allen

## 1. WELCOME

The Chair welcomed the new members to the meeting and asked everyone to introduce themselves and to say which faith group or interest group they represented.

Tour of the School -Members had been promised a tour of the building but before this was undertaken John Goodey (the Executive Headteacher) gave a brief account of the recent history of the school and its current situation. The school had had 16 headteachers in the last 20 years; 90% of the pupils do not have English as their first language; there are high levels of SEN, high pupil mobility; there had also been a breakdown in relationships at the school. The governing body sought a partnership with another school because of recruitment difficulties. The school was now partnered with St John Baptist. Since January a lot of work had been done on vision and values – this had been apparent in the displays around the school. An Ofsted inspection in April had validated the school's own judgment of its progress. As part of the healing process a mosaic had been made by members of the school community. SACRE members were invited to attend the blessing of the mosaic on 14 July.

## 2. APOLOGIES FOR ABSENCE AND MEMBERSHIP ISSUES

### Apologies for absence

- Received from Sarwoar Ahmed, Angie Arnell, Gail Exon and Nick Hughes.

### Membership Issues

- It was reported that Gerry Cohen now had a job in Camden so a new representative was needed from the NAS/UWT. Denise Chaplin would chase this up.
- Denise Chaplin reported that she was still waiting to hear from the 'free churches' about two more Free Church representatives.
- It was noted that Beverley Stanislaus was replacing Sue Tipler in Group D.
- It was noted that there was still a vacancy for a secondary governor. It was reported that the vacancy had been advertised in the termly Governors' Information Pack issued by Lewisham but there had been no expressions of interest. David Britton would approach the governors of Trinity School to see if anyone would be willing to take on this role.

### **3. MINUTES / NOTES OF LAST MEETING (30 April 2014)**

The following amendment was noted: (page 6,4<sup>th</sup> paragraph from the end to read

**DG** suggested the meeting with Alan Docksey.....

With the above amendment the minutes of the last meeting held on 30 April 2013 was **AGREED** as an accurate record.

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

**Annual Report** – Members were pleased to hear that the SACRE Annual Report was now on the Council's website. The membership of SACRE had been included but Denise Chaplin assured members that no personal contact details had been shown. Denise would be working on a plan for the next report during the summer holidays with a plan to have a draft in time for the late Autumn SACRE meeting.

**Clerking Arrangements** – Dinah Griffiths reported that she would be meeting with the local MP (Heidi Alexander) and would raise this issue with her.

**SACRE request for census data** – A paper giving details from the census giving ethnicity of the people in the borough and their declared religion had been circulated with the agenda.

**Standards in Lewisham Schools 2013** - Beverley Stanislaus reported that the LA was looking into the matter of incorrect data about RE examination results. It was felt that SCARE needed to be sure of its information before contacting schools about their exam results.

It was **AGREED** that the matter of incorrect data should be an item considered where relevant for the next few agendas.

**APPG**–John Goodey reported on the meeting of the All Party Parliamentary Group (APPG) meeting. It had been a good meeting and especially interesting had been children's opinion of RE. John had spoken at the meeting about RE at St John's – and he now shared with members details of what was being done there. St John's has built links with the local Muslim school, a special school (Greenvale) and with a hospice (St Christopher's). The aim was to help build children's emotional strength and self belief and the programme also encouraged children to disagree without rancour. A member of the group confirmed the positive value of the hospice connections – a relative had experienced links with children while in the hospice and had found this very positive.

## **5. CONFIRMATION OF ORDER OF BUSINESS FOR THE MEETING**

No changes were made to the order of the business.

## **6. MULTI-FAITH CENTRE UPDATE**

Denise Chaplin reported that a DEP requesting money for the movement of some of the artefacts had been submitted. This was to move items particularly from schools. Fay Allen sought and received confirmation that this included the items held at Athelney School. With regard to the building of the new centre; it was reported that an architect had now been appointed.

## **7. NASACRE AGM**

GurbakhshGarcha, Denise Chaplin and Dinah Griffiths who had attended reported on the conference. One of the main discussionsinvolved a presentation about SACREs working as a 'hub'.

Dinah Griffiths spoke about some of the advantages – the saving on travelling; it allowed, for example, Chairs of the different SACREs in an area to work together on topics or for the sharing of training. Dinah planned to contact the member who had spoken about the Hampshire 'hub' to learn more.

Denise Chaplin spoke about the Redbridge SACRE initiative where 6<sup>th</sup> Form pupils go to primary schools to talk about their personal experience of their faith. For the older pupils this is part of volunteering.

They had also learned about Bromley SACRE where every year there is a competition for children from all sorts of schools. The competition had been about what pupils know about the Muslim religion and the final event had been held at the Bromley based Muslim boarding school.

A paperfrom the NASACRE AGM giving 20 Ideas for SACRE had been circulated.

## **8. SACRE CONSTITUTION**

A draft document had been circulated prior to the meeting. Members were asked for their comments. A number of suggestions were made about the order of the items. After discussion it was **AGREED** that the following members – Denise Chaplin, Shaun Burns and Kishan Manocha would engage in email correspondence about the agreed changes.

## **9. RAMADAN ADVICE TO SCHOOLS**

A paper giving schools advice about issues around children fasting during Ramadan had been circulated. Members felt this was a very useful document but that it needed to be sent to schools without delay in order for it to reach them in time. Denise Chaplin would send this out in the next mailing to schools.

## **10. ANY OTHER BUSINESS AND INFORMATION EXCHANGE**

**Resource Material** - Cllr Britton reported that he had at home a library of resource material for use in collective worship which he wished to donate to SACRE. He was thanked for this but asked to hold on to them for the time being until the distribution of R.E. resources to the Renewal project had been completed.

**Radicalisation** – David Britton raised the issue of radicalisation of young people.

**AGREED** that this would be an agenda item for the next meeting.

**Afro-Caribbean Pentecostal Church** – Fay Allen said she would be contacting them about a representative for SACRE.

BalaVallipuram gave notice of the London Sivan Kovil 4<sup>th</sup> Annual Festival 2014. This will take place at the Temple situated at 4a Clarendon Rise Lewisham SE13 5ES, beginning on Friday 28<sup>th</sup> August and ending on Monday 15<sup>th</sup> September. It includes a number of events to which SACRE members are invited. Please note that there are many events taking place over this period and SACRE members are welcome to attend any of them. However the Temple is closed on the following dates and times:

28<sup>th</sup> August at 9.30 p.m.

29<sup>th</sup> September at 9.30 p.m.

30<sup>th</sup> August at 9.3-0 p.m.

16<sup>th</sup> September at 9.30 p.m.

17<sup>th</sup> September at 9.30 p.m.

18<sup>th</sup> September at 9.30 p.m.

19<sup>th</sup> September at 9.30 p.m.

**Of particular interest to SACRE members are:**

**29<sup>th</sup> August 2014: The Flag Hoisting Ceremony at 11.00a.m.**

**14<sup>th</sup> September 2014: the Chariot Festival.** This starts early in the morning but the main event begins at 10.00 a.m. when the Chariot sets off from the Temple to progress around Lewisham. The procession finishes at 12 noon when the Chariot arrives back at the Temple premises and this is followed by prayers and temple decorating before the arrival of the Deities.

The Chair of SACRE commented that she has attended the Chariot Festival on several occasions and it is a stunning experience as the chariots wind their way through the centre of Lewisham. Members of the Tamil community come from all over the U.K to attend. Other SACRE members agreed. **N.B it is impossible to park around Lewisham Centre and the vicinity of the Temple on the Chariot day as surrounding roads are closed off or already completely full of cars. Dinah will check the availability of public transport on that day and e-mail SACRE members about it.**

**Jewish Experience Exhibition** – Gerald Rose gave members details of this event which would be taking place in July; members could contact him for more information if they planned to attend.

**11. DATES of future meetings**

Next Meeting: It was **AGREED** that the next meeting would be held on Monday 22 September 2014 at 6.30pm. A venue would be confirmed at a later date.

Training for SACRE members – This would take place on 16 September 2014. Further information will be sent to SACRE members

Signed..... (Chair)

Date.....

# Agenda Item 5

## 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 Children and Young People's 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 Lewisham 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.

### Role and functions

(i) To advise the Local Authority (Lewisham Council) on the religious education to be given in its schools in accordance with an Agreed Syllabus. In particular, the SACRE can offer advice on methods of teachings, the choice of materials and the provision of training for teachers.

(ii) To advise the Local Authority on matters pertaining to school worship in its schools.

*With regard to (i) and (ii), the Local Authority may refer matters to the SACRE, which the latter must then consider and advise on. The SACRE may also take the initiative and make recommendations to the Local Authority on these matters.*

(iii) To receive, determine and review applications from Head Teachers as to whether the requirement for collective worship that is wholly or mainly of a Christian character may not apply. This application to vary the legal requirement for collective may be for the whole school or for groups of pupils.

(iv) 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.

(v) To produce an annual report on its work which will, inter alia:

- a) describe the work that SACRE has undertaken
- b) specify matters in respect of which the SACRE has given advice to the Local Authority;
- c) broadly describe the nature of the advice given and the response given by the LA;
- d) where any such matters were not referred to the SACRE by the Local Authority, provide the SACRE's reasons for offering advice on the matter.

Copies of the report will be made available to schools and the public on the SACRE and/or other appropriate website.

At the discretion of the Local Authority, the SACRE may:

- (a) monitor the provision of Religious Education in order to inform its advice and reporting;
- (b) monitor the provision of collective worship in order to inform its advice and reporting;

(c) be involved in Complaints Procedures.

### **Officers**

The SACRE will have an elected Chair and an elected Vice Chair.

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.

### **Membership**

A list of those members deemed appropriate for the Lewisham SACRE under the legal framework is in the Appendix.

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 under the rules dictated by their sponsorship group, Governing Body of that class of Members or for any reason stated therein.

### **Terms of Office of Members**

Termination of SACRE membership by reason of non-attendance:

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.

### **Vacancies**

The Clerk, working on behalf of the LA and the Officers will approach sponsoring bodies for new delegates as soon as a vacancy arises.

### **Deputies / Substitute members**

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.

### **Procedure for electing Chair and Vice Chair**

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.

### **Co-options**

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

### **Quorum**

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

**Meetings**

**Frequency of meetings**

There will be a minimum of 5 SACRE meetings per year. These will be normally 2 in the Autumn and Summer terms and one in the Spring term

An Extraordinary meeting may be called or convened to deal with urgent matters of national or local importance.

**Notice of meetings**

The dates of the main meetings will be decided at the first meeting in the education (academic) year and circulated by the clerk to all members

**Sub-Committees**

Occasional sub committees or working parties will be convened for specific pieces of work. These will report back to the full SACRE meeting for the duration of their work.

**Agendas**

Matters or items for the Agenda of any meeting shall be sent to the Clerk at least 21 days in advance of the meeting. The Agenda shall be distributed to reach members at least 7 working days in advance of the next listed meeting.

**Voting**

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.

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

**Minutes**

Minutes will be taken by the clerk and cleared by the Officers . The draft minutes of meetings shall be circulated to members within one month of the meeting taking place where possible or at the latest with the next set of meeting papers

**Availability of papers to the public**

Papers for each meeting will be made available on the Lewisham Council website

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

Dated: .....

## APPENDIX - MEMBERSHIP

### **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)

## **OFSTED UPDATED INSPECTION GUIDANCE JULY 2014**

### **IMPLICATIONS FOR RE, COLLECTIVE WORSHIP AND SMSC**

Schools are advised to acquaint themselves with the new guidance for Schools with and Schools without a religious character

<http://ofsted.gov.uk/resources/school-inspection-handbook>

Please refer particularly to paragraphs 14-18; 131- 134 and 150-152

Please also note that Spiritual, moral, social and cultural development (smc) has been brought from the subsidiary guidance into the handbook and that collective worship will be an important part of the evidence base for this area. All areas also contribute to judgements on leadership and management.

### **DFE TEACHER STANDARDS 2013: AN RE EXEMPLIFICATION**

The Professional Development Committee of the RE Council, and the National Association of Teachers of RE (NATRE) have jointly published an RE exemplification of the 2013 DfE Teacher standards. a support tool to help teachers interpret the DfE standards.

The exemplification illustrates particular RE applications of the general standards, and refers to further helpful sources of information, e.g. the REC's Code of Conduct and Practice for Teachers of RE, and the RE Quality Mark criteria. Though not a statement of a statutory requirement, it is something teachers can use to support their development.

# Summary of the changes to the new Ofsted School Inspection Handbook

Ofsted has condensed its handbook and subsidiary guidance into a single, slimmer document.

There are now just three guidance documents: The framework for school inspection ([www.ofsted.gov.uk/resources/framework-for-school-inspection](http://www.ofsted.gov.uk/resources/framework-for-school-inspection)), the School inspection handbook ([www.ofsted.gov.uk/resources/school-inspection-handbook](http://www.ofsted.gov.uk/resources/school-inspection-handbook)) and Inspecting safeguarding in maintained schools and academies ([www.ofsted.gov.uk/resources/inspecting-safeguarding-maintained-schools-and-academies-briefing-for-section-5-inspections](http://www.ofsted.gov.uk/resources/inspecting-safeguarding-maintained-schools-and-academies-briefing-for-section-5-inspections)).

ASCL Inspections Specialist Suzanne O'Farrell highlights the key changes within the document as below.

## Key changes

- 1 Safeguarding guidance is set out in a separate document.
- 2 A graded judgement for sixth form provision.
- 3 Individual lesson observations no longer receive a grade for teaching.
- 4 Greater focus on a school's curriculum to ensure that it is appropriately broad and balanced to help prepare young people for life in modern Britain.
- 5 Spiritual, moral, social and cultural development is broken down into component parts.
- 6 Greater detail of provision of RE in schools both with and without a religious character.
- 7 Schools previously judged as 'good' no longer receive an interim assessment letter in the third year after their last section 5 inspection to inform them that they will not be inspected in the forthcoming year.
- 8 The criteria for unannounced inspections have been broadened.
- 9 Ofsted may schedule concurrent inspections of schools with collaborative arrangements.
- 10 For new academies, predecessor school data may be used to determine whether the school has improved, consolidated or declined but no reference made to previously identified 'areas for improvement'.
- 11 Confidential draft reports may only be shared with relevant personnel as determined by the school.

## Leadership and management

Considers how well school leaders:

- 12 use accurate assessment to ensure pupils achieve the expected standard and to improve teaching and learning
- 13 create a culture of high expectations promoting scholastic excellence
- 14 demonstrate high expectations for social behaviour, respect and courtesy among pupils and staff
- 15 report to parents about a pupil's performance and areas for improvement
- 16 ensure a broad and balanced curriculum actively promotes fundamental British values
- 17 use pupil groupings to ensure the most able are stretched and the least able are well supported
- 18 enable pupils from Years 8 to 13 to have access to relevant and effective careers guidance
- 19 develop middle leaders and senior leaders and plan for succession
- 20 ensure effective support and professional development for NQTs and teachers in the early stages of their careers
- 21 ensure the requirements of the 16-19 study programme are fully met
- 22 make sure that governance – needs to ensure the rigour of assessment processes, the promotion of tolerance, the tackling of key concerns and the development of their own skills

## Behaviour and safety

Where the judgements differ, the lower of the two will determine the overall judgment.

- 23 Looks at reasons for pupils taken off the roll and 'unofficial exclusion'.

- 24 Assesses pupils' understanding of a wider range of risks associated with social issues.
- 25 Focuses on schools' effective strategies to promote high standards of behaviour.

### Teaching and learning

- 26 Individual lessons are not graded but where there is sufficient evidence, achievement, behaviour and safety and, leadership and management may be graded.
- 27 Quality of teaching judgement is made considering the strengths and weaknesses of teaching observed across a broad range of lessons.
- 28 Schools do not need to provide records of graded lessons but will be able to discuss how they evaluate the quality of teaching.
- 29 Feedback to teachers or groups of teachers on strengths and weaknesses of what has been observed.
- 30 School leaders and teachers decide for themselves how best to teach.
- 31 Increased focus on the teaching of mathematics ensuring pupils acquire knowledge appropriate to their age and starting points.
- 32 Focus on ensuring teaching assistants are knowledgeable about pupils they support and have sufficient subject knowledge to be effective in their role.
- 33 Increased emphasis on whether teachers command the respect of their classes and set out clear expectations for pupil behaviour.
- 34 Book scrutiny assesses whether marking, assessment and testing are carried out in line with school's policy and whether they are used effectively to improve pupils' learning.

### Achievement

This section has been substantially rewritten to reflect the changes to assessment in the new National Curriculum. Pupils supported by Pupil Premium funding are now referred to as 'disadvantaged' pupils.

- 35 Recognition that schools are still working on their preferred assessment options.

- 36 Evaluation of how well pupils are doing against relevant age-related expectations as set out by school and national curriculum.

- 37 Evaluation of the school's use of formative and summative assessment and how this improves teaching and raises achievement of all groups.

- 38 Closer scrutiny of pupils' work to consider their progress across the curriculum.

- 39 Assessment of progress in literacy and maths from evidence across a range of subjects.

- 40 In-school gaps between disadvantaged and non-disadvantaged pupils are considered in the context of national gaps.

- 41 Recognition that where the attainment of disadvantaged pupils is high, any in-school gaps need not be closing rapidly and that in-school gaps may well exist.

### Judging the sixth form

- 42 An overall numerical grade is given; a grade that is higher or lower than a school's overall effectiveness grade is clearly explained.

- 43 Consideration is given as to how well students' personal, social and employability skills are developed through 'non-qualification' activity.

- 44 Focus on the achievement of different groups and the extent to which gaps are closing.

- 45 Focus on well-managed, appropriate and relevant study programmes with high-quality impartial careers guidance for all pupils.

- 46 Focus on provision of high quality teaching in English and maths for those students who have not yet achieved a 'C' grade.

- 47 Focus on the support given to students to choose the most appropriate course.

- 48 The sixth form grade may not determine but can influence the overall school effectiveness grade.

## Ofsted Framework relevant paragraphs

### Inspection of religious education and collective worship

#### *Schools with a religious character*

1. If a school (including an academy) is designated as having a denominational religious character, then denominational religious education, school ethos and the content of collective worship are inspected under section 48 of the Education Act 2005 (see chart below). The inspectors who conduct **section 48 inspections** are appointed by the school's governing body, or the foundation governors in a foundation school, having consulted with persons prescribed in regulations (normally the appropriate religious authority). The inspectors are normally drawn from the relevant faith group's section 48 inspection service, although not all faiths have their own inspectors organised in this way. Section 48 inspections should be approximately every five years.
2. In schools with a religious character, section 5 inspectors may comment on educational issues such as the contribution of assemblies to pupils' personal and spiritual, moral, social and cultural development, or the quality of teaching in any subjects, including religious education (RE). In the case of schools without a religious character or voluntary aided or voluntary controlled/foundation schools, academies that were previously voluntary controlled/foundation schools and free schools that are designated as having a religious character, where RE is being provided in line with the locally agreed syllabus, RE is inspected under section 5 of the Education Act 2005 and the RE syllabus.



<b>Voluntary aided (VA) schools, academies whose predecessor was a VA school, free schools, and entirely new academies</b>	<b>Voluntary controlled (VC)/ foundation schools and academies whose predecessor was a VC/foundation school</b>
Section 5 inspectors do not inspect the content of denominational RE, but may visit the lessons and assemblies to evaluate teaching, spiritual, moral, social, cultural development, etc. They may also inspect any RE that is provided in line with the locally agreed syllabus following a request from parents.	Section 5 inspectors look at RE as part of the curriculum unless RE is provided in line with the designation following a request from parents.
Section 48 inspectors inspect the denominational content of RE, collective worship and the school's denominational ethos.	Section 48 inspectors inspect collective worship and the school's denominational ethos. Where the RE is provided in line with the designation, this will also be inspected by the section 48 inspectors.
Governors are responsible for deciding the content of the RE syllabus in line with the trust deed or designation. They may appoint all teachers on the basis of religious beliefs.	RE should follow the locally agreed syllabus unless parents request a denominational one. Governors may appoint up to 20% of teachers to teach the denominational curriculum.

3. The relationship between section 5 and section 48 inspections is governed by a protocol between Ofsted and signatory faith group inspectorates.
4. The Ofsted lead inspector should check the section 48 arrangements and:
  - if a section 48 inspection is occurring at the same time, the section 5 report should simply mention that a section 48 inspection also took place under the 'information about the school' section; evidence from the section 48 inspection should not be used in a section 5 report
  - if a section 48 inspection has been carried out since the previous section 5 inspection, inspectors should inform themselves of any key issues raised but should not use its evidence in their own inspection
  - if no section 48 inspection by a suitable person has taken place, the lead inspector should check the arrangements; if governors have not arranged for a section 48 inspection, then inspectors should conclude that they have failed to meet a key expectation.

### *Schools without a religious character*

5. Schools, including academies, that are not defined as having a religious character must conform to the legal requirements for non-faith schools:
  - RE in maintained schools (except voluntary aided, those with specific trust requirements and voluntary controlled/foundation schools whose parents request denominational RE) should be based on the locally agreed syllabus established by the local Standing Advisory Council for Religious Education (SACRE). RE should reflect the religious traditions in Britain, which are, in the main, Christian, while taking account of the teaching and practices of the other principal religions represented in Britain. It also means that a school or academy without a religious designation must not provide an RE syllabus (or any other) to pupils by means of any catechism or formulary that is distinctive of any particular religious denomination.
  - Academies may, but are not required to, follow the locally agreed RE syllabus. Alternatively, they can devise their own syllabus, but it must be in line with the legislation that underpins the locally agreed syllabus as mentioned above. Non-faith academies must provide collective worship that is wholly or mainly of a broadly Christian character. Inspectors should note any requirements of their funding agreements.
  - A school can reflect the religious backgrounds represented in its community in its collective worship and RE, as long as the majority of provision is broadly Christian. Alternatively, the family backgrounds of some or all pupils may lead the headteacher and governing body to conclude that broadly Christian collective worship is not appropriate. The headteacher can apply to the local SACRE to have the broadly Christian requirement disapplied and replaced by collective worship distinctive of another faith. The headteacher should consult the governing body before doing so. Academies should apply to the Secretary of State via the Educational Funding Agency (EFA).

### **Defining spiritual, moral, social and cultural development**

6. The spiritual development of pupils is shown by their:
  - ability to be reflective about their own beliefs, religious or otherwise, that inform their perspective on life and their interest in and respect for different people's faiths, feelings and values
  - sense of enjoyment and fascination in learning about themselves, others and the world around them

- use of imagination and creativity in their learning
  - willingness to reflect on their experiences.
7. The moral development of pupils is shown by their:
- ability to recognise the difference between right and wrong, readily apply this understanding in their own lives and, in so doing, respect the civil and criminal law of England
  - understanding of the consequences of their behaviour and actions
  - interest in investigating and offering reasoned views about moral and ethical issues, and being able to understand and appreciate the viewpoints of others on these issues.
8. The social development of pupils is shown by their:
- use of a range of social skills in different contexts, including working and socialising with pupils from different religious, ethnic and socio-economic backgrounds
  - willingness to participate in a variety of communities and social settings, including by volunteering, cooperating well with others and being able to resolve conflicts effectively
  - acceptance and engagement with the fundamental British values of democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs; the pupils develop and demonstrate skills and attitudes that will allow them to participate fully in and contribute positively to life in modern Britain.
9. The cultural development of pupils is shown by their:
- understanding and appreciation of the wide range of cultural influences that have shaped their own heritage and that of others
  - understanding and appreciation of the range of different cultures within school and further afield as an essential element of their preparation for life in modern Britain
  - knowledge of Britain's democratic parliamentary system and its central role in shaping our history and values, and in continuing to develop Britain
  - willingness to participate in and respond positively to artistic, sporting and cultural opportunities
  - interest in exploring, improving understanding of and showing respect for different faiths and cultural diversity, and the extent to which they understand, accept, respect and celebrate diversity, as shown by their

tolerance and attitudes towards different religious, ethnic and socio-economic groups in the local, national and global communities.

10. Inspectors see a range of curricula across schools. Schools may develop their own curriculum to respond to the particular needs of their pupils and ensure that they all achieve their potential. Inspectors should verify that good teaching within a broad and balanced curriculum, accompanied by effective spiritual, moral, social and cultural development, is helping to prepare children and young people for life in modern Britain.
11. The statutory requirement from 1 September 2014 is for maintained schools to teach the relevant national curriculum<sup>1</sup> programmes of study by the end of the key stage. (Academies and free schools do not have to teach the national curriculum.) Schools can teach the elements in the programmes of study in any order, even where they are written for separate year groups.
12. Inspectors should consider how well leadership and management ensure that the curriculum:
  - is broad and balanced, complies with legislation and provides a wide range of subjects, preparing pupils for the opportunities, responsibilities and experiences of later life in modern Britain; inspectors should not expect to see a particular range of subjects but should be alert to any unexplained narrowness in the breadth of curriculum being offered by the school
  - actively promotes the fundamental British values of democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs
  - focuses on the necessary priorities for ensuring that all pupils make excellent progress in reading, writing and mathematics
  - promotes high levels of achievement and good behaviour
  - links to the school's system of assessment and that together they set out what pupils are expected to know, understand and do, and when
  - information about what is taught in the curriculum each year is shared with parents and carers, including by meeting the statutory requirement to make curriculum information available on the school's website

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<sup>1</sup> The national curriculum is disapplied in 2014/15 in English, mathematics and science for Years 2, 6, 10 and 11; in 2015/16 in English, mathematics and science in Year 11, and in science in Year 10; and in 2016/17 in science in Year 11.

- promotes tolerance of and respect for people of all faiths (or those of no faith), cultures and lifestyles through the effective spiritual, moral, social and cultural development of pupils, including through the extent to which schools engage their pupils in extra-curricular activity and volunteering within their local community
- is effectively planned and taught
- does not compromise pupils' achievement, success or progression by inappropriate early or multiple entry to public examinations, for example in mathematics
- includes a balanced approach to the pupils' RE that is broadly Christian but, where required, takes account of the teaching and practices of the other principal religions represented in Britain (see paragraphs 14–18)
- includes a rounded programme of assemblies that help to promote pupils' spiritual, moral, social and cultural development, providing clear guidance on what is right and what is wrong
- is based at Key Stage 4 on a balance between academic and vocational courses that is appropriate for the pupils
- fully meets the requirements of the 16–19 study programmes and takes account of course completion rates and the needs of learners.

Self-review audit tool for schools

# **Providing for pupils' spiritual, moral, social and cultural development**

**Including provision for cultural literacy and social cohesion**



## Providing for pupils' spiritual, moral, social and cultural development (smc)

The 1988 Education Reform Act began as follows:

*'The curriculum for a maintained school (must be) a balanced and broadly based curriculum which —  
(a) promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society; and  
(b) prepares such pupils for the opportunities, responsibilities and experiences of adult life.'*

The Ofsted Framework 2014 reinforces the importance of the promotion of smc. Inspectors are required to report on the quality of education provided in the school and must, in particular, cover:

- the achievement of pupils at the school
- the quality of teaching in the school
- the behaviour and safety of pupils at the school
- the quality of leadership in, and management of, the school.

1. When reporting, inspectors must also consider:

- the spiritual, moral, social and cultural development of pupils at the school
- the extent to which the education provided by the school meets the needs of the range of pupils at the school, and in particular the needs of disabled pupils<sup>1</sup> and those who have special educational needs.

The spiritual, moral, social and cultural elements of pupils' development are inter-related with much overlap between them, not least in respect of spirituality and its links to pupils' attitudes, morals, behaviour in society, and cultural understanding. However, it is useful to track their delivery separately across the school's provision in order to ensure clarity of understanding and consistency of delivery. This booklet supports schools as they review their existing provision and plan for future developments.

The starting point is how well the school provides an environment in which pupils' spiritual, moral, social and cultural development can flourish. The climate and values of a school may be evident from the moment one enters it: whether it is welcoming, keen to help the visitor, and proud of the achievement of those who work and learn there.

Integral to good practice is the promotion of a drive for learning and respect for reflective responses.

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<sup>1</sup> For the purposes of the Equality Act 2010.

Other pointers include:

- the values projected by staff, governors and pupils;
- the relationships it encourages between pupils and staff and between pupils;
- the way staff address each other and pupils;
- the way pupils address and care for each other;
- the way disputes and dissent are dealt with;
- the quality of the physical environment;
- the range of opportunities provided by the school outside the formal curriculum;
- the relationships developed by the school with the wider community; and
- the tone and content of material published by the school.

In addition, some activities will be consciously planned to contribute to pupils' SMSC development; for example, activities such as assemblies, acts of collective worship, extra-curricular programmes and lessons in PSHE, citizenship, careers education and guidance, SRE and drug education. There will also be important contributions from National Curriculum subjects.

Page 22 On July 1<sup>st</sup> Ofsted released new guidance for September 2014 including this:

Achieving a broad and balanced curriculum

Inspectors see a range of curricula across maintained schools and academies (including free schools). It is right that schools develop their own curriculum to respond to the particular needs of their pupils and ensure they receive a broad and balanced education.

A school's curriculum must comply with the legislation to give pupils the opportunity to study a wide range of subjects. In addition, provision for pupils' spiritual, moral, social and cultural (SMSC) development should promote tolerance of and respect for people of other faiths, cultures and lifestyles. Good teaching in a broad and balanced curriculum, underpinned by an effective approach to the SMSC development of children and young people, will help to prepare them for life in modern Britain.

Therefore, from 1 September 2014, inspectors will pay even greater attention to the curriculum and comment in more detail on its effectiveness in the leadership and management section of the inspection report.

Provision for smsc links closely to the duty on schools previously to promote community cohesion. *'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'* from Guidance on the duty to promote cohesion. 2007. DCSF publication, ISBN No: 978-1-84775-014-3



All of the elements catered for in this document contribute to pupils' understanding of and engagement with their local community and the development of a positive attitude to living and participating in a pluralist society.

Inspectors and other evaluators will draw on all these sources and more, when reaching judgements about the quality of pupils' SMSC development and what the school does to promote it. The toolkit supports a whole-school approach to self review and evidence gathering.

## **A. Spiritual Development**

Spiritual development is the development of the non-material element of a human being which animates and sustains us and, depending on our point of view, either ends or continues in some form when we die. It is about the development of a sense of identity, self-worth, personal insight, meaning and purpose. It is about the development of a pupil's 'spirit'. Some people may call it the development of a pupil's 'soul'; others as the development of 'personality' or 'character'.

### **Please note:**

Spirituality does not equate with religiosity.

Understanding their own beliefs and values and those of others enables pupils to develop a positive attitude to diversity and the ability to support each other despite the differences they recognise. For example it encourages them to refrain from bullying on the grounds of difference.

Spiritual development contributes to the development of being 'at peace' with oneself – a good basis for learning. A child who has a broad and balanced education catering for the mind, body and spirit, is likely to find their educational experience more enjoyable. Pupils who are encouraged to take spiritual development seriously are likely to develop a reflective approach to organising their lives including their study.

Pupils with religious beliefs are likely to contribute to their own community including by dialoguing with other pupils about the beliefs and values of their faith.

Spiritual development contributes to serving the needs and promotes the cohesiveness of the school's community, for example by promoting good relationships between learners from different backgrounds.

Please log in these boxes where your evidence can be found e.g. governor's minutes, policy, School Council, staff meetings etc

Question	Secure	Developing	Requiring Improvement
Do pupils explore values and beliefs, including religious beliefs, and the way in which they impact on peoples' lives?			
Do we promote an appreciation of the intangible - for example, beauty, truth, love, goodness, order, as well as for mystery, paradox and ambiguity?			
Do we help pupils to develop an ability to think in terms of the 'whole' - for example, concepts such as harmony, interdependence, scale, perspective?			
Do we encourage pupils to develop a set of values, principles and beliefs, which may or may not be religious, which inform their perspective on life and their patterns of behaviour?			
Where pupils already have religious beliefs, do we respect, support and develop these beliefs in ways which are personal and relevant to them?			
Are pupils able to express their values and beliefs openly and honestly, demonstrating respect for the values and beliefs of others?			
Do we encourage pupils to explore and develop what animates them and others?			
Do we encourage pupils to reflect and learn from reflection?			
Are pupils developing an increasing ability to reflect, and learn from this reflection?			
Do we give pupils the opportunity to understand human feelings and emotions, the way these impact on people and how an understanding of them can be helpful?			

Question	Secure	Developing	Requiring Improvement
Does the school have a climate or ethos within which all pupils can grow and flourish, respect others and be respected?			
Are pupils encouraged to respect themselves and others?			
Does the school accommodate difference and respect the integrity of individuals?			
Do we promote teaching styles which: a) value pupils' questions and give them space for their own thoughts, ideas and concerns? b) enable pupils to make connections between aspects of their learning? c) encourage pupils to relate their learning to a wider frame of reference – e.g. asking 'why', 'how' and 'where' as well as 'what'?			
Are pupils developing a sense of empathy with others, demonstrating concern and compassion?			
Are pupils encouraged to show courage and persistence in defence of their aims, values, principles and beliefs?			
Are pupils developing an understanding of feelings and emotions and their likely impact?			
Do we encourage respect for insight as well as knowledge and reason;			

Question	Secure	Developing	Requiring Improvement
Do we encourage pupils to challenge all that would constrain the human spirit, for example, poverty of aspiration, lack of self-confidence and belief, moral neutrality or indifference, force, fanaticism, aggression, greed, injustice, narrowness of vision, self-interest, sexism, racism and other forms of discrimination?			
Are we meeting the statutory requirements for RE and does the RE curriculum provide strong support for this area?			

**What do we do well??**

**What do we need to do better?**

**Evidence & comments:**

## B. Moral Development

Moral development is about the building of a framework of moral values for pupils which regulate their personal behaviour. It is also about the development of pupils' understanding of society's shared and agreed values. It is about understanding that there are contentious issues where there is disagreement and it is also about understanding that society's values change. Moral development is about gaining an understanding of the range of views and the reasons for the range. It is also about developing an opinion about the different views.

### ***Please note:***

Provision for pupils' moral development encourages the development of the ability to live in respectful disagreement with others, including developing safe practices towards others. The development of emotional intelligence promotes understanding of why people act as they do.

Provision that leads to the development of a personal moral code allows pupils to engage in ethical discussion and reflection. It encourages respect for the contribution of all in the school's community including adults.

Good behaviour is likely to be an outcome of effective moral development.

Pupils will learn to recognise that there is a choice element in contributing to their community and good moral development should foster that and the ability to make positive choices.

Provision for community cohesion includes developing consideration of the needs of others and how to behave morally and ethically with and towards them.

Promoting good relationships between learners from different backgrounds contributes to moral development

Promoting common identity and values contributes to the development of a moral society. The appreciation and valuing of diversity, the awareness of human rights, and the skills for participating in society all contribute to pupils' moral development

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*Please log in these boxes where your evidence can be found e.g. governor's minutes, policy, School Council, staff meetings etc*

<b>Question</b>	<b>Secure</b>	<b>Developing</b>	<b>Requiring Improvement</b>
Is there a clear moral code in school which forms a basis for behaviour and which is promoted consistently through all aspects of the school and understood by pupils and their families?			
Do we promote racial, religious and other forms of equality?			

Question	Secure	Developing	Requiring Improvement
Do we give pupils opportunities across the curriculum to explore and develop moral concepts and values – e.g. personal rights and responsibilities, truth, justice, equality of opportunity, right and wrong?			
Do we have an open and safe learning environment in which pupils can express their views and practise moral decision-making?			
Do we reward expressions of moral insights and good behaviour?			
Do we discuss and deal with breaches of agreed moral codes where they arise - for example, in the press, on television and the internet as well as in school?			
Are pupils developing an ability to distinguish right from wrong, based on knowledge of the moral codes of their own and other cultures?			
Do we foster a climate where pupils have the confidence to act consistently in accordance with their own principles?			
Are pupils developing the ability to think through the consequences of their actions and those of others?			
Are pupils encouraged to develop and express views on ethical issues?			
Are pupils developing the ability to make responsible and reasoned judgements on moral dilemmas?			
Are pupils encouraged to be committed to personal values in areas which are considered right by some and wrong by others?			

Question	Secure	Developing	Requiring Improvement
Do we foster a considerate style of life?			
Are pupils developing a respect for others' needs, interests and feelings, as well as their own?			
Do we encourage pupils to explore their own and others' views, and to understand the need to review and re-assess their values, codes and principles in the light of experience?			

**What do we do well??**

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**What do we need to do better?**

**Evidence & comments:**

## C. Social Development

Social development is about helping young people to work effectively with each other and to participate successfully in the community as a whole. It is about the development of the skills and personal qualities necessary for living and working together. It is about functioning effectively in a multi-racial, multicultural society. It involves growth in knowledge and understanding of society in all its aspects. This includes understanding people as well as understanding society's institutions, structures and characteristics, economic and political principles and organisations, roles and responsibilities and life as a citizen, parent or worker in a community. It also involves the development of the interpersonal skills necessary for successful relationships.

Pupils experience community at different levels. These start with the families or other units in which they live, work and play and go on to embrace local, national and global societies which are accessible to them through their own mobility, or through the media and ICT. Schools have a vital role to play in developing pupils' contacts with society at these different levels. This is very well recognised in different guidance to schools. For example, in the non-statutory guidelines for PSHE published with the latest version of the National Curriculum, one of the three elements is headed 'Developing good relationships and respecting the differences between people'. It goes on to say that pupils should be taught a range of things linked to different levels of society including the family, work and friendship groups, and society as a whole.

### **Please note:**

Pupils need to understand how communities function in order to make meaningful and positive contributions.

Pupils should learn to understand that belonging includes both rights and responsibilities. Eventually pupils can consider and evaluate the impact of their contribution to their community and that of others both positively and negatively.

Learners need to understand that economic well being is linked to how society functions.

Social development of pupils contributes directly to the school's promotion of social cohesion. To do this effectively schools need to have good knowledge of the communities they serve and to be preparing pupils for active and positive participation in the community locally, nationally and globally.

*Please log in these boxes where your evidence can be found e.g. governor's minutes, policy, School Council, staff meetings etc*

Question	Secure	Developing	Requiring Improvement
Do we identifying and promote key values and principles on which school and community life is based?			
Do we foster a sense of community, with common, inclusive values which ensure that everyone, irrespective of ethnic origin, nationality, gender, ability, sexual orientation and religion can flourish?			



Question	Secure	Developing	Requiring Improvement
Do we encourage pupils to work co-operatively?			
Do we help pupils to recognise and respect social differences and similarities?			
Do we provide positive collaborative experiences – e.g. through assemblies, team activities, residential experiences, school productions?			
Do we help pupils develop personal qualities which are valued in a civilized society, e.g. thoughtfulness, honesty, respect for difference, moral principles, independence, interdependence and self-respect?			
Do we support pupils to challenge, when necessary and in appropriate ways, the values of a group or wider community?			
Do we help pupils resolve tensions between their own aspirations and those of the group or wider society?			
Are we helping pupils to develop a conceptual and linguistic framework within which to understand and debate social issues?			
Do we provide opportunities for hearing and responding to pupils' opinion and for them to engage in the democratic process by participating in community life, e.g. via school council, contributing to school policies and appointing staff?			
Can pupils: <ul style="list-style-type: none"> <li>- adjust to a range of social contexts by appropriate and sensitive behaviour?</li> <li>- relate well to other people's social skills and personal qualities?</li> <li>- work successfully, as a member of a group or team?</li> </ul>			

Question	Secure	Developing	Requiring Improvement
Do pupils: <ul style="list-style-type: none"> <li>- exercise responsibility?</li> <li>- understand how societies function and are organised in structures such as the family, the school and local and wider communities?</li> <li>- participate in activities relevant to the community?</li> <li>- understand the notion of interdependence in an increasingly complex society?</li> </ul>			
Do we support pupils with advice offered by those in authority or with counselling roles?			
Are pupils encouraged to appreciate the rights and responsibilities of individuals within the wider social setting?			
For both pupils and their families, do we address ways in which to resolve conflicts and counter forces which militate against inclusion and unity?			
Do we support pupils to challenge, when necessary and in appropriate ways, the values of a group or wider community?			
Do we encourage pupils to reflect on their own contribution to society and to the world of work?			
Do pupils show respect for people, living things, property and the environment?			
Are pupils encouraged to share views and opinions with others, and work towards consensus?			

**What do we do well??**

**What do we need to do better?**

**Evidence & comments:**

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## Cultural Development

Cultural development is about pupils understanding their own culture, other cultures in their town, region and in the country as a whole. It is about understanding cultures represented in Europe and elsewhere in the world. It is about understanding and feeling comfortable in a variety of cultures and being able to operate in the emerging world culture of shared experiences provided by television, travel and the Internet. It is about understanding that cultures are always changing and helping pupils understand and cope with change. Promoting pupils' cultural development is intimately linked with schools' attempts to value cultural diversity and prevent racism.

### What is culturally literate person?

#### Someone who is able to:

- Define their personal identity/identities and understand how these have developed and contributed to their uniqueness
- Understand other people's cultures (e.g. rooted in nationality, race, faith, class, gender etc)
- Read different social contexts and is able to articulate perceptions in order to participate/interact effectively
- Understand the interplay between different cultures within the wider culture
- Participate in other people's cultures and cultural events with confidence and sensitivity
- Challenge stereotyping

Please note

An understanding of one's own and other cultures enables everyone to function positively in a pluralist society. And the development of knowledge and understanding of one's own culture and that of others in order that all can be valued and respected is significant.

*Please log in these boxes where your evidence can be found e.g. governor's minutes, policy, School Council, staff meetings etc*

Question	Secure	Developing	Requiring Improvement
Does the school provide opportunities for pupils to explore their own cultural assumptions and values?			
Do we present authentic accounts of the attitudes, values and traditions of diverse cultures, addressing racism and promoting race equality?			
Are we extending pupils' knowledge and use of cultural imagery and language across the curriculum?			

Question	Secure	Developing	Requiring Improvement
Do we recognise and nurture every pupil's particular gifts and talents?			
Are we providing opportunities for pupils to participate in literature, drama, music, art, crafts and other cultural events from a range of different heritages and encouraging pupils to reflect on their significance?			
Do we have partnerships with outside agencies and individuals that extend pupils' cultural and multicultural awareness - for example, theatre, museum, concert and gallery visits, resident artists, foreign exchanges?			
Do we reinforce the cultural values of the school's community, displays, posters, exhibitions, etc?			
Do pupils understand the influences which have shaped their own cultural heritage and that of others in their community?			
Are pupils developing an ability to appreciate cultural diversity?			
Are pupils open to new ideas and willing to modify their cultural values in the light of experience?			
Does the school accord dignity and respect to everyone's values and beliefs, thereby challenging racism and valuing race equality?			
Are pupils encouraged to use language and understand images/icons, for example, in music, art, literature, religious education which have significance and meaning in a culture?			

Question	Secure	Developing	Requiring Improvement
Are pupils willing to participate in, and respond to, artistic and cultural enterprises?			
Do we encourage a regard for the heights of human achievement in all cultures and societies; and an appreciation of the diversity and interdependence of cultures?			

**What do we do well??**

**What do we need to do better?**

**Evidence & comments:**

## Overall effectiveness: the quality of education provided in the school

When reporting on the quality of education, inspectors must evaluate evidence for each of the four key judgements and judge the extent to which the school meets the needs of the range of pupils on the school's roll. They must take into account the destination of pupils when they leave school and consider how well they have been prepared for their next steps.

Inspectors must also consider the impact of teaching on pupils' learning and the effectiveness of leadership in improving the quality of education or in maintaining already high standards. In addition, inspectors must evaluate the provision for spiritual, moral, social and cultural development (see paragraph 105).

In judging the school's overall effectiveness, inspectors consider whether:

the standard of education is 'good' (grade 2), or exceeds this standard sufficiently to be judged as 'outstanding' (grade 1)

the school 'requires improvement' as it is not a 'good' school because one or more of the four key judgements 'requires improvement' (grade 3), and/or there are weaknesses in the overall provision for pupils' spiritual, moral, social and cultural development

the school is 'inadequate' (grade 4) and, if so, whether it has serious weaknesses, or requires special measures.

- A school with serious weaknesses is 'inadequate' (grade 4) in one or more of the key areas, and/or there are important weaknesses in the overall provision for pupils' spiritual, moral, social and cultural development. However, leaders, managers and governors are judged to be capable of securing improvement (this means that leadership and management are judged at grade 3 or above). Such a school requires significant improvement because it is performing significantly less well than it might in all the circumstances be expected to perform.<sup>2</sup>
  - A school requires special measures because it is failing to give its pupils an acceptable standard of education: it is 'inadequate' in one or more of the key areas, and the leaders, managers or governors are not demonstrating the capacity to secure the necessary improvement.

2. Evidence of pupils' spiritual, moral, social and cultural development can be found, for example, where pupils:

- are reflective about beliefs, values and more profound aspects of human experience, enabling them to develop curiosity in their learning, and as thoughtful, responsible individuals

- develop and apply an understanding of right and wrong in their school life and life outside school
- take part in a range of activities requiring social skills, including volunteering
- develop awareness of and respect for diversity in relation to, for example, gender, race, religion and belief, culture, sexual orientation and disability
- gain a well-informed understanding of the options and challenges facing them as they move through the school and on to the next stage of their education and training
- develop an appreciation of theatre, music, art and literature
- develop the skills and attitudes to enable them to participate fully and positively in democratic modern Britain
- respond positively to a range of artistic, sporting and other cultural opportunities
- understand and appreciate the range of different cultures within school and further afield as an essential element of their preparation for life.



**DFE Teacher standards 2013: An RE exemplification**

This RE exemplification is designed as a support tool to help individuals interpret the DfE standards in relation to RE. It is in no sense statutory but is intended as guidance for self audit or professional development. It has been produced jointly by NATRE and the REC.

**Section 1**

	Teacher standards	RE exemplification
Set high expectations which inspire, motivate and challenge pupils	<ul style="list-style-type: none"> <li>establish a safe and stimulating environment for pupils, rooted in mutual respect</li> <li>set goals that stretch and challenge pupils of all backgrounds, abilities and dispositions</li> <li>demonstrate consistently the positive attitudes, values and behaviour which are expected of pupils.</li> </ul>	<ul style="list-style-type: none"> <li>ensure that adults and pupils are aware that it is their role to explore and evaluate beliefs and the impact they may have on those who hold them. but not to pass judgement on the validity of an individual's beliefs (unless views expressed are offensive or disrespectful to others)</li> <li>ensure RE classrooms provide both safe and challenging spaces, in which pupils' religions and beliefs are respected, whilst at the same time offering opportunity for rigorous critical enquiry</li> <li>demonstrate awareness that pupils may often have the ability to achieve above the level they achieve in other subjects if they are allowed to express their insight and understanding in a variety of ways (e.g. creatively and orally as well as in writing).</li> <li>give pupils opportunities to explore complex concepts and questions.</li> <li>be aware of own assumptions and beliefs, including that no one is 'neutral' or entirely objective when it comes to such matters.</li> <li>demonstrate appropriate openness about own beliefs and opinions, exercising professional judgement (informed by principles in the <a href="#">RE Council Code of Conduct for Teachers of RE</a>) as to when this is appropriate and when it is not</li> </ul>
Promote good progress and outcomes by pupils	<ul style="list-style-type: none"> <li>be accountable for pupils' attainment, progress and outcomes</li> <li>be aware of pupils' capabilities and their prior knowledge, and plan teaching to build on these</li> <li>guide pupils to reflect on the progress they have made and their emerging needs</li> <li>demonstrate knowledge and understanding of how pupils learn and how this impacts on teaching</li> <li>encourage pupils to take a responsible and conscientious attitude to their own work and study.</li> </ul>	<ul style="list-style-type: none"> <li>demonstrate understanding of school tracking systems, using data to plan individualised support for pupils and aiming for them to make good or outstanding progress within each stage.</li> <li>plan work that takes account of pupils' prior knowledge (e.g. their home religious/belief background) so that all make good progress, whatever their individual starting point, and understand next steps for improvement</li> <li>develop pupils as active learners using AfL techniques so they take ownership of their own progress.</li> <li>ensure pupils understand the relevance of RE in the wider community, the world of work and their personal development.</li> </ul> <p>See also <a href="#">RE Quality Mark</a> Section A 'Learners and Learning'</p>

<b>Demonstrate good subject and curriculum knowledge</b>	<ul style="list-style-type: none"> <li>• have a secure knowledge of the relevant subject(s) and curriculum areas, foster and maintain pupils' interest in the subject, and address misunderstandings</li> <li>• demonstrate a critical understanding of developments in the subject and curriculum areas, and promote the value of scholarship</li> <li>• demonstrate an understanding of and take responsibility for promoting high standards of literacy, articulacy and the correct use of standard English, whatever the teacher's specialist subject</li> </ul>	<ul style="list-style-type: none"> <li>• have a clear sense of the purpose of RE and how this relates to pedagogical approaches</li> <li>• develop a plan for own professional development which takes account of own starting point in relation to subject knowledge and the steps by which expertise is broadened and deepened</li> <li>• demonstrate awareness of changes and new developments in RE by accessing authoritative online resources such as RE:ONLINE, the NATRE/RE Today websites and the REC PD Portal</li> <li>• demonstrate awareness of recent research (e.g. by reading British Journal of Religious Education, Journal of Beliefs and Values, RE Today and/or attending conferences linking research and classroom practice)</li> <li>• where appropriate develop links with a local HEI or ITE institute (e.g. to engage in RE action research projects)</li> <li>• share with pupils correct versions of RE specific vocabulary, including that there is sometimes more than one spelling of key vocabulary.</li> </ul> <p><b>See also REQM Section B: Teachers and Teaching</b></p>
<b>Plan and teach well-structured lessons</b>	<ul style="list-style-type: none"> <li>• impart knowledge and develop understanding through effective use of lesson time</li> <li>• promote a love of learning and children's intellectual curiosity</li> <li>• set homework and plan other out-of-class activities to consolidate and extend the knowledge and understanding pupils have acquired</li> <li>• reflect systematically on the effectiveness of lessons and approaches to teaching</li> <li>• contribute to the design and provision of an engaging curriculum within the relevant subject area(s).</li> </ul>	<ul style="list-style-type: none"> <li>• recognise that employing a range of teaching approaches is more likely to engage students than a single approach.</li> <li>• plan work that allows pupils to challenge and reflect on ideas using thinking skills and enquiry strategies and challenging questioning (all examples of the wide range of strategies that are particularly valuable in RE)</li> <li>• ensure that the structure of lessons is not over complicated and is structured to maximise pupil progress</li> <li>• teach RE that engages and pupils consider of relevance to the world they live in and make use of local, national and international events, including those raising ethical and philosophical issues, to help pupils understand the relevance of their learning</li> <li>• set homework tasks that link work in RE to the real world e.g. by using surveys and interviews</li> <li>• show awareness of role Learning Outside the Classroom can play in pupils' learning in RE e.g. by organising visits to places of religious or spiritual significance and by ensuring the curriculum includes encounters (whether electronic or face to face) with visitors from different religions and worldviews</li> <li>• make good use of assessment for learning to establish how effective learning has been, and be prepared to adapt planning in response</li> <li>• use pupil surveys as a source of evidence for assessing the impact of lessons, alongside other evidence of pupil achievement</li> <li>• co-operate with colleagues in developing resources and planning, drawing on the best ideas in the school</li> <li>• demonstrate awareness of examples of good practice locally and nationally and apply them in regular curriculum reviews. Ensure that appropriate opportunities for links with other subjects are taken up (e.g. Spirited Arts project linking RE with work in art or music, WW1 poetry being studied in English linked with learning about concepts of 'a just war' in RE)</li> <li>• when creating a curriculum or pupil resources regularly check that they are up to date, accurate and reflect diversity, including. reference to information offered by religion and worldview communities.</li> </ul> <p><b>See also REQM Section B: Teachers and Teaching</b></p>

<p style="writing-mode: vertical-rl; transform: rotate(180deg);"><b>Adapt teaching to respond to the strengths and needs of all pupils</b></p>	<ul style="list-style-type: none"> <li>• know when and how to differentiate appropriately, using approaches which enable pupils to be taught effectively</li> <li>• demonstrate an awareness of the physical, social and intellectual development of children, and know how to adapt teaching to support pupils' education at different stages of development</li> <li>• have a clear understanding of the needs of all pupils, including those with special educational needs; those of high ability; those with English as an additional language; those with disabilities; and be able to use and evaluate distinctive teaching approaches to engage and support them.</li> </ul>	<ul style="list-style-type: none"> <li>• use questioning and other teaching and learning strategies appropriately to understand what pupils already know and to move on the learning of all individuals in class</li> <li>• demonstrate awareness of how good RE links to the spiritual, moral, social and cultural development of the pupil and to other aspects of the school curriculum.</li> <li>• be sensitive when asking a pupil to talk about their own religious practice. Be aware which pupils feel comfortable to share aspects of their own belief and practice. Ensure the class is aware that this is one example and that other people from this religion or worldview may believe something different or practise differently.</li> <li>• present opportunities for pupils to engage their interest in religious, ethical or philosophical issues by signposting extra curricular opportunities such as philosophy clubs, Youth SACREs, pupil RE Conferences</li> </ul> <p><b>See also REQM Section B: Teachers and Teaching and Section C: Curriculum</b></p>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);"><b>Make accurate and productive use of assessment</b></p>	<ul style="list-style-type: none"> <li>• know and understand how to assess the relevant subject and curriculum areas, including statutory assessment requirements</li> <li>• make use of formative and summative assessment to secure pupils' progress</li> <li>• use relevant data to monitor progress, set targets, and plan subsequent lessons</li> <li>• give pupils regular feedback, both orally and through accurate marking, and encourage pupils to respond to the feedback.</li> </ul>	<ul style="list-style-type: none"> <li>• Demonstrate awareness of any changes in best practice in assessment</li> <li>• use supportive materials such as exemplification of standards materials</li> <li>• recognise that some elements in RE are not assessable, such as the personal character development of pupils or their religious beliefs</li> <li>• develop pupils as active learners so assessment is a developmental part of their ongoing progress, for example, peer marking, self marking, competitions linked to RE success criteria, time given for reflection and target-setting.</li> <li>• have a clear understanding of the difference between assessment for learning and assessment for accountability, and demonstrate the use of these in planning and teaching</li> <li>• recognise that progress in RE is not likely to be linear, so ensure that the curriculum offers opportunities to re-visit and deepen understanding of core concepts; assessment should show a deepening of understanding</li> </ul> <p><b>See also REQM Section A: Learners and Learning</b></p>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);"><b>Manage behaviour effectively to ensure a good and safe learning environment</b></p>	<ul style="list-style-type: none"> <li>• have clear rules and routines for behaviour in classrooms, and take responsibility for promoting good and courteous behaviour both in classrooms and around the school, in accordance with the school's behaviour policy</li> <li>• have high expectations of behaviour, and establish a framework for discipline with a range of strategies, using praise, sanctions and rewards consistently and fairly</li> <li>• manage classes effectively, using approaches which are appropriate to pupils' needs in order to involve and motivate them</li> <li>• maintain good relationships with pupils, exercise appropriate authority, and act decisively when necessary.</li> </ul>	<ul style="list-style-type: none"> <li>• follow the principles of the REC's Code of Practice: <ol style="list-style-type: none"> <li>1. Respect persons</li> <li>2. Value reason-giving</li> <li>3. Practise reciprocity</li> <li>4. Accept contestability and value self-awareness</li> <li>5. Be open</li> <li>6. Promote fair and accurate representation</li> <li>7. Model-life-long learning</li> <li>8. Promote balance</li> </ol> </li> <li>• identify the Golden Rule (treat others as you would want to be treated) as a core moral precept across religions and beliefs, as well as in the classroom</li> <li>• connect and compare values of the classroom with values and virtues of religions and worldviews, to explore the wisdom learnt from centuries of human experience</li> <li>• create displays that stimulate pupils' interest in religions and worldviews and that support their learning</li> </ul> <p><b>See also REQM Section B: Teachers and Teaching</b></p>

- make a positive contribution to the wider life and ethos of the school
- develop effective professional relationships with colleagues, knowing how and when to draw on advice and specialist support
- deploy support staff effectively
- take responsibility for improving teaching through appropriate professional development, responding to advice and feedback from colleagues
- communicate effectively with parents with regard to pupils' achievements and well-being.
- 

- be proactive in ensuring RE provides a focus for or leads on some whole school learning such as a diversity day.
- offer professional development in school, for example, circle time, running effective discussions, coping with controversy in the classroom, addressing painful subjects in the classroom.
- work effectively with support staff and colleagues without RE expertise to enable them to make effective contributions to pupils' progress
- engage in professional development including professional association membership, participation in teacher networks (electronic and/or face to face), in SACRE and Agreed Syllabus Conference opportunities where relevant, and through links with local communities of religion and belief
- take opportunities to support parents to understand the aims and purpose of RE and what their child will be learning.

**Beyond the school**

- support local schools by hosting networks, bringing teachers together, linking primary, secondary and special schools to share excellent practice

**See also REQM Section B:Teachers and Teaching, Section D: Subject Leadership and Section E:Continuing Professional Development**

21 August 2014 – FINAL

## MEDIA RELEASE

### Urgent action needed to curb GCSE Religious Studies decline

The key outcomes of the 2014 GCSE results in England and Wales for Religious Education are as follows:

- 387,915 RS GCSE entries (combined short and full course) were recorded; a decrease of 8% from 2013 (420,151 entries)
- Full course entries increased by 7% from 251,063 in 2013 to 269,494 in 2014
- Short course entries fell dramatically by 30% from 169,088 in 2013 to 118,421 in 2014

When RS GCSE entries in England over the past three years are compared to those in Wales (where the EBacc and the average point score at GCSE have not been adopted as school performance measures), the following patterns emerge:

#### England

- Take up of the GCSE RS short course has fallen from 211,269 in 2012 to 99,601 in 2014 (-53%)
- GCSE RS full course entries in England have increased from 216,182 in 2012 to 258,067 in 2014 (19%)

#### Wales

- Short course GCSE RS entries have remained stable over the past three years (19,182 in 2012 compared with 18,820 in 2014)
- RS GCSE full course entries have increased from 10,409 in 2012 to 11,427 in 2014 (10%)

Overall this means that compared with 2012 nearly 70,000 fewer 16 year olds in England will complete key stage 4 this year having not gaining a qualification in Religious Studies (a drop of 15%).

This echoes research by the National Association of Teachers of RE (published in November 2013) that found that a third of community schools and over a third of academies without a religious character are still failing to meet their legal or contractual agreements to provide religious education for this key age group.

#### GCSE RS entries – England and Wales (2009-2014)

	Short Course England	Full Course England	Combined entries England	Short Course Wales	Full Course Wales	Combined Entries Wales	Combined Entries England and Wales
2009	261399	164647	426046	20769	5656	26425	452471
2010	254698	170767	425465	19683	6100	25783	451248
2011	233998	199752	433750	18318	9727	28045	461795
2012	211269	216373	427642	19182	10409	29591	457233
2013	150621	239409	390030	18467	11654	30121	420151
2014	99601	258067	357668	18820	11427	30247	387915

Data Sources: <http://ofqual.gov.uk/standards/statistics/provisional-summer-gcse-igcse-entries/>  
<http://www.jcq.org.uk/examination-results/gcses>

### **Comment from Ed Pawson, Chair, National Association of Teachers of RE (NATRE)**

"While it's encouraging to see a continued increase in the number of students taking the full course GCSE in RS, the overall decline in the number of entries is a major concern.

The Government has continually hidden behind the statutory nature of RE, claiming that it provides sufficient protection for the subject, but it's clearly not working.

You only have to look at the stark contrast between England and Wales, where overall entries continue to rise, to see the damaging impact of Government policy over the past few years. Now is the time to reinstate checks to ensure schools are meeting their legal or contractual obligations to teach RE."

### **Comment from John Keast, Chair, Religious Education Council of England and Wales (REC):**

"I'd like to congratulate those schools that have increased the number of students entering for the GCSE full course, despite the negative pressure of the EBacc and average point score performance measurement systems.

These figures support our research which has found RE to be a popular and academically rigorous subject among young people.

More alarming though is the overall decline in students receiving a solid grounding in RE due to the dramatic fall in short course entries in recent years. The danger is that, as our society becomes increasingly multicultural and religious division continues to dominate the news agenda, we create a section of society that lacks the understanding of diverse faiths and beliefs that is essential to growing up in twenty-first century Britain."

-ends-

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### **National Association of Teachers of RE**

NATRE is the subject teacher association for RE professionals in primary and secondary schools and higher education, providing a representative voice at national level and publications and courses to promote professional development. NATRE's Executive consists of a majority of serving teachers from primary and secondary schools who are elected for a three-year term of service.

### **Religious Education Council of England and Wales**

Established in 1973, the Religious Education Council of England and Wales (REC) brings together over 60 national organisations. These comprise academic and professional associations specialising in religions and religious education, as well as individual religions and belief organisations inclusive of the range of faith communities found nationally, including the British Humanist Association.

ReThinkRE Campaign website: [www.rethinkre.org](http://www.rethinkre.org)

Provisional GCSE results statistics 2014 - cumulative

	Entry	A*	A	B	C	D	E	F	G
AQAA	24711	12.1	34.2	58.6	76.4	87.2	93.5	96.9	98.8
AQAB	63481	10.3	29.8	52.4	71.4	83.6	91.0	95.6	98.2
Edexcel	102077	11.2	29.2	51.7	69.8	81.9	89.8	94.6	97.8
OCRA	731	14.17	36.03	58.15	74.47	84.76	91.78	95.77	98.60
OCRB	4802	10.64	31.93	56.13	73.75	84.65	90.92	94.87	97.60
WJEC A	2953	14.4	30.4	49.0	67.1	79.6	88.2	93.4	97.2
WJEC B	34144	9.6	27.5	50.4	69.8	82.2	90.5	95.7	98.3

# Religious Education, collective worship and Social Cohesion: Update September 2014

A news sheet brings to schools information, ideas and links to resources and events that are useful in the next quarter.

**Denise Chaplin, School Improvement Officer, RE and Social Cohesion**

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## OFSTED UPDATED INSPECTION GUIDANCE JULY 2014-IMPLICATIONS FOR RE, COLLECTIVE WORSHIP AND SMSC

**Schools are advised to acquaint themselves with the new guidance for Schools with and Schools without a religious character**

<http://ofsted.gov.uk/.../School%20inspection%20handbook.doc>

Please refer particularly to paragraphs 14-18; 131-134 and 150-152

Please note that **Spiritual, moral, social and cultural development (smc)** has been brought from the subsidiary guidance into the handbook and that **collective worship** will be an important part of the evidence base for this area. **All areas also contribute to judgements on leadership and management.**

## KEEP UP TO DATE

with RE matters via the RE Council's Website:

<http://religioueducationcouncil.org.uk/>

**The RE Council will keep you informed about many initiatives along with the work of the All Party Parliamentary Group on RE (APPG)**

The APPG held its Annual General Meeting on 9<sup>th</sup> July 2014 at Westminster. The minutes of the meeting are on the REC website. Stephen Lloyd MP, following a very successful year, was re-elected as chair, as were the vice-chairs with the addition of Jim Dobbin and Lord Singh as secretary. After a very busy year with lots of news coverage, in particular relating to the report on [RE's contribution to good community relations](#), the APPG will be focusing on making contact with the different parties' education teams, and asking them to make pledges to support good RE in the run-up to the 2015 election.

## DFE TEACHER STANDARDS 2013: AN RE EXEMPLIFICATION

The Professional Development Committee of the RE Council, and the National Association of Teachers of RE (NATRE) have jointly published an [RE exemplification of the 2013 DfE Teacher standards](#), a support tool to help teachers interpret the DfE standards. The exemplification illustrates particular RE applications of the general standards, and refers to further helpful sources of information, e.g. the REC's [Code of Conduct and Practice for Teachers of RE](#), and the [RE Quality Mark criteria](#). Though not a statement of a statutory requirement, it is something teachers can use to support their development.

## HOLOCAUST MEMORIAL DAY 2015

**Theme: Keep the Memory Alive.**

<http://www.hmd.org.uk/resources/theme-papers/hmd-2015-keep-memory-alive>

27 January 2015 will mark the 70th anniversary of the liberation of Auschwitz-Birkenau. 2015 will also be the 20th anniversary of the Genocide in Srebrenica, Bosnia. Therefore it is particularly appropriate that the theme for this major anniversary year focuses on memory. - See more at: <http://www.hmd.org.uk/resources/theme-papers/hmd-2015-keep-memory-alive#sthash.gGnsoglb.dpuf> and sign up for their newsletter and campaign pack

## USEFUL RESOURCES ONLINE

<http://philosvids.wordpress.com/>

A site hosting short video interviews about subjects in Philosophy, Religious Studies, Theology, and in Ethics. It covers areas that may interest A-Level students, the general public, undergraduates and more. It is created by the staff in the [Religion, Philosophy & Ethics](#) and [Theology & Religious Studies](#) team at the University of Gloucestershire, though you will also find lots of guest speakers there too.



