



COMMITTEENAME

Date: MEETINGDATE at MeetingTime

**Committee Room 8
Civic Suite
Lewisham Town Hall
London SE6 4RU**

**Enquiries to: MeetingContact
Telephone: CommitteeTel (direct line)**

MEMBERS

**MembersExpectedShPtyReprese
ntingCells**

Members are summoned to attend this meeting

**Ian Thomas
Chief Executive
Lewisham Town Hall
Catford
London SE6 4RU
Date: Deadline(pubagenda)**



INVESTOR IN PEOPLE

ORDER OF BUSINESS – PART 1 AGENDA

| Item No | | Page No.s |
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|---------|--|-----------|

LEWISHAM SACRE ORDER OF BUSINESS

For the in-person meeting on Wednesday 24th April 2024 at Emmanuel Church, 374-376 Lee High Rd, London SE12 8RS starting at 6.30pm
please note change of venue

| |
|---|
| Chair of the SACRE Nick Hughes |
| Vice Chair of the SACRE: Shaun Burns |
| Chair of the ASC Kim Knappett |
| School Improvement Officer: Denise Chaplin |
| Minute Clerk: Stephen Sealy |
| Please reply to: denise.chaplin@lewisham.gov.uk |

| <u>Item</u> | <u>Title and purpose of item</u> |
|-------------|--|
| 1. | Welcomes and introductions. a) Apologies for absence b) Confirmation of order of items for the meeting c) Membership update – elected members for the next year |
| 2. | Minutes of the previous SACRE meeting held in March on zoom - <i>Attachment</i> |
| 3. | Matters arising from the minutes not on the agenda including: <ul style="list-style-type: none"> • Primary and secondary network meetings • NASACRE Annual Conference and AGM – attendance • SACRE Annual Report 2024 |
| 4. | Key Stage 4 Update from 2023- Anthony Doudle |
| 5. | Updated letter from DfE about non-compliance – and discussion - <i>Attachment</i> |
| 6. | SACRE Self Evaluation – <i>Attachment</i> <i>To consider and complete section 1</i> |
| 7. | Updating the Places of Worship Directory- <i>Attachment</i> |
| 8. | Jewish Life Exhibition – <i>information and power point presentation</i> |
| 9 | Information Exchange & AOB <ul style="list-style-type: none"> • The Inter Faith Network and Inter Faith Week news • Training for new or less experienced SACRE members – please see Agenda page 2, below |
| 10 | Dates of future meetings Tuesday 25th June - Live meeting, venue to be decided |
| 11. | End of meeting - 8.00pm. |

NASACRE Training for new SACRE members

Wednesday 26th June 2024, 6:30-8pm: ***So, you've joined your local SACRE...***

Description: **A session to help new SACRE members to understand their role, how a SACRE works, its statutory responsibilities and how members make their contribution to SACRE's work.**

To book a place please email admin@nasacre.org.uk

Agenda Item 2

LONDON BOROUGH OF LEWISHAM

Minutes of the Lewisham SACRE meeting

which was open to the press and public and was held on
Thursday 14 March 2024

Online via Zoom.

These minutes were approved by the SACRE on: _____ 2024.

| GROUP | REPRESENTING | NAME | PRESENT |
|-------|--|---------------------------------------|---------|
| A | Baha'i | Aaron Ayala | y |
| A | Buddhism | David Hutchens | Ap |
| A | Free Church (Assemblies of God) Chair | Pastor Nick Hughes | y |
| A | Free Church (Baptist) | Vacant | |
| A | Free Churches (URC) | Vacant | |
| A | Hinduism | Sharmila Manoharan | y |
| A | Hinduism | Vallipuram Bala | y |
| A | Humanism | Jennifer Sutherland | y |
| A | Humanism | John Turner | y |
| A | Independent Evangelical | Elizabeth Maxted | y |
| A | Islam | Imam Ashraf | |
| A | Islam | Imam Sabir | |
| A | Judaism | Gerald Rose | y |
| A | Judaism | Joan Goldberg | Ap |
| A | Pentecostal Layo's Substitute | Cheryl Abbam | |
| A | Pentecostal | Layo Segun | y |
| A | Pentecostal Substitute | Deacon Ogbu Olu | y |
| A | Roman Catholic | Rt. Rev. Monsignor Nicholas Rotherham | y |
| A | Sikhism | Vacant | |
| B | CofE Diocesan Board Diocesan RE Adviser (Primary) (Deputy Chair) | Shaun Burns | Ap |
| B | The Church of England | Ms Gwen Carney | y |
| B | The Church of England Primary teacher | Karen Hansen | y |
| B | The Church of England Minister/Governor | David Osborne | |
| C | Academy/Free School | Vacant | |
| C | Lewisham Headteachers & Deputies | Vacant | |
| C | NAS/UWT | Korkor Burnett | y |
| C | NEU | Janey Joaovel | y |
| C | NEU Chair ASC | Kim Knappett | y |

| | | | |
|-------|--------------------------------------|----------------------------|----|
| C | NEU | Sian Blackwood-Carlyle | y |
| C | NEU | | |
| D | Director of Education | Angela Scattergood | Ap |
| D | LA members | Cllr Aliya Sheikh | y |
| D | LA members | Cllr Jacq Paschoud | y |
| D | LA members | Cllr Liz Johnston-Franklin | y |
| D | School Governors (Primary) | Caroline O Kalu | y |
| D | School Governors (Secondary) | Vacant | |
| D | Substitute for Angela Scattergood | Anthony Doudle | Ap |
| OTHER | PREVENT (associate for consultation) | Martin Gormlie | i |
| OTHER | Primary teacher | Judith Nweze | Ap |
| OTHER | Rastafarian (co-optee) | Vacant | |
| OTHER | RE School Improvement Officer | Denise Chaplin | y |
| OTHER | Young Mayor Team | Katy Brown | |
| OTHER | Young Mayor Team | Nicholas Gunner | y |
| OTHER | SACRE Clerk | Stephen Sealy | y |
| OTHER | Visitors/members of the public | Daisy Scalchi | y |

Boxed text signifies action to be taken, while underlined text signifies decisions that have been made.

The meeting began at 6.35pm.

1 WELCOMES AND INTRODUCTIONS

Nick welcomed all to the meeting, particularly Aaron Ayala and Daisy Scalchi, both in attendance for the first time.

All present introduced themselves, Daisy explaining that while she had a professional role in RE and ethics she was interested in project work exploring how RE is taught in schools. Her interest in joining the committee was a personal one as a parent of children in a Lewisham community school.

1A APOLOGIES FOR ABSENCE

These are noted in the above table.

1B CONFIRMATION OF ORDER OF ITEMS FOR THE MEETING

Denise suggested that item 4 be moved up the order.

1C MEMBERSHIP UPDATE

2 Minutes of the previous SACRE meeting held in November 2023

Karen questioned whether she had sent apologies.

It was confirmed that Cllr Jacq Paschoud had been in attendance.

Subject to the resolution of these two points, the minutes of the November meeting were confirmed as an accurate record of the meeting.

3 Matters arising from the minutes not on the agenda

3A PRIMARY AND SECONDARY NETWORK MEETINGS

Bala confirmed that while previous issues with space had frustrated attempts to arrange a primary network meeting at the temple, an administrator was now in post and would be able to arrange this meeting after receiving attendee details from Denise. Bala was expected to be in Sri Lanka in June but stated this wouldn't prevent the meeting from going ahead.

Denise reported that Korkor had encountered difficulties arranging the Secondary network meeting, so she had spoken to Muslim colleagues with a view to hosting this session for teachers directly before the next meeting at the Mosque.

Denise suggested that she and Korkor correspond about this, and expected the meeting would include a tour of the premises as well as talking about the constitution.

Denise requested that Gerald bring some of the resources to the meeting for teachers to access.

Gerald proposed that he and Denise meet first regarding this.

3B MOVING RE AND MULTI-CULTURAL RESOURCES FROM THE RENEWAL SITE TO LEWISHAM – FEEDBACK AND CONSIDERATION OF FURTHER DATES TO COMPLETE THE TASK UPDATE

Denise summarised the background of the resources being accommodated at the Millwall site for the benefit of the new members.

She requested that committee members email her their availability regarding continuing the job of sorting the resources at the site, which she hoped would be carried out in the summer term.

Nick advised that he knew someone who could provide a van for this job.

3C RAMADAN ADVICE

Denise reported that this had been circulated a while back and uploaded to Lewisham's website and Services4Schools in the previous week. One Headteacher had asked Denise to review a letter he'd drafted for circulation based on this guidance.

Cllr Sheikh confirmed that she has happy with this guidance, having been assured that the Muslim representatives had approved it also.

4 Membership Co-option

(This item followed agenda point 2.)

Denise explained that full members are nominated by sponsoring bodies as outlined in the SACRE's constitution, meaning that unless Daisy met one of the criteria such as membership of the Church of England or governance of a school, her status would be co-opted should she decide to become a member. Apart from being precluded from voting, her rights wouldn't differ from other members; this includes the opportunity to attend any of the training events hosted by NASACRE. Lewisham SACRE is efficient but relaxed, and considers itself to be a team.

Daisy expressed her desire to be a member. There was unanimous acceptance of her co-option as a committee member.

5 Holocaust Memorial Day 2024 – feedback on Lewisham's event

(This item followed agenda point 7.)

Gerald reported that, unlike in previous years, there had been no visits to schools for workshops in the first term, although Mark Curtis and his production company (The Small Nose Company) had been commissioned to conduct workshops in the Spring term.

Gerald had challenged the initial plan for these workshops to start in March on the basis that this is too late. A Civic Centre service was then arranged for Monday 29 January but without schools' involvement, featuring speeches, a memorial prayer and talk from Rabbi Weisz about his family's involvement in the Holocaust. The Council laid on refreshments.

A school event took place on 11 March. This falls within Cllr Amanda De Ryk's portfolio and there was a strong councillor presence at both events.

Bonus Pastor School and three of its feeder schools (Our Lady and St Philip Neri, St William of York and Good Shepherd) were represented. The primary schools performed a prop-less piece relaying the story of someone who'd travelled on the Kindertransport whereas the secondary school dealt with the more horrific account of Rachel Levy's experience in Auschwitz.

The Small Nose Company are starting a project for young people exploring the lessons from the Holocaust and carries out workshops in schools. The audience on Monday – the adults of whom were comprised solely of councillors, participants, synagogue personnel and participating school personnel - were shown how this is delivered. It is expected that the 2025 activities will be rolled out earlier in the year.

Gerald expressed the view that all borough schools should have access to some Holocaust Memorial Day events in January, especially considering the capabilities for delivering events remotely.

He advised that he had a link to Holocaust Memorial Education Trust events.

Monsignor Rthon recommended One Life, a film by Nicholas Winton about the Kindertransport, and suggested that schools be encouraged to watch this.

Gerald reported that a Lewisham school had done some work on this.

Cllr Pascoud expressed her pleasure with the Civic Suite event but emphasised the need to widen the event to more schools as only faith schools, and a particular type of these,

participated. A formal marking of the event was needed, supported by a range of community events.

Gerald reported that Mark was planning to train teachers to deliver INSET sessions on this, which would ensure wider engagement.

Kim advised that many schools likely commemorated the event, and that engagement with Lewisham's event didn't accurately represent the full picture of involvement.

Caroline advised that some schools may be afraid to commemorate such events and the committee may need to re-educate them.

Denise suggested that waiting for information on Lewisham events and any invitation to be involved may be holding them back.

Kim expressed concern about the notion of re-educating schools, advising that schools are very aware of this event but that often it is informed of any year's specific theme too late to be involved in it.

Cllr Liz proposed that a committee be formalised to progress this and secure funding, meeting efficiently and tracking progress. She committed to take this forward with Cllr Amanda.

6 NASACRE Annual Conference and AGM

6A DISCUSSION AND CONSIDERATION OF ATTENDANCE – 2 ATTACHMENTS

Denise reported that she had circulated information about this event and drew attention to the workshops scheduled for June. She was still looking into how delegates would be able to claim their travel expenses.

The committee had an allocation of two places.

She advised that more information on these events would be in the NASACRE briefing, due out in a week.

Kim advised that last year's event had been extremely informative.

Cllr Sheikh commended the speakers and, to a greater extent, the networking opportunities at the event and expressed interest in attending again if there were any available spaces.

She committed to find out what the travel expenses arrangement was.

Kim advised that NEU would be willing to pay the travel expenses for any candidates desiring to go.

Denise requested that any committee members interested in attending email her.

6B RE-NOMINATION OF DENISE CHAPLIN TO NASACRE EXEC

Denise summarised the constructs of NASACRE governance, advising that that the term of NASACRE members was two years, and that members were required to be nominated by a SACRE.

She advised that, given the atypical nature of NASACRE's current governance, she was willing to stand for two more years as part of the shared chair structure, although this may end up being less than a full term, and noted that NASACRE appointees are volunteers.

Nick expressed his desire to nominate her for the role again, noting how the local SACRE benefitted from this appointment.

The committee backed this nomination.

7 SACRE Annual Report 2023 (Attachment)

(This item followed agenda point 3)

Denise reported that this report needed to be submitted to NASACRE (and the Department of Education) by Easter. A standard template was used to facilitate the compilation of the various report submissions by a NASACRE commissioned service. The key structural change from the previous year's report was Denise's omission of the year's agendas in favour of providing a link to these. This report, which the Chair has drafted a foreword to, summarises the committee's activity in the previous year.

She invited committee members to comment, noting that she hadn't received any comments to date.

Daisy questioned why some schools on page 9 were highlighted in green or yellow. Denise responded that yellow signified special schools, green school's status and blue full course entries.

(However, these colours were removed during the meeting)

Nick questioned if the report needed to reference the Inter Faith Network.

Denise advised that this would be discussed in this meeting.

Daisy questioned if the data on page 10 re the 30% increase in GCSE full course uptake and 43% fall in students leaving school with an RE qualification was accurate. Denise confirmed that the data had originated with the DfE.

Cllr Liz stated that the humanitarian crises seemed to have been overlooked in the 'responding to crises' section on page 16; suggesting that the statement Nick had drafted in response to this be included as an example of the action that the committee takes in such events.

Denise suggested that, in view of a parental complaint following the statement that Nick had made, excerpts from Nick's statement are inserted rather than the full statement. The statement had been made immediately following the eruption of the crises and was considered as reflecting the 'heart' of the committee.

She emphasised the need for the Council to appear unbiased but offered to send a draft to Cllr Liz to review.

Nick commended on the benefit of the committee's teamwork in navigating matters such as this.

Denise committed to send a revised version of the report in view of this discussion and requested members send any responses within the week.

All members provisionally approved the report subject to these discussion points.

8 Key Stage 4 Update – Anthony Doudle

(This was deferred due to Anthony's absence.)

9 Information Exchange & AOB

Denise reported that the Interfaith Network was dissolving due to its funding stream being cut by government, which she considered lamentable. She explained this decision was linked to the membership of one of the group's trustees of the Muslim Council of Britain.

Nick suggested that this be tabled for discussion at a future meeting.

Denise advised that she had sent committee members information about the call to action and encouraged members to promote this with their colleagues.

She encouraged members to read the other documents that she had circulated as these would be discussed in the next meeting.

Karen reported that members had been invited to the recent Tamil Heritage month event. She had attended and remarked on feeling treated like royalty at the event that featured dancing, music and singing in celebration of the Tamil harvest. She felt honoured to have been invited and thanked Bala for this.

Gerald reported that the festival of Purim commemorating Esther would take place the following Sunday, and the Passover would follow Easter this year. Seders would be held on 22 April.

10 Dates of future meetings and venues already agreed

Wednesday 24th April 2024 - Live meeting, Lewisham Islamic Centre nursery
(Gerald apologised in advance for his absence at this meeting)

Tuesday 25th June 2024 - Live meeting, venue to be decided.

The meeting ended at 8.10pm.



NATIONAL CONTENT STANDARD FOR RELIGIOUS EDUCATION IN ENGLAND

RELIGIOUS EDUCATION COUNCIL OF
ENGLAND AND WALES

JULY 2023
First Edition

National Content Standard for Religious Education

This document sets out a National Content Standard for the subject within the context of National Plan for Religious Education (RE) which would embed the standard into the planning and delivery of the subject in England.

This document draws on The Religious Education Council of England and Wales Religion and Worldviews in the Classroom project, as well as other relevant national publications from the last 5 years. The Draft Resource, published by the RE Council's project, proposes a standard (called a National Entitlement Statement). This document is set out in the style of the National Curriculum and outlines how a National Content Standard for the subject might apply in different types of school. The appendices summarise relevant sources and evidence that have been considered when developing this National Content Standard.

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What is a National Plan for Religious Education?

The proposed National Plan for RE builds on the principles set out in the Commission on RE (2018) and reflects changes that have impacted the education sector since that time, including to initial teacher training and early career development, the expansion of the academy schools programme and a further decline in the level and quality of provision for RE, evidenced for example, in DfE school workforce data and the Ofsted Research Review (2021).

This proposal calls on the government to take action to secure:

1. A refreshed vision for the subject, based on a religion and worldviews approach. So through careful selection of knowledge for the curriculum (see page 6), the subject will explore the nature of religion and worldviews, and the important role that religious³ and non-religious⁴ worldviews play in all human life. This means enabling all pupils to become knowledgeable, open-minded, critical participants in public discourse, who make academically informed judgements about important matters of religion or belief which shape the global landscape. It is a subject for all pupils, whatever their own family background or personal beliefs and practices.
2. high quality teaching for all pupils, in whatever school they attend, planned and delivered by those with a secure knowledge of their curriculum area.

For this reason, it is proposed that:

3. a **National Content Standard** for RE/an education in religion and worldviews be established to set a benchmark for what constitutes high quality in this subject (see page 4)
 - a. Where Academies are free to determine their own curriculum, the Funding Agreement should be amended to specify the nature of the provision required to secure the expected quality of RE/education in religion and worldviews, with the effect that the published syllabus for the subject in these contexts must demonstrate due regard to the National Content Standard.
 - b. systems are established, including through the inspection process, **to hold more effectively to account**, those schools that are failing to have due regard to a National Content Standard.

To support the above two recommendations, a sustained programme of investment in teacher education, linked to the early career framework and ongoing professional development is required. For this reason, is it proposed:

- a. that the proportion of lessons of secondary RE/education in religion and worldviews taught by people who are trained to teach the subject is increased by **reintroducing bursaries** and **other measures** to recruit trainees
- b. that those training as primary teachers have **sufficient RE/education in religion and worldviews specific training** to feel confident in the classroom
- c. that financial investment is made in **regional RE/education in religion and worldviews hubs** to extend opportunities for schools and teachers to draw upon relevant expertise in their region including through local communities of religion or belief.

Towards a National Content Standard

At the heart of the National Plan for Religious Education is the need to establish a benchmark for what constitutes high quality in the subject – a National Content Standard. Such a benchmark could be used in clarification of regulations about the nature of provision required in Academy schools and may helpfully provide non-statutory guidance for the arms-length curriculum body, Oak National Academy, and its partners, in the upcoming development of a fully resourced curriculum in RE next academic year. Likewise, the National Plan and National Content Standard may support Standing Advisory Councils on Religious Education and others with responsibility for RE to play their part in raising standards for all children.

In the first instance, we set out National Content Standard (page 5) drawing upon a range of sources and presented in the style of the National Curriculum Programmes of Study. This approach recognises that, whilst the sources set out in the appendices establish that all state funded schools must teach RE, neither primary legislation nor supplementary documents such as academy funding agreements, provide a benchmark for the breadth, depth and level of ambition of the curriculum. Without a National Content Standard therefore, Religious Education lacks parity with the subjects of the National Curriculum despite its statutory place at the core of the basic curriculum (see Education Act 2002 S80 on page 16). This is followed by a reference section setting out the source selection which provides essential material for the creation of this National Content Standard.

Religious Education programmes of study

In the style of the National curriculum in England

NOTE: Whenever the term ‘worldviews’ is used in this document, it means religious and non-religious worldviews.

Purpose of study¹

An education in religion and worldviews should:

- introduce pupils to the rich diversity of religion and non-religion, locally and globally, as a key part of understanding how the world works and what it means to be human
- stimulate pupils’ curiosity about, and interest in, this diversity of worldviews, both religious and non-religious
- expand upon how worldviews work, and how different worldviews, religious and non-religious, influence individuals, communities and society
- develop pupils’ awareness that learning about worldviews involves interpreting the significance and meaning of information they study
- develop pupils’ appreciation of the complexity of worldviews, and sensitivity to the problems of religious language and experience
- induct pupils into the processes and scholarly methods by which we can study religion, religious and non-religious worldviews
- enable pupils, by the end of their studies, to identify positions and presuppositions of different academic disciplines and their implications for understanding
- give pupils opportunities to explore the relationship between religious worldviews and literature, culture and the arts
- include pupils in the enterprise of interrogating the sources of their own developing worldviews and how they may benefit from exploring the rich and complex heritage of humanity
- provide opportunities for pupils to reflect on the relationship between their personal worldviews and the content studied, equipping them to develop their own informed responses in the light of their learning.

Attainment targets

By the end of each key stage, pupils are expected to know, apply and understand the matters, skills and processes specified in the relevant programme of study.

¹ RE Council Worldviews Project: Draft Resource 2022, page 17

Selecting content

It is vital that syllabus writers and curriculum developers make wise decisions on the selection of knowledge for a curriculum. Time for RE is limited, and the religion and worldviews approach is intended to avoid a proliferation of content, not least because of the impossibility of comprehensive coverage of the diversity of religious and non-religious traditions. The criteria for deciding content include the following:

1. Legal Framework: The relevant legal requirement operates (see page 11), which for most schools and academies without a religious character is that RE 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain' (Education Act 1996 Section 375). For most schools and academies with a religious character RE is determined by the governors and in their trust deed or equivalent. This primary legislation along with case law, set an expectation that pupils will develop knowledge and understanding of the matters of central importance for the religious and non-religious worldviews studied.

2. Intention: The National Content Standard must frame the intent behind the content selection. The treatment of that content then contributes to the progression of understanding of the elements in the National Content Standard, and the links between them.

3. Inclusive Principle: Best practice in RE, as well as European and domestic legislation, has established the principle that RE in schools without a religious character should be inclusive of both religious and non-religious worldviews. Schools should ensure that the content and delivery of the RE curriculum are inclusive in this respect (noting that this does not imply equal time between religious and non-religious worldviews). All religious and non-religious worldviews studied must have fair and accurate representation.

4. Contextual Factors: Local context is important, including school character, local community character, pupil knowledge and experience, teacher knowledge and experience. Local context also includes the history of local areas, allowing opportunities for local studies that connect teaching and learning with the geographical and historical background.

5. Collectively Enough Principle: Pupils need to gain 'collectively enough' or 'cumulatively sufficient' knowledge (OFSTED 2021), not total coverage. In this context, 'collectively enough' needs to relate to the National Content Standard, with its three broad strands of content, engagement and position.

6. Coherency: Schools should be able to give a clear account of their curriculum choices and carefully consider how they will enable the construction of a coherent curriculum for pupils.

Subject Content

This exemplar content should be read within the context of the legal framework including the primary legislation cited above for different types of school, and case law which together set an expectation that pupils will develop knowledge and understanding of the matters of central importance for the religious and non-religious worldviews studied.

The material below is indicative of the breadth, depth and ambition of the curriculum content about religious and non-religious worldviews, that is required in a curriculum that would meet this National Content Standard. However, schools are not required by law to teach this exemplar content. The standard builds on the legal framework in its assumption that the content of a curriculum in this subject will be age appropriate and focus on religious and non-religious worldviews rather than on content which is the focus of a different curriculum subject. Likewise, for all pupils to have equal access to high quality education in religion and worldviews, the subject must be given adequate time and resources commensurate with its place as a core component of the basic curriculum.

In relation to religion and belief, pupils must be taught:

Content²

- **Nature/formation/expression:** What is meant by worldview and how people's worldviews are formed and expressed through a complex mix of influences and experiences
- **Organised/individual:** How people's individual worldviews relate to wider, organised or institutional worldviews
- **Contexts:** How worldviews have contexts, reflecting time and place, are highly diverse, and feature continuity and change.
- **Meaning and purpose:** How worldviews may offer responses to fundamental questions raised by human experience
- **Values, commitments and morality:** How worldviews may provide guidance on how to live a good life
- **Influence and power:** How worldviews influence, and are influenced by, people and societies

Engagement

- **Ways of knowing:** The field of study of worldviews is to be explored using diverse ways of knowing.
- **Lived experience:** The field of study of worldviews is to include a focus on the lived experience of people.

² RE Council Worldviews Project: Draft Resource 2022. Expanded statements in the table on page 19f of this document.

- **Dialogue/interpretation:** The field of study of worldviews is to be shown as a dynamic area of debate

Position

- **Personal worldviews reflexivity:** Pupils will reflect on and potentially develop their personal worldviews and make scholarly judgements in the light of their study in the light of their study of religious and non-religious worldviews.
- **Personal worldviews impact:** Pupils will reflect on how their worldviews affect their learning

Making good progress

NOTE: As was stated on page 5, whenever the term ‘worldviews’ is used in this document, it refers to religious and non-religious worldviews.

The National Content Standard is intended to set a standard and a benchmark for an education in religion and worldviews, although there is no single correct way to deliver it. Religious education is part of the statutory basic curriculum and not the National Curriculum. This means that, unlike the core and foundation subjects of the National Curriculum, there is no single descriptor of the subject content which must be followed for schools to which the National Curriculum applies. Furthermore, the legal framework for RE in different types of school, means that responsibility for setting the curriculum content, rests with different authorities.

For all these reasons, the national content standard does not recommend one model for making good progress. Instead, one possible example is offered here which demonstrates the breadth, depth and ambition of subject content around which progression needs to build. Two further examples may be found in the Draft Resource pages 42-45.

Standards for EYFS

4-5 year olds might use photographs to observe home lives of some people from a religious tradition, from at least two different contexts. They notice some things that are the same in the homes and some that are different. They notice that some things in their own homes are the same and some are different, and that not everyone is the same. (a, c, g, h, j)*

Standards for Key stage 1

5-7 year olds might look at some religious artwork from a diverse range of contexts (such as pictures of Jesus from around the world) and connect them with some stories or texts that help to interpret the artwork (e.g. gospel accounts pictured). They notice how the different ways of expressing the stories in art are more or less familiar and think about why (e.g. according to their own contexts). They are introduced to a selection of voices to help them find out that such stories may be important in some people’s lives as part of organised worldviews, and find out why (e.g. they may include important people, and ideas about how to live). They find out that all kinds of different people may see the stories as important, but not everyone, and that sometimes this is to do with belief in God. (a, b, c, g, j)

Standards for Lower Key stage 2

7-9 year olds might ask questions about meaning and purpose in life, expressing their own ideas and saying where these ideas come from. They might explore how religious worldviews help some people make sense of life and affect how they live day to day. For example, they might talk to adherents about what it means to believe there is a God, or to believe in salvation, or submission, or karma and samsara – how these ideas can transform

a person's life. They might examine some texts and stories that illustrate these big concepts and find out ways in which they are interpreted. They may reflect on the difference it makes to these interpretations if someone is an adherent or not, including pupils' own perspectives. (a, c, d, g, h, j)

Standards for Upper Key stage 2

9-11 year olds might ask a question about the difference that context makes to one's worldview. For example, after thinking about their own context, they might use and interrogate data, interviews and visual images to examine the differences it makes to be a Muslim in a Muslim majority country (e.g. Indonesia) and a Muslim minority country (e.g. UK), including opportunities and challenges, and how these shape their lived experience – not just intellectual ideas. They might reflect on whether it is similar if someone is non-religious (e.g. Humanist) in a secular society or a religious society. They might reflect on their own context again and consider how it influences their own worldviews. (a, c, e, g, h, j, k)

Standards for Lower Key stage 3

11-12 year olds might ask a question such as 'what is religion?' They might examine a range of common features of religion and carry out some research into their importance in the lives of members of the school and local community, and reflect on the role any of these features play in their own lives. By analysing these, they get an insight into the flexible role of religion in people's lives and worldviews, including their own responses. Having looked at the diversity of expression of religion in people's lives, they can then analyse and evaluate a range of contested academic definitions of religion, reflecting on the impact of a person's worldview on their understanding of 'religion'. (a, b, c, g, h, i, j, k)

Standards for Upper Key stage 3

12-14 year olds might ask questions about how religions change over time. They might explore how significant concepts developed through the ages (e.g. using theological methods to understand Trinity as expressed in art, or theories of atonement in Christian traditions; or the miraculous nature of the Qur'an in Islamic traditions) and how practices develop in place (e.g. RS methods to explore how the Buddha's teaching was adapted as it spread to, for example, Sri Lanka, China, Tibet and the West, exploring how the importance of the story of the life of the Buddha varies across these contexts). They might use these studies to inform their understanding of how such ideas shape cultures and worldviews and enable them to examine questions of power and influence. They might reflect on which methods were most effective in getting to the heart of the matter, and examining why they think so, reflecting on the impact of their personal worldviews on their choices and responses. (a, c, f, g, j, k)

Standards for Key stage 4

Note: Religious education is statutory for all pupils at key stage 4, unless withdrawn by their parents, whether or not they study a course leading to an accredited qualification in the subject, such as GCSE Religious Studies. This National Content Standard assumes that all pupils will have the opportunity to make progress in RE, just as would be expected if they continued to study any other subject in the curriculum, and that teaching time will be provided commensurate with its status as part of the basic curriculum.

14-16 year olds³ might examine the relationship between institutional and individual religious and non-religious worldviews by exploring ethical issues (e.g. Roman Catholic doctrines on sanctity of life and data on Catholic people's attitudes to birth control), or by considering how religion/non-religion is presented in RE in comparison with lived realities (e.g. textbook presentations of religions alongside sociological data on the diverse adherence and practice of religions in India; data on the permeable boundary between religion and non-religion in the UK). They suggest different explanations for these relationships, reflecting on questions of tradition, continuity, change, power and culture. They select and apply appropriate disciplinary tools to evaluate the explanations, recognising the impact of context. Throughout the unit, they reflect on the sources of their own worldviews in the light of their learning. (b, c, e, f, g, j)

Standards for Key Stage 5

Note: Religious education is statutory for all pupils at key stage 5, whether or not they study a course leading to an accredited qualification in the subject, such as A level Religious Studies. The exception to this rule is that pupils may choose to withdraw themselves from the subject once they reach 18 years of age or parents may withdraw them before this age.

16-19 year olds⁴ might reflect on the legal and political dimensions of worldviews, in relation to religious, ethical and social concerns. They might examine the influence of religious and non-religious traditions on attitudes to the environment, to medical advances, to justice and equality in relation to gender, sex and race, and account for the changes across different contexts, using theological and philosophical methods and applying ethical theories (e.g. changing interpretation and application of ancient texts/ teachings to accommodate technological advances and societal changes; contrasting responses between secular and religious contexts to the growth of Pentecostalism in, for example, the USA, Britain, Africa or East Asia). Students might examine their own worldview assumptions and how they affect their responses to these issues, with a growing awareness of the impact of context on their own and others' worldviews. (b, c, d, e, f, g, h, i, j)

³ and ⁵ Adapted from RE Council Worldviews Project: Draft Resource 2022, page 44 Note: Three models are provided in the Draft Resource and each serve as an example of what progress might look like using the National Content Standard (NCS).

How the National Content Standard would be applied in different types of school.

Content Standard sets a benchmark for the minimum standard of Religious education that all parents can expect following an education in a state funded school. Schools with the freedom to plan their own syllabus for Religious education would be expected to ensure that their syllabus was similar in breadth, depth and ambition to the national content standard. The following table shows how this Standard would be applied in different types of school.

| Type of school | Curriculum Legislation as it relates to Religious Education | Standard | | |
|---|---|---|---|--|
| | | Standards set out by their governors and in their trust deed or equivalent. | Church of England Statement of Entitlement on Religious Education, Religious Education Directory (CES) Other entitlement statements for schools with a religious character | National content standard for RE |
| (a) Community, foundation and VA or VC schools without a religious character that follow an Agreed Syllabus | Statutory | Not applicable | Not applicable | Recommended to the Agreed Syllabus Conference as a benchmark for high quality RE |
| (b) Academies and Free Schools without a religious character | Statutory | Not applicable | Not applicable | Comparable in breadth, depth and ambition to the NCS |
| (c) Academies which are former VC or Foundation schools with a religious character that followed an Agreed Syllabus | Statutory | Not applicable | Expected | Comparable in breadth, depth and ambition to the NCS |
| (d) Academies with a religious character, current and former VA schools with a religious character | Statutory | Statutory | Expected | Comparable in breadth, depth and ambition to the NCS |
| (e) Foundation and Voluntary Controlled Schools with a religious character that follow an Agreed Syllabus | Statutory | Statutory | Expected | Recommended to the Agreed Syllabus Conference as a benchmark for high quality RE |

[End of the National Content Standard]

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Appendix A: Sources and Evidence

These sources are quoted for reference in their original form, and do not form part of the National Content Standard.

1. Primary Legislation and Funding Agreements on RE in different types of school

A. Introduction: Religious Education in English Schools (2010)

This section is an extract from the most recent government guidance on Religious education.

The RE curriculum in different types of schools

In all maintained schools RE must be taught according to either the locally agreed syllabus or in accordance with the school's designated religion or religious denomination, or in certain cases the trust deed relating to the school.

Community, foundation and voluntary-aided or voluntary-controlled schools without a religious character

RE must be taught according to the locally agreed syllabus adopted by the LA by which the school is maintained.

Foundation and voluntary-controlled schools with a religious character

RE provision in foundation and voluntary-controlled schools with a religious character is to be provided in accordance with the locally agreed syllabus. However, where the parent of any pupil at the school requests that RE is provided in accordance with provisions of the trust deed relating to the school (or, where there is no provision in the trust deed, in accordance with the religion or denomination mentioned in the order designating the school as having a religious character), then the governors must make arrangements for securing that RE is provided to the pupil in accordance with the relevant religion for up to two periods a week unless they are satisfied that there are special circumstances which would make it unreasonable to do so.²⁶

Voluntary-aided schools with a religious character

In these schools RE is to be determined by the governors and in accordance with the provisions of the trust deed relating to the school or, where there is no provision in the trust deed, with the religion or denomination mentioned in the order designating the school as having a religious character.

However, where parents prefer their children to receive RE in accordance with the locally agreed syllabus, and they cannot reasonably or conveniently send their children to a school where the syllabus is in use, then the governing body must make arrangements for RE to be provided to the children within the school in accordance with the locally agreed syllabus unless they are satisfied that there are special circumstances which would make it unreasonable to do so. If the LA is satisfied that the governing body is unwilling to make such arrangements, the LA must make them instead.²⁷

Academies

Academies are all-ability, state-funded schools managed by independent sponsors, established under Section 482 of the Education Act 1996. Some academies have a religious character.

All academies are required, through their funding agreements (see page 17), to teach RE.

26 Schedule 19(3), School Standards and Framework Act 1998

27 Schedule 19(2), School Standards and Framework Act 1998

B. Primary Legislation on Religious Education

A Education Act 1996, Section 375

(3) Every agreed syllabus shall reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.

B School Standards and Framework Act 1998 Schedule 19

Required provision for religious education.

Introductory

1(1) In this Schedule “the required provision for religious education”, in relation to a school, means the provision for pupils at the school which is required by [F1section 80(1)(a) or 101(1)(a) of the Education Act 2002] to be included in the school’s basic curriculum.

(2) In this Schedule “agreed syllabus” has the meaning given by section 375(2) of [F2the Education Act 1996].

Community schools and foundation and voluntary schools without a religious character

2(1) This paragraph applies to—

(a) any community school; and

(b) any foundation or voluntary school which does not have a religious character.

(2) Subject to sub-paragraph (4), the required provision for religious education in the case of pupils at the school is provision for religious education in accordance with an agreed syllabus adopted for the school or for those pupils.

(3) If the school is a secondary school so situated that arrangements cannot conveniently be made for the withdrawal of pupils from it in accordance with section 71 to receive religious education elsewhere and the [F3local authority] are satisfied—

(a) that the parents of any pupils at the school desire them to receive religious education in the school in accordance with the tenets of a particular religion or religious denomination, and

(b) that satisfactory arrangements have been made for the provision of such education to those pupils in the school, and for securing that the cost of providing such education to those pupils in the school will not fall to be met from the school’s budget share or otherwise by the authority,

the authority shall (unless they are satisfied that because of any special circumstances it would be unreasonable to do so) provide facilities for the carrying out of those arrangements.

(4) If immediately before the appointed day the school was a grant-maintained school (within the meaning of the Education Act 1996), and in relation to the school or any pupils at the school the appropriate agreed syllabus as defined by section 382 of that Act was a syllabus falling within subsection (1)(c) of that section, then until—

(a) the end of such period as the Secretary of State may by order prescribe, or

(b) such earlier date as the governing body may determine,

the required provision for religious education in the case of the school or (as the case may be) those pupils is provision for religious education in accordance with that syllabus.

(5) No agreed syllabus shall provide for religious education to be given to pupils at a school to which this paragraph applies by means of any catechism or formulary which is distinctive of a particular religious denomination (but this is not to be taken as prohibiting provision in such a syllabus for the study of such catechisms or formularies).

Foundation and voluntary controlled schools with a religious character

3(1) This paragraph applies to any foundation or voluntary controlled school which has a religious character.

(2) Subject to sub-paragraph (4), the required provision for religious education in the case of pupils at the school is provision for religious education—

(a) in accordance with any arrangements made under sub-paragraph (3), or

(b) subject to any such arrangements, in accordance with an agreed syllabus adopted for the school or for those pupils.

(3) Where the parents of any pupils at the school request that they may receive religious education—

(a) in accordance with any provisions of the trust deed relating to the school, or

(b) where provision for that purpose is not made by such a deed, in accordance with the tenets of the religion or religious denomination specified in relation to the school under section 69(4),

the foundation governors shall (unless they are satisfied that because of any special circumstances it would be unreasonable to do so) make arrangements for securing that such religious education is given to those pupils in the school during not more than two periods in each week.

(4) If immediately before the appointed day the school was a grant-maintained school (within the meaning of the Education Act 1996), and in relation to the school or any pupils at the school the appropriate agreed syllabus as defined by section 382 of that Act was a syllabus falling within subsection (1)(c) of that section, then until—

(a) the end of such period as the Secretary of State may by order prescribe, or

(b) such earlier date as the governing body may determine,

that syllabus shall be treated for the purposes of sub-paragraph (2)(b) as an agreed syllabus adopted for the school or (as the case may be) those pupils.

Voluntary aided schools with a religious character

4(1) This paragraph applies to any voluntary aided school which has a religious character.

(2) The required provision for religious education in the case of pupils at the school is provision for religious education—

(a) in accordance with any provisions of the trust deed relating to the school, or

(b) where provision for that purpose is not made by such a deed, in accordance with the tenets of the religion or religious denomination specified in relation to the school under section 69(4), or

(c) in accordance with any arrangements made under sub-paragraph (3).

(3) Where the parents of any pupils at the school—

(a) desire them to receive religious education in accordance with any agreed syllabus adopted by the **[F3]local authority**, and

(b) cannot with reasonable convenience cause those pupils to attend a school at which that syllabus is in use,

the governing body shall (unless they are satisfied that because of any special circumstances it would be unreasonable to do so) make arrangements for religious education in accordance with that syllabus to be given to those pupils in the school.

(4) Religious education under any such arrangements shall be given during the times set apart for the giving of religious education in the school in accordance with the provision for that purpose included in the school's basic curriculum by virtue of **[F4]section 80(1)(a) or 101(1)(a) of the Education Act 2002**.

(5) Any arrangements under sub-paragraph (3) shall be made by the governing body, unless the **[F3]local authority** are satisfied that the governing body are unwilling to make them, in which case they shall be made by the authority.

(6) Subject to sub-paragraph (3), the religious education given to pupils at the school shall be under the control of the governing body.

C. Education Act 2002 Section 80

Basic curriculum for every maintained school in England

(1) The curriculum for every maintained school in England shall comprise a basic curriculum which includes—

(a) provision for religious education for all registered pupils at the school (in accordance with such of the provisions of Schedule 19 to the School Standards and Framework Act 1998 (c. 31) as apply in relation to the school),

(b) a curriculum for all registered pupils at the school **[F1]who have ceased to be young children for the purposes of Part 1 of the Childcare Act 2006** but are not over compulsory school age (known as "the National Curriculum for England")

D. Extracts from relevant Case Law (text in bold added for clarity)

[Fox versus the Secretary of State for Education \(2015\)](#) and [Bowen versus Kent County Council \(2023\)](#)

A. The key paragraph in **the Fox case** in relation to this document is as follows:

*The Strasbourg jurisprudence shows that the duty of impartiality and neutrality owed by the state do not require equal air-time to be given to all shades of belief or conviction. An RE syllabus can quite properly reflect the relative importance of different viewpoints within the relevant society. The same would seem to follow for a region or locality. The duty might therefore be described as one of “due” impartiality. No criticism can be or is made therefore of s 375(3) of the 1996 Act. In addition, of course, a generous latitude must be allowed to the decision-maker as to how that works out in practical terms. But **the complete exclusion of any study of non-religious beliefs for the whole of Key Stage 4, for which the Subject Content would allow, would not in my judgment be compatible with A2P1.(74)***

B. The Bowen case builds on the Fox judgment and Justice Constable takes Justice Warby’s conclusions a step further. He states:

*“it is plain from Fox that a religious education curriculum must, in order to be compliant with the HRA 1998, cover more than religious faith teaching. **The content of religious education teaching must include, at least to some degree, the teaching of non-religious beliefs (such as humanism)**” [68].*

C. It is important also to note Justice Warby’s description of the application of his judgment as follows:

*“I should make clear, for the avoidance of doubt, that the above conclusions have been arrived at with reference to the position of **schools or academies which do not have a religious character**. Schedule 19 of the 1998 Act makes different provision as to RE in schools that do have a religious character (see paras 3 and 4).” (82)*

2. Academy Funding Agreements:

The Funding Agreement is the contract between the Secretary of State for Education and the academy that sets out the terms on which the academy is funded. The Funding Agreement specifies how the academy is run, its duties and the powers the Secretary of State has over the academy. The model funding agreements up to 2010, included the following statement in relation to RE in Academies that were previously required to follow the local agreed syllabus:

“subject to clause 27 , the Academy Trust shall ensure that provision shall be made for religious education to be given to all pupils at the Academy in accordance with the requirements for agreed syllabuses in section 375(3) of the Education Act 1996 and paragraph 2(5) of Schedule 19 to the School Standards and Framework Act 1998, [and having regard to the requirements of the QCDA’s national framework for religious education in schools]”

After the closure of QCDA, the section in italics above was removed, with the consequence that the only expectation on Academy Schools was that they provide RE in each year group but with no definition of what constitutes RE or the standards that should be expected.

[Mainstream Supplemental Funding Agreement Curriculum](#)

- 2.U The Academy Trust must provide for the teaching of religious education and a daily act of collective worship at the Academy.
- 2.V The Academy Trust must comply with section 71(1)-(6) and (8) of the School Standards and Framework Act 1998 as if the Academy were a community, foundation or voluntary school, and as if references to “religious education” and “religious worship” in that section were references to the religious education and religious worship provided by the Academy in accordance with clause [2.W]/[2.X]/[2.Y] ***select as appropriate***.

[Clauses 2.W – 2.Y reflect the requirements for religious education and daily collective worship – mark the clauses that do not apply as ‘Not used’]

- 2.W **[This clause applies where an academy is designated with a religious character but was not previously a VC school or a foundation school designated with a religious character. Please also use this clause if an academy was previously a VC school but has gone through a significant change process to adopt VA characteristics in parallel with converting to an academy]** Subject to clause 2.V, **where the Academy is designated with a religious character** (in accordance with section 124B of the School Standards and Framework Act 1998 or further to section 6(8) of the Academies Act 2010):
- a) provision must be made for religious education to be given to all pupils at the Academy in accordance with the tenets of the Academy’s specified religion or religious denomination. This is subject to paragraph 4 of Schedule 19 to the School Standards and Framework Act 1998, which applies as if the Academy were a voluntary aided school with a religious character;
 - b) the Academy Trust must comply with section 70(1) of, and Schedule 20 to, the School Standards and Framework Act 1998 as if the Academy were a foundation school with a religious character or a voluntary school, and as if references to “the required collective worship” were references to collective worship in accordance with the tenets and practices of the Academy’s specified religion or religious denomination;
 - c) the Academy Trust must ensure that the quality of religious education given to pupils at the Academy and the contents of the Academy’s collective worship given in accordance with the tenets and practices of its specific religion or religious denomination are inspected. The inspection must be conducted by a person chosen by the Academy Trust, and the Academy Trust must ensure that the inspection complies with the statutory provisions and regulations which would apply if the Academy were a foundation or voluntary school designated as having a religious character.
- 2.X Subject to clause 2.V, **where the Academy has not been designated with a religious character** (in accordance with section 124B of the School Standards and Framework Act 1998 or further to section 6(8) of the Academies Act 2010):
- a) provision must be made for religious education to be given to all pupils at the Academy in accordance with the requirements for agreed syllabuses in section 375(3) of the Education Act 1996 and paragraph 2(5) of Schedule 19 to the School Standards and Framework Act 1998;
 - b) the Academy must comply with section 70(1) of, and Schedule 20 to, the School Standards and Framework Act 1998 as if it were a community school or foundation school without a religious character, except that paragraph 4 of that Schedule does not apply. The Academy may apply to the Secretary of State for consent to be relieved of the requirement imposed by paragraph 3(2) of that Schedule.
- 2.Y ***[This clause only applies where an academy was previously a VC school or foundation school designated with a religious character. If an academy was previously a VC school but has gone through a significant change process to adopt VA characteristics in parallel with converting to an academy then please use clause 2.W instead]*** Subject to clause 2.V, the requirements for religious education and collective

worship are as follows:

- a) subject to paragraph 3 of Schedule 19 to the School Standards and Framework Act 1998, which will apply as if the Academy were a foundation school or voluntary controlled school with a religious character, provision must be made for religious education to be given to all pupils at the Academy in accordance with the requirements for agreed syllabuses in section 375(3) of the Education Act 1996;
- b) the Academy Trust must comply with section 70(1) of, and Schedule 20 to, the School Standards and Framework Act 1998 as if the Academy were a foundation school with a religious character or a voluntary school, and as if references to “the required collective worship” were references to collective worship in accordance with the tenets and practices of the Academy’s specified religion or religious denomination;
- c) ***[Additional sub-clause to be added if the academy is designated with a denominational religious character - CE etc. rather than ‘Christian’]*** the Academy Trust must ensure that the quality of the religious education given to pupils at the Academy and the contents of the Academy’s collective worship, given in accordance with the tenets and practices of its specific religion or religious denomination, is inspected. The inspection must be conducted by a person chosen by the Academy Trust and the Academy Trust must secure that the inspection complies with statutory provisions and regulations which would apply if the Academy were a foundation or voluntary school designated as having a religious character.

2.Z The Academy Trust must comply with paragraph 2A of the Schedule to The Education (Independent School Standards) Regulations 2014 in relation to the provision of Relationships Education, Relationships and Sex Education and Health Education.

2.AA The Academy Trust must prevent political indoctrination, and secure the balanced treatment of political issues, in line with the requirements for maintained schools set out in the Education Act 1996, and have regard to any Guidance.

3. Summary of a National Statement of Entitlement

The following summary was developed by the Religion Education Council of England and Wales Education Committee and the RE Policy Unit in 2020. It aimed to provide a summary of the Commission on RE (2018) National Statement of Entitlement. It was included in public documentation in what was commonly known as ‘[CoRE on a Page](#)’. It has been used between 2020 and 2022 by teachers, advisers and other stakeholders to explain the basis of a religion and worldviews approach. It has largely been superseded by the Draft Resource (see p.14)

A summary of the proposed National Entitlement to Religion and Worldviews

Pupils are entitled to be taught, by well qualified and resourced teachers, knowledge and understanding about:

- a. what religion is and worldviews are, and how they are studied;
- b. the impact of religion and worldviews on individuals, communities and societies;
- c. the diversity of religious and non-religious worldviews in society;
- d. the concepts, language and ways of knowing that help us organise and make sense of our knowledge and understanding of religion and worldviews;
- e. the human quest for meaning, so that they are prepared for life in a diverse world and have space to recognise, reflect on and take responsibility for the development of their own personal worldview

4. Ofsted Research Review Series: Religious Education

The purpose of this review [published in 2021](#), was to identify factors that contribute to high-quality school RE curriculums, the teaching of the curriculum, assessment and systems. Ofsted stated that it would then use this understanding of subject quality to examine how RE is taught in England's schools where RE falls under Ofsted's inspection remit. Both in terms of evidence-led policy making and the inspection process, this would suggest that, a National Content Standard would need to be informed by the findings set out below.

Summary of features that may be found in high-quality RE according to recent research:

1. Curriculum progression and debates about knowledge in RE

- A consideration of the knowledge that pupils build through the RE curriculum, because accurate knowledge about religion and non-religion can be beneficial for achieving different purposes and aims for RE.
- High expectations about scholarship in the curriculum to guard against pupils' misconceptions. What is taught and learned in RE is grounded in what is known about religion/non-religion from academic study (scholarship).
- Carefully selected and well-sequenced substantive content and concepts.
- 'Ways of knowing' are appropriately taught alongside the substantive content and are not isolated from the content and concepts that pupils learn.
- A consideration of when pupils should relate the content to their own personal knowledge (for example, prior assumptions).

2. Substantive content and concepts in RE

- 'Collectively enough' substantive content and concepts in the RE curriculum to enable pupils to grasp the complexity of a multi-religious, multi-secular world. This substantive knowledge is a representation and reconstruction of religious and non-religious traditions and concepts.
- Representations of religious and non-religious traditions that are as accurate as possible. Leaders and teachers might use scholarship to construct representations so that pupils do not learn misconceptions.
- Depth of study in certain areas of the RE curriculum to provide pupils with detailed content that is connected with the concepts and ideas that they learn. Without this, more complex discussions about religion and non-religion will be superficial. Leaders and teachers can make intelligent selections for depth of study to indicate a range of religious and non-religious ways of living.
- Detailed knowledge of specific religious and non-religious traditions (such as their stories, narratives, texts and testimonies) in the RE curriculum to enable pupils to make useful connections between content.
- A well-sequenced RE curriculum that prepares pupils with the prior knowledge (including content, concepts and vocabulary) they need for subsequent topics. The importance of this is very clear in the case of controversial and sensitive topics. Leaders and teachers might identify the necessary background knowledge that pupils need to learn for a topic and make sure that the curriculum is ordered to accommodate this.

3. 'Ways of knowing' in RE

- A curriculum design that includes 'ways of knowing' as a form of knowledge that pupils build through the RE curriculum. This helps pupils learn about the construction of substantive knowledge, its accuracy, its reliability and how provisional that knowledge is. Pupils are therefore prepared to think in critical and scholarly ways about the representations of religion and non-religion that they learn through the curriculum and encounter in the world beyond.
- A sequenced RE curriculum that includes scholarly methods and tools that pupils learn.

- Subject leaders and teachers who make good decisions about which ‘ways of knowing’ pupils need to learn and who match the ‘ways of knowing’ to the substantive content.
- Curriculum impact that includes pupils recognising the type of specialist discourse they are engaging in when asking questions, using methods and making claims about different content in the RE curriculum. This might have been achieved, for example, because pupils have learned how disciplinary discourses construct knowledge about religion/non-religion or how groups or families of methods explore religious and non-religious traditions.

4. ‘Personal knowledge’ in RE

- An RE curriculum that does not induct pupils into any religious tradition (in settings where the EIF applies to RE).
- A curriculum that builds pupils’ awareness of their own assumptions and values about the content that they study (‘personal knowledge’).
- Precise, detailed and fruitful content (substantive content and concepts) that subject leaders and curriculum designers have selected to build pupils’ ‘personal knowledge’. Not all substantive content is equally appropriate to select as the basis for developing pupils’ ‘personal knowledge’.
- Subject leaders and teachers who adeptly identify specific content for the development of ‘personal knowledge’ because they recognise that some pupils may not otherwise see the immediate value of that content.

5. Interplay, end goals and competencies

- A curriculum that focuses pupils’ learning on ambitious subject-specific end goals, rather than covers excessive amounts of content superficially.
- Curriculum impact that is achieved by pupils building up accurate knowledge about the complexity and diversity of global religion and non-religion. This provides pupils with many of the ingredients for cultural and civic competencies that are important to many RE teachers.
- Clear curriculum content that subject leaders and curriculum designers have planned to illustrate ‘ways of knowing’ and to develop pupils’ ‘personal knowledge’.
- A clear connection between the ‘ways of knowing’ that pupils learn, the ‘personal knowledge’ that pupils develop through the curriculum and the substantive content and concepts on which both depend.
- Subject leaders of RE who are aware of the ways that the RE curriculum can be susceptible to distortion and have ensured that it does not become distorted.

6. Teaching the curriculum

- Leaders and teachers who consider, when they select classroom activities, how the activities will enable pupils to remember the RE curriculum in the long term.
- Teachers whose judgement about classroom activities is informed by insights from cognitive science about learning, as well as subject-specific insights about the nature of the RE content to be learned. These 2 insights are more important than generic concerns about whether activities are superficially ‘engaging’.
- Leaders and teachers of RE who ensure that, in choosing an appropriate classroom activity, they are clear about what pupils are supposed to learn from it (the curriculum object).
- Teachers who recognise that the success of classroom strategies, methods and procedures depends, to an extent, on whether pupils have sufficient prior RE knowledge (from the curriculum) to succeed at the activity.
- Teaching activities that will continue to draw on, and to remind pupils of, parts of the RE curriculum that pupils have already covered. This enables pupils to learn the RE curriculum in the long term.

7. Assessment

- Different types of assessments are used appropriately:

- Formative assessments can help teachers identify which pupils have misconceptions or gaps in their knowledge, and what those specific misconceptions or gaps are. This can inform teachers about common issues, so they can review or adapt the curriculum as necessary. Formative assessments are less useful in making judgements about how much of the whole curriculum has been learned and remembered.
- Where summative assessments are used for accountability purposes, leaders can ensure that they are sufficiently spaced apart to enable pupils to learn the expanding domain of the curriculum.
- The purpose of the test should guide the type of assessment, the format of the task and when the assessment is needed.
- RE assessment needs to relate to the curriculum, which sets out what it means to 'get better' at RE.
- Leaders and teachers can consider whether existing assessment models in RE do in practice treat the curriculum as the progression model.
- Leaders and teachers can design RE assessments that are fit for purpose, in that they are precisely attuned to the knowledge in the RE curriculum that they intend for pupils to learn.
- Leaders who ensure that assessments are not excessively onerous for teachers.
- Professional development opportunities for leaders and teachers to reflect on how different assessment questions and tasks in RE can frame teachers' and pupils' expectations about engaging with religious and non-religious traditions.

8. Systems, culture and policies

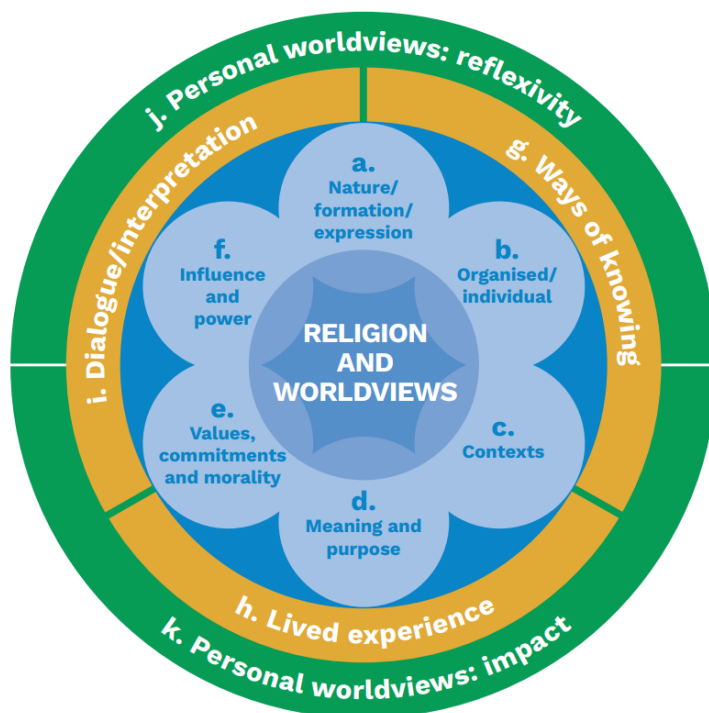
- Sufficient curriculum time allocated to RE in order for leaders to deliver an ambitious RE curriculum.
- Subject-specialist staffing, so that pupils are taught RE by teachers with appropriate subject professional knowledge.
- Access to high-quality in-service training for leaders and teachers of RE to develop their professional subject knowledge.
- Subject leadership that can identify high-quality sources of training (for example, through subject associations and organisations) to further their RE knowledge in policy, subject content, subject pedagogy and RE research.

5. Religion and Worldviews in the Classroom: developing a worldviews approach. A Draft Resource for curriculum developers

The Draft Resource sets out a rationale for a religion and worldviews approach, building on the developments since the 2018 Commission report. It was primarily written to inform three Framework Development Teams, working over 18 months to apply the Handbook guidance to their own contexts. During this process, the Draft Resource is being tested and revised as necessary, before the publication, scheduled for 2024, of a final Handbook, three example frameworks, sample units of work and pupil responses.

At the heart of the Commission on RE final report, was a National Statement of Entitlement indicating that all children in schools are entitled to an education in religion and worldviews. This national statement of entitlement provides a shared vision for the subject that will be interpreted for, and applied in, a variety of different contexts by syllabus writers and curriculum designers.

- reflects the changing religious and secular non-religious diversity of the UK and the world
- is inclusive of, and relevant to, children and young people, whose worldviews may range across the secular religious and non-religious
- approaches the subject from the perspective of worldviews (incorporating religious and non-religious worldviews, personal and communal, individual and organised, plural and diverse) to help pupils navigate the diverse, complex world around them, in relation to religion and belief. The place for this education in religion and worldviews is the subject currently called Religious Education in legislation in England.



To meet this entitlement, pupils must be taught to understand the nature of worldviews, in relation to religion and belief, including:

| CONTENT | |
|---|---|
| <i>Core statements</i> | <i>Expanded statements</i> |
| a. Nature/formation/expression What is meant by worldview and how people's worldviews are formed and expressed through a complex mix of influences and experiences | The nature and variety of worldviews, and how people's worldviews are formed through a complex mix of influences and experiences, including (for example) rituals, practices, texts, teachings, stories, inspiring individuals, the creative arts, family, tradition, culture, and everyday experiences and actions. How these may also act as ways of expressing and communicating worldviews. |
| b. Organised/individual How people's individual worldviews relate to wider, organised or institutional worldviews | How people's individual worldviews relate to wider, organised or institutional worldviews (e.g. how individual worldviews may be consciously held or tacit; how individual and organised worldviews are dynamic; how individual worldviews may overlap to a greater or lesser extent with organised worldviews) |
| c. Contexts How worldviews have contexts, reflecting time and place, are highly diverse, and feature continuity and change. | How worldviews have contexts, reflecting their time and place, shaping and being shaped by these, maintaining continuity and also changing; how they are highly diverse and often develop in interaction with each other. (This applies to organised worldviews as well as to individual worldviews.) |
| d. Meaning and purpose How worldviews may offer responses to fundamental questions raised by human experience | How worldviews may offer responses to fundamental questions raised by human experience, such as questions of existence, meaning, purpose, knowledge, truth, identity and diversity. How worldviews may play different roles in providing people with ways of making sense of existence and/or their lives, including space for mystery, ambiguity and paradox. |
| e. Values, commitments and morality How worldviews may provide guidance on how to live a good life | How worldviews may provide a vision of, and guidance on, how to be a good person and live a good life, and may offer ideas of justice, right and wrong, value, beauty, truth and goodness. How individuals and communities may express their values through their commitments. |
| f. Influence and power How worldviews influence, and are influenced by, people and societies | How worldviews influence people (e.g. providing a 'grand narrative' or story for understanding the world) and influence the exercise of power in societies (e.g. on social norms for communities, or in relation to conflict or peace-making). How society and people can also influence and shape worldviews. |

| ENGAGEMENT | |
|--|--|
| <i>Core statements</i> | <i>Expanded statements</i> |
| g. Ways of knowing The field of study of worldviews is to be explored using diverse ways of knowing. | The field of study of worldviews is to be explored using diverse ways of knowing. Questions and methods should be carefully chosen, recognising that there are different understandings of what knowledge is deemed reliable, valid, credible, truthful etc. |
| h. Lived experience The field of study of worldviews is to include a focus on the lived experience of people. | The field of study of worldviews is to include a focus on the lived experience of people (e.g. religious, non-religious, embodied, diverse, fluid, material, experiential) in relation to local and global contexts, recognising the complex reality of worldviews as they are held, shared and expressed by people in real life. |
| i. Dialogue/interpretation The field of study of worldviews is to be shown as a dynamic area of debate. | The field of study of worldviews is to be encountered as a dynamic area of dialogue and debate, and one which engages with practices of interpretation and judgement within and between religious and non-religious communities. |
| POSITION | |
| <i>Core statements</i> | <i>Expanded statements</i> |
| j. Personal worldviews: reflexivity Pupils will reflect on and potentially develop their personal worldviews in the light of their study. | Pupils will come to understand their own worldview in greater depth, and how it relates to the worldviews of others, becoming more reflective and reflexive. As they develop this awareness of their positionality in relation to that of others, they will make informed judgements on how (far) this understanding prepares them for life in a diverse world |
| k. Personal worldviews: impact Pupils will reflect on how their worldviews affect their learning | Pupils will develop their understanding of how their encounters with the subject content of RE are affected and shaped by their worldviews, whether conscious or not, and that this is also true for everyone else. They will reflect on how (far) their learning may have an impact on their worldview. |

6. Freedom of Religion or Belief and the Toledo Guiding Principles

The following is taken from the Foreign, Commonwealth and Development Office website:

Freedom of Religion or Belief (FoRB) is a human right which has been guaranteed under international law within the [International Covenant on Civil and Political Rights \(ICCPR\)](#) since 1966. Article 18 of the UN Universal Declaration of Human Rights, adopted in 1948, states that ‘everyone has the right to freedom of thought, conscience and religion’.

FoRB is not just the freedom to hold personal thoughts and convictions, but also being able to express them individually or with others, publicly or in private. It includes the freedom to:

- subscribe to different schools of thought within a religion
- change one’s religion or beliefs, including to leave or abandon religions
- hold non-religious beliefs

No-one should experience discrimination for exercising their right to freedom of religion or belief. This right prohibits the use of coercion to make someone hold or change their religion or belief. It also protects a person from being required to state an affiliation with any particular religion or belief.

As with all human rights, FoRB belongs to people, whether alone or as members of a group, and not to the religion or belief itself. This means that it does not protect religions, or religious figures, from criticism.

In July 2022, the FCDO hosted an International Ministerial on FoRB. At this conference a Statement on FoRB and Education was made, of which the UK Government was a signatory. The full statement is available here: <https://www.gov.uk/government/publications/freedom-of-religion-or-belief-and-education-statement-at-the-international-ministerial-conference-2022/statement-on-freedom-of-religion-or-belief-and-education>

This statement says that signatories will commit to:

- prioritising inclusive curricula and teaching, matched to all students' needs, regardless of their background, that provides foundational skills for all. In addition, curricula should provide positive and accurate information about different faith and belief communities and combat negative stereotypes
- support teaching that promotes the equality of all individuals, regardless of their religion
- protecting education establishments and ensuring all students have access to education regardless of their faith or any other characteristic. This includes ensuring access to safe alternative spaces for education in emergencies and protracted crises
- promoting international efforts to support education reform, emphasising the benefits of pluralism and the importance of human rights, including freedom of religion or belief. Regular evaluation of education materials and practices should be carried out to ensure that these standards are always maintained

In addition, the Toledo Guiding Principles (2007) published by the OSCE (Organisation for Security and Co-operation in Europe) and ODOHR (Organisation for Democratic Institutions and Human Rights) are relevant in this context. The introduction to the principles states that:

The Guiding Principles are designed to assist not only educators but also legislators, teachers and officials in education ministries, as well as administrators and educators in private or religious schools to ensure that teaching about different religions and beliefs is carried out in a fair and balanced manner.

The Key Guiding Principles set out in the document are:

Whenever teaching about religions and beliefs in public schools is provided in OSCE participating States, the following guiding principles should be considered:

1. Teaching about religions and beliefs must be provided in ways that are fair, accurate and based on sound scholarship. Students should learn about religions and beliefs in an environment respectful of human rights, fundamental freedoms and civic values.
2. Those who teach about religions and beliefs should have a commitment to religious freedom that contributes to a school environment and practices that foster protection of the rights of others in a spirit of mutual respect and understanding among members of the school community.
3. Teaching about religions and beliefs is a major responsibility of schools, but the manner in which this teaching takes place should not undermine or ignore the role of families and religious or belief organizations in transmitting values to successive generations.
4. Efforts should be made to establish advisory bodies at different levels that take an inclusive approach to involving different stakeholders in the preparation and implementation of curricula and in the training of teachers.

5. Where a compulsory programme involving teaching about religions and beliefs is not sufficiently objective, efforts should be made to revise it to make it more balanced and impartial, but where this is not possible, or cannot be accomplished immediately, recognizing opt-out rights may be a satisfactory solution for parents and pupils, provided that the opt-out arrangements are structured in a sensitive and non-discriminatory way.

6. Those who teach about religions and beliefs should be adequately educated to do so. Such teachers need to have the knowledge, attitude and skills to teach about religions and beliefs in a fair and balanced way. Teachers need not only subject-matter competence but pedagogical skills so that they can interact with students and help students interact with each other in sensitive and respectful ways.

7. Preparation of curricula, textbooks and educational materials for teaching about religions and beliefs should take into account religious and non-religious views in a way that is inclusive, fair, and respectful. Care should be taken to avoid inaccurate or prejudicial material, particularly when this reinforces negative stereotypes.

8. Curricula should be developed in accordance with recognised professional standards in order to ensure a balanced approach to study about religions and beliefs. Development and implementation of curricula should also include open and fair procedures that give all interested parties appropriate opportunities to offer comments and advice.

9. Quality curricula in the area of teaching about religions and beliefs can only contribute effectively to the educational aims of the Toledo Guiding Principles if teachers are professionally trained to use the curricula and receive ongoing training to further develop their knowledge and competences regarding this subject matter. Any basic teacher preparation should be framed and developed according to democratic and human rights principles and include insight into cultural and religious diversity in society.

10. Curricula focusing on teaching about religions and beliefs should give attention to key historical and contemporary developments pertaining to religion and belief, and reflect global and local issues. They should be sensitive to different local manifestations of religious and secular plurality found in schools and the communities they serve. Such sensitivities will help address the concerns of students, parents and other stakeholders in education.

7. Statutory requirements for Spiritual, Moral, Social and Cultural Development and Fundamental British Values.

All maintained schools must meet the requirements set out in section 78 of the Education Act 2002 and promote the spiritual, moral, social and cultural (SMSC) development of their pupils. Through ensuring pupils' SMSC development, schools can also demonstrate they are actively promoting fundamental British values.

Accountability

As part of a section 5 inspection, Ofsted inspectors must consider pupils' spiritual, moral, social and cultural (SMSC) development when forming a judgement of a school. However this advice should not be read as guidance for inspection purposes. Ofsted publish their inspection framework and handbook, which set out how schools are assessed in relation to pupils' spiritual, moral, social and cultural development. Schools should refer to Ofsted's documents to understand what inspectors look for in assessing this."

[Ofsted School inspection handbook EIF 2022](#) - Updated 11 July 2022

Spiritual, moral, social and cultural development

299. Inspectors will evaluate the effectiveness of the school's provision for pupils' spiritual, moral, social and cultural education. This is a broad concept that can be seen across the

school's activities, but draws together many of the areas covered by the personal development judgement.

300. Provision for the spiritual development of pupils includes developing their:

- ability to be reflective about their own beliefs (religious or otherwise) and perspective on life
- knowledge of, 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

8. Statutory Guidance: What schools must publish online

This guidance places a responsibility on schools to ensure that parents and carers have access to information about what their children are learning in each subject of the curriculum. The publication of the curriculum can also be accessed by Ofsted inspection teams as an aspect of making judgements about the breadth, balance and ambition of the curriculum or, if concerns are raised, lead to a decision to carry out a section 8 inspection (See extract from the Ofsted Handbook for inspection below.)

The guidance is copied below:

Curriculum

You must publish:

- the content of your school curriculum in each academic year for every subject - this includes mandatory subjects such as religious education, even if it is taught as part of another subject or subjects, or is called something else

[Ofsted Handbook for inspection extract](#)

37. As is the case for all schools, a good or outstanding school may still receive an urgent inspection (carried out under section 8) at any time in certain circumstances (see part 4). For example, we may decide that we should inspect a school earlier than its next scheduled inspection if:

- concerns are identified about the breadth and balance of the curriculum (including whether the statutory requirement to publish information to parents is not met).



Department
for Education

Department for Education
Curriculum Policy Division

2nd Floor
Sanctuary Buildings
London SW1 3BT

Paul Smalley
Chair, NASACRE

Tel: 0370 000 2288

www.gov.uk/df

Email enquiry form:

www.education.gov.uk/contactus/df

Date: 22 March 2019

Dear Paul

Compliance with the duty to teach Religious Education

As discussed when we last met, I have spoken to a few representatives of SACREs over recent months about what can be done about schools that are failing to meet their obligations to teach RE – whether that is in accordance with an Agreed Syllabus or, in the case of academies and free schools, in line with their funding agreements.

I thought it might be helpful if I set out what we expect of state funded schools and the steps to follow if these expectations aren't met.

The requirement to teach RE

SACRE members will be familiar with the requirements on maintained schools, including the duty on those without a religious designation and voluntary controlled schools to follow the local Agreed Syllabus.

Under the terms of their Funding Agreement with the Secretary of State, all academies (including free schools) must provide RE for all their registered pupils from age 5 to 18, except for those whose parents exercise the right of withdrawal. Each academy's funding agreement should be published on its website, but can also be found on DfE's '[Compare Schools](#)' website (once you've found the school, select the 'workforce and finance' option and scroll down to the funding agreement. The requirement to teach RE is set out in the 'supplementary funding agreement' for each school and also in newer 'master funding agreements' at multi-academy trust level).

Generally speaking, academies with a religious designation (except ex-voluntary controlled schools) must teach within the tenets of the faith specified in their designation. They may, in addition, provide RE that is in line with a locally agreed syllabus and teach about other faiths if they choose. Academies with no religious designation must teach RE that '*reflects that the religious traditions in Great Britain are, in the main, Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain*'. Academies are free to follow a locally agreed syllabus if they choose to.

Unlike an agreed syllabus, funding agreements do not provide further detail of the RE to be taught. However, we would expect that all schools provide pupils with a curriculum that is high quality and promotes progression through the key stages, including in RE. The non

statutory guidance for RE (2010) also states that head teachers should ensure that *‘the subject is well led and effectively managed, and that standards and achievement in RE, and the quality of the provision, are subject to regular and effective self-evaluation.’*

Agreed syllabuses and requiring schools to teach an accredited qualification

The issue of requiring schools to teach an accredited Religious Studies qualification is one that has come up recently and, if this is a requirement of an agreed syllabus, it’s important that wording is carefully chosen. For example, I’ve seen variations of the following text in agreed syllabuses: *‘It is a legal requirement and an entitlement that all students (other than those withdrawn by parental request) study RE at Key Stage 4 through an accredited course....’*

This wording implies that it is a legal requirement to teach a RS qualification – whereas, in my view, the law does not directly state this i.e. legislation *doesn’t* specifically require schools to teach RS. Neither does it require each agreed syllabus to specify that schools must teach a full or short course RS GCSE or other accredited qualification. However, the law does require relevant schools to follow the agreed syllabus. So, if an area’s syllabus says that an accredited RS qualification must be taught, then a school may be in breach of *that* statutory duty (ie. to follow the agreed syllabus) if it doesn’t do so.

It is also the case that, if a school is required by the agreed syllabus to teach a RS qualification at key stage 4 and enters its pupils for this at the end of Year 10, it should still be teaching RE in Year 11. Otherwise, it does not meet the duty to provide RE as part of its curriculum to *‘all registered pupils at the school’*.

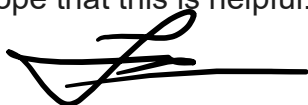
Handling reports that a school is not meeting its duty to teach RE

Where a school appears to be failing to meet its obligations – either to comply with the agreed syllabus or to meet funding agreement requirements to teach RE – we would expect the LA or SACRE to follow this up; and to refer the case to DfE if it cannot be resolved locally.

I’d recommend starting by contacting the school, outlining details of concerns and asking for comments. This allows the school an opportunity to correct misconceptions, provide clarifying information, or to resolve an issue. I’m also aware of cases where an LA officer or SACRE member has visited a school to discuss an issue in person to help them assess whether it is complying with the agreed syllabus.

If talking to the school hasn’t resolved the issue, the LA or SACRE should refer the case or any queries to my team via <https://form.education.gov.uk/service/Contact-the-Department-for-Education>¹, providing details of the issue and with copies of any related correspondence or emails between them and the school.

I hope that this is helpful. Best wishes



Neil Lawson



SACRE self-assessment tool

SACRE

The SACRE Self Evaluation Toolkit

Introduction

This tool has been created to help SACREs in their essential role to advise the Local Authority (LA) in meeting the entitlement of pupils across the LA to engage in high quality Religious Education (RE) and Collective Worship (CW) and to support the LA to reflect on its practice. 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 as 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 LA on matters of RE and CW. Like school governors, members are unpaid volunteers who give up their time to support RE and CW locally.

This toolkit is an amended version of the 2015 document. It takes account of changes in inspection arrangements and in the role of LAs, and of the development of maintained schools independent of their LA. It is designed to help individual SACREs evaluate their effectiveness, including considering their impact on pupils' educational experience and learning. It also helps SACREs review their organisational patterns and structures, and their partnership with the LA and other key stakeholders.

The toolkit highlights five key dimensions of SACRE's work and provides exemplification of good practice. A SACRE that uses this self-evaluation guidance should gain a clear picture of its strengths, identify areas for further development, and establish 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: <https://www.gov.uk/government/publications/religious-education-guidance-in-english-schools-non-statutory-guidance-2010>. The Guidance sets out the responsibilities of SACREs and LAs as well as those of other stakeholders in RE. Key summaries from the Guidance are included in the Annex to this document.

Rationale

The SACRE self-evaluation toolkit focuses on the following five aspects of the work of SACREs:

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

Each aspect forms a section within the toolkit and each section is divided into focus questions to help SACREs explore their provision. Descriptors for 'Requires improvement/struggling', '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 LAs. 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 the LA.

SACREs are invited to use the format of this evaluation in conjunction with their annual report.

Section 1: 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?

(Taken from 2010 DfE Checklist for an effective partnership between an LA and its SACRE/ASC)

- Does the LA and the SACRE/ASC carry out their statutory duties?
- Is SACRE/ASC properly resourced and well supported by subject specialist advice and training?
- Do members of the SACRE/ASC have a shared vision and understanding of their aims and purpose, seeking to sustain their positive work in the light of changing needs and priorities?
- Are SACRE/ASC meetings purposeful and focused on the major priorities of improving the quality of RE (and CW) in schools?
- Is the SACRE/ASC well informed about the quality of RE in schools and about wider LA and national priorities and developments affecting the subject?
- Has the LA adopted a high-quality agreed syllabus that provides a good grounding for planning, teaching and learning in RE and enables the schools to deliver RE as part of a coherent curriculum?
- Is there an effective process of reviewing, revising, implementing, monitoring and evaluating the locally agreed syllabus?
- How far does the SACRE's partnership with the LA enable it to help teachers and schools raise standards in RE and the quality of RE teaching?
- How far does the SACRE contribute effectively to the community cohesion agenda by supporting inclusion in schools and improving engagement within the community?

LAs must adequately fund SACREs to enable them to carry out their statutory duties and to support high quality RE and collective worship in schools.¹ We consider 2% of the CSSB to be a reasonable spend to enable this. LAs must set aside sufficient money to ensure the Agreed Syllabus review can be effective every five years.

We reiterate that as a minimum expectation, LAs must provide the following:

- a clerk
- a professional officer who has expertise in RE curriculum design
- a publicly accessible place to meet
- the reasonable expenses of members
- publishing the agreed syllabus and other SACRE materials (including agendas and minutes), most usually on the LA website
- NASACRE subscription and AGM attendance.

1. The Minister for School Standards, Nick Gibb MP, included this statement in response to a parliamentary question from Stephen Timms MP: "If the Department is informed that an individual SACRE or ASC is experiencing difficulties in fulfilling its statutory duties, the Department will contact the local authority to remind them of their duty to support their activities satisfactorily."

2021HC Deb, 28 March 2018, cW <https://questions-statements.parliament.uk/written-questions/detail/2018-03-28/134697>

¹ *ibid.*, page 11

The relationship between a Local Authority and its SACRE is essentially one of partnership and collaboration, with mutual obligations and statutory 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 LA, it is more likely that members of the SACRE will be able to contribute both to SACRE's work and to the LA's wider strategic objectives.

By bringing together many local stakeholders (faith/belief communities, teachers, local politicians and co-optees 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 CW, 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. 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 meeting 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, 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: 1a – Funding: Professional and financial support | | |
|--|--|--------------------------|
| <i>How well supported and resourced is SACRE, by the LA exercising its statutory responsibilities?</i> | | |
| Requires improvement/struggling A SACRE in this position would: | have no financial or management support to help SACRE to meet and operate. Members are unable to communicate with each other. There is no professional support. | <input type="checkbox"/> |
| Developing A SACRE with developing practice would: | have financial and management support to allow it to exist. Representatives of the LA receive papers and/or attend meetings but there is limited subject specialist advice available. There are resources for basic SACRE functions (such as a place to meet and a minute taker) but there is no specific budget for the SACRE and little opportunity for the SACRE to take initiatives requiring funding. | <input type="checkbox"/> |
| Established A SACRE with established practice would: | access to some 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"/> |
| Advanced 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. SACRE has a strategic, costed development plan. 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"/> |
| Where are we and where do we find evidence to support this? | | |

| Key Area: 1b – SACRE meetings | | |
|--|--|--------------------------|
| <i>How purposeful, inclusive, representative and effective are SACRE meetings?</i> | | |
| Requires improvement/struggling A SACRE in this position would: | not hold regular meetings, if they meet at all. Any meeting held is purely to demonstrate that the LA has allowed SACRE to meet. | <input type="checkbox"/> |
| Developing A SACRE with developing practice would: | hold meetings regularly with: <ul style="list-style-type: none"> • routine administrative arrangements • appropriate distribution of agendas and papers Business is dealt with in a prompt and orderly way. There is limited opportunity for SACRE members to contribute to the work apart from attending meetings. Business tends to be focused solely on routine statutory requirements. | <input type="checkbox"/> |

| | | |
|--|---|--------------------------|
| Established A SACRE with established practice would: | have good attendance where all four committees are well represented and meetings are quorate. Agendas and papers are distributed well in advance ensuring all members have time to consider them carefully, consulting when relevant their representing/sponsoring bodies. There are some opportunities for teachers and representatives of faith and worldview communities to be invited to share their work. 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 CW. | <input type="checkbox"/> |
| Advanced A SACRE with advanced practice would: | have SACRE members contributing to the development of the agenda and strategic development plan. 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 and worldview communities regularly attend and participate fully in meetings, sharing their experience and insights. Meetings are held in a variety of venues, including council venues, local places of worship and schools. Procedures have been put in place so that meaningful contact can be made with and between members outside of SACRE meetings. | <input type="checkbox"/> |
| Where are we and where do we find evidence to support this? | | |

| | | |
|--|---|--------------------------|
| Key Area: 1c – Membership and training | | |
| <i>To what extent is the membership of SACRE able to fulfil SACRE's purpose?</i> | | |
| Requires improvement/struggling A SACRE in this position would: | have no membership list. SACREs constitution is not fit for purpose and needs revision. The Local Authority struggles to fill all places on SACRE, SACRE members have no regular training provided. | <input type="checkbox"/> |
| Developing A SACRE with developing practice would: | have a membership that fulfils the basic statutory obligations. Arrangements to fill vacancies are not always pursued effectively. There are limited induction and training opportunities for SACRE members. | <input type="checkbox"/> |
| Established A SACRE with established practice would: | have an active membership that strongly reflects the diversity of the wider religious/worldview and professional community. There is regular induction training and processes for new members. There are good opportunities for SACRE members to participate in training activities. | <input type="checkbox"/> |
| Advanced 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. There are robust systems in place for succession planning for members and SACRE roles. | <input type="checkbox"/> |
| Where are we and where do we find evidence to support this? | | |

| Key Area: 1d – Improvement/development planning <i>How effective are the priorities and actions identified by SACRE in improving the experience of pupils in schools?</i> | | |
|---|---|--------------------------|
| Requires improvement/struggling A SACRE in this position would: | have no development plan to focus future work. There is no knowledge of areas where the priorities of the LA's development / improvement plan potentially could link to the work of the SACRE. | <input type="checkbox"/> |
| Developing A SACRE with developing practice would: | have little overt linkage between the priorities of the LA's development / improvement plan and the work of the SACRE. SACRE has limited awareness of national projects or initiatives related to the work of SACRE and so is unable to plan any work or request funding to initiate new work. | <input type="checkbox"/> |
| Established A SACRE with established practice would: | have a costed development 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. SACRE has awareness of national projects or initiatives related to the work of SACRE and so is able to plan work or request funding to update and review their development plan. The SACRE is regularly represented at national events relevant to its work; for example, NASACRE. | <input type="checkbox"/> |
| Advanced A SACRE with advanced practice would: | have a well-defined development plan with clear objectives and success criteria. Resource implications are clearly defined and funding negotiated with the LA or outside funding streams. There is a clear link between the plan and the wider objectives of the LA and also to national innovations. | <input type="checkbox"/> |
| Where are we and where do we find evidence to support this? | | |
| Key Area: 1e - Information and advice <i>How well informed is SACRE in order to be able to advise the LA appropriately?</i> | | |
| Requires improvement/struggling A SACRE in this position would: | not be supported to gather information (exam results, data, links to schools) or to link with national initiatives including membership of NASACRE. | <input type="checkbox"/> |
| Developing 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 when the LA wishes to give it rather than ask questions of the LA or receive answers to its request. There is little opportunity to be a critical friend. | <input type="checkbox"/> |
| Established A SACRE with established practice would: | be regularly provided with clear information relevant to the quality and provision for RE and CW in local schools and given a context within which any school is working. The SACRE receives the information in a way that enables it to act as a critical friend and question the LA's work. | <input type="checkbox"/> |
| Advanced A SACRE with advanced practice would: | receive detailed and well-analysed information about the quality and provision for RE and CW. As a result, SACRE uses this information effectively to give advice to the LA which leads to strategic action and/or | <input type="checkbox"/> |

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| | partnership work to improve standards. This can include advice related to the review of the AS. The SACRE has a strong partnership with the LA and plays an active role in promoting ideas and initiatives. | |
| Where are we and where do we find evidence to support this? | | |

Key Area: 1f - Partnerships with key stakeholders

What partnerships does the SACRE have with key local and national stakeholders, and what quality are these?

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| Requires improvement/struggling A SACRE in this position would: | be unaware of local or national agencies. SACRE has no links with sponsoring bodies in their location. | <input type="checkbox"/> |
| Developing A SACRE with developing practice would: | have little contact with or awareness of other local agencies (e.g. interfaith groups, dioceses), and rarely hears from pupils/students. | <input type="checkbox"/> |
| Established A SACRE with established practice would: | be well informed about other key stakeholders supporting RE and have some meaningful contact with the groups involved. SACRE members are supported at a national level by their sponsoring body. SACRE members attend the annual NASACRE conference and other training opportunities. Hear from pupils/students as part of their work around high-quality RE and CW. | <input type="checkbox"/> |
| Advanced A SACRE with advanced practice would: | build its activities effectively on local networks. Links with other bodies, such as local interfaith 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 about RE. Representatives of key support networks and higher education providers are regularly involved with the SACRE. | <input type="checkbox"/> |
| Where are we and where do we find evidence to support this? | | |

Key Area: 1g – 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?

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| Requires improvement/struggling A SACRE in this position would: | have no opportunity to network with local academies. | <input type="checkbox"/> |
| Developing 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"/> |

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| Established A SACRE with established practice would: | have made attempts to include academies on 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, or what is possible between academies in an area. | <input type="checkbox"/> |
| Advanced SACRE with advanced practice would: | have established the place of academies on SACRE. SACRE has considered systematically the legal and structural options, and established a permanent and sustainable academy presence on SACRE. A high proportion of academies in the area regard themselves as stakeholders and partner with SACRE. | <input type="checkbox"/> |
| Where are we and where do we find evidence to support this? | | |

Successes/ What are we good at?

Barriers to success

Areas for development/ Action points:

- **For the SACRE**

- **For the LA**

Date of review (1)

Date of review (2)

Date of review (3)

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Section 2. 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 aspiration and a spur for action.

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. SACREs may also request information from academies, academy chains and free schools where they educate pupils from the LA which appointed SACRE. In the light of the current inspection culture of partnership and self-evaluation, SACREs will need to adopt an astute and sensitive approach to achieve this overview.

Information to assist SACRE in carrying out its role is likely to come from a range of sources, which 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: 2a - RE provision across the LA. <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> | | |
|--|---|--------------------------|
| Requires improvement/struggling A SACRE in this position would: | have no routes by which SACRE can gain information about RE provision in schools. | <input type="checkbox"/> |
| Developing 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 (e.g. a website trawl) | <input type="checkbox"/> |
| Established 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 AS. SACRE's process for acquiring this information is adequate but lacks coherence. Have limited opportunities to implement strategies in support of pupil entitlement. Ofsted reports are read and any comments on RE noted and brought to SACRE. | <input type="checkbox"/> |
| Advanced A SACRE with advanced practice would: | build upon a strong relationship with the LA, whereby the LA shares its information and from this SACRE gains an 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"/> |
| Where are we and where do we find evidence to support this? | | |

| Key Area: 2b - Standards of achievement and public examination entries <i>How does SACRE use information about standards and examinations to target support and training for schools?</i> | | |
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| Requires improvement/struggling A SACRE in this position would: | not be given any data to work from, and has no professional support to investigate this at a local and national level. | <input type="checkbox"/> |
| Developing 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 and the local authority does not adequately invest in professional support for this. Analysis would be limited as would strategies to address issues. | <input type="checkbox"/> |
| Established 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. | <input type="checkbox"/> |
| Advanced A SACRE with advanced practice would: | have robust processes with the LA whereby SACRE can gain accurate information about standards in schools and examination entries in all secondary schools, with useful analysis that enables it to address issues effectively in partnership with the LA. | <input type="checkbox"/> |

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| Where are we and where do we find evidence to support this? | |
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| Key Area: 2c - Quality of learning and teaching. | | |
| <i>How well does SACRE use knowledge of quality of learning and teaching to target support appropriately?</i> | | |
| Requires improvement/struggling A SACRE in this position would: | not have any knowledge of quality of learning and teaching to target support from the LA and professional support/adviser. | <input type="checkbox"/> |
| Developing A SACRE with developing practice would: | have little 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 or no professional support in the LA working with the SACRE. | <input type="checkbox"/> |
| Established A SACRE with established practice would: | have some information regarding the quality of learning and teaching from a range of sources including contact with teachers and pupils. Limited analysis of this information is undertaken; however, this 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"/> |
| Advanced 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, linked to schools in need. | <input type="checkbox"/> |
| Where are we and where do we find evidence to support this? | | |

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| Key Area: 2d Quality of interaction and communication with leadership and management of RE in schools | | |
| <i>To what extent does SACRE have and pass on information that supports high quality RE in schools</i> | | |
| Requires improvement/struggling A SACRE in this position would: | not engage in communication with schools. | <input type="checkbox"/> |
| Developing A SACRE with developing practice would: | have little communication with schools. It occasionally contacts schools with resources for RE and attends Headteachers meetings. | <input type="checkbox"/> |

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| Established A SACRE with established practice would: | have RE key messages communicated regularly into schools. Sends regular updates and information to schools, headteachers and governors. SACRE discussions are used to enhance leadership and management of RE in schools. | <input type="checkbox"/> |
| Advanced A SACRE with advanced practice would: | have a constructive relationship with senior leaders and subject managers in schools to develop the subject. | <input type="checkbox"/> |
| Where are we and where do we find evidence to support this? | | |

Key Area: **2e - Relations with academies and other non-LA maintained schools.**
To what extent has a SACRE developed a proactive strategy in relation to academies and other non-LA maintained schools in its area?

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| Requires improvement/struggling A SACRE in this position would: | not have the mechanisms and not have the knowledge of making contact. | <input type="checkbox"/> |
| Developing 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"/> |
| Established 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 and share their advice to these schools. By and large, academies co-operate with SACRE at this level. SACRE keeps under review the ongoing situation. | <input type="checkbox"/> |
| Advanced A SACRE with advanced practice would: | have a proactive 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"/> |
| Where are we and where do we find evidence to support this? | | |

Successes/ What are we good at?

Barriers to success

Areas for development/ Action points:

- **For the SACRE**

- **For the LA**

Date of review (1)

Date of review (2)

Date of review (3)

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Section 3: 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 (AS) is the bedrock on which schools will build robust sequences of effective learning experiences in RE. A good, recent AS will support both the delivery of high quality RE in schools and RE's contribution to the schools' wider curriculum aims and impact.

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.

LAs are required to review their AS 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 an AS that is truly "fit for purpose".

While the ASC holds the legal responsibility for revising the AS, 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 inclusivity 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 decisions about the AS are 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 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: 3a – The review process | | |
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| <i>How does the SACRE review the success of the existing agreed syllabus?</i> | | |
| Requires improvement/struggling A SACRE in this position would: | not have any way of contacting schools to carry out a review of the existing syllabus. It will not be supported by the LA or professional support. | <input type="checkbox"/> |
| Developing A SACRE with developing practice would: | have limited arrangements in place to monitor the impact of the AS, particularly in raising standards, providing little or no opportunity to review the effectiveness of the AS. Not know the views of teachers and have had no systematic evaluation of the strengths/weaknesses of the syllabus. Unclear how to proceed with the five-yearly syllabus review and there is little or no budget allocation from the LA. Have little knowledge of wider recent RE national guidance, research and developments. | <input type="checkbox"/> |
| Established 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 AS. Have devised a costed action plan in partnership with the LA, and been allocated a sufficient budget for the AS review and relaunch. | <input type="checkbox"/> |
| Advanced A SACRE with advanced practice would: | have a clear and systematic process for monitoring the effectiveness of the AS built into its development plan. Reviewing the AS includes full consultation with schools and other key stakeholders, including faith communities and academics. 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 design/distribution costs. There is a strong sense of shared ownership of the prospective AS review, with clear targets for what needs to be achieved. | <input type="checkbox"/> |
| Where are we and where do we find evidence to support this? | | |

| Key Area: 3b – The quality of the local Agreed Syllabus | | |
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| <i>How well does the locally Agreed Syllabus promote effective learning & teaching in RE? Is it “fit for purpose”?</i> | | |
| Requires improvement/struggling A SACRE in this position would: | not have knowledge of other agreed syllabi nationally. Not have access to professional support with a national knowledge of high quality teaching and learning in RE. | <input type="checkbox"/> |
| Developing A SACRE with developing practice would: | ensure that the AS sets out what is to be learnt at each Key Stage. Progression in RE is stated, but this does not link directly to the learning and there is no clear expectation of quality learning in the AS. | <input type="checkbox"/> |
| Established A SACRE with established practice would: | ensure that the AS 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. Ensure that the AS development has involved teachers and meets their needs. | <input type="checkbox"/> |
| Advanced | ensure that the AS 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 | <input type="checkbox"/> |

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| A SACRE with advanced practice would: | the LA and school leadership in ensuring adequate resources and provision in schools. References latest RE research that is relevant to help pupils make good progress in RE. | |
| Where are we and where do we find evidence to support this? | | |

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| Key Area: 3c – Launching and implementing the Agreed Syllabus | | |
| <i>How well does SACRE promote the AS and provide training to prepare teachers to use it effectively?</i> | | |
| Requires improvement/struggling A SACRE in this position would: | not have a launch for the new syllabus. Not have any in-service training for teachers/schools for implementing the new AS. Not have the mechanisms to advertise, promote and share the syllabus with local schools. | <input type="checkbox"/> |
| Developing A SACRE with developing practice would: | 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. Have little training provision for implementing the revised syllabus. Be prevented from providing any significant additional guidance or extended training on using the AS by a shortage of financial and human resources. | <input type="checkbox"/> |
| Established A SACRE with established practice would: | use other forms of communication (for example the LA website) to promote the launch. Have clear arrangements for training teachers on implementing the syllabus provided by the LA; this training is well supported and managed. Provides additional guidance or extended training on using the AS over its life. | <input type="checkbox"/> |
| Advanced A SACRE with advanced practice would: | Involve the wider community and use strong media coverage, to give the AS a high profile as an important development in the work of the LA and local community. The launch event includes high quality presentations from a range of local religious and worldviews groups, schools and professional LA officers/councillors. Provides effective training on implementing the AS, which is supported by all schools, leads to teachers being clear about standards and expectations in the AS and the implications for teaching and learning. 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. | <input type="checkbox"/> |
| Where are we and where do we find evidence to support this? | | |

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| Key Area: 3d – Membership and training of the Agreed Syllabus Conference (ASC) | | |
| <i>To what extent is the membership of ASC able to fulfil its purpose?</i> | | |
| Requires improvement/struggling A SACRE in this position would: | not have the structures in place to convene an ASC. Not have any admin and advisory support for its work. | <input type="checkbox"/> |
| Developing A SACRE with developing practice would: | have a membership that fulfils basic statutory requirements. Limited induction and training opportunities; members are unclear of their roles, or how an AS can be structured. Particular faith or belief groups or teachers from different phases do not attend. Provide clerking, admin and advisory support for only a very | <input type="checkbox"/> |

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| | limited amount of time or range of work. Routine admin arrangements are in place. Agendas and papers are distributed. | |
| Established A SACRE with established practice would: | have a membership that strongly reflects the diversity of the wider religious/worldview and professional community. Some opportunities for members' training and the purpose and action plan for the work of the ASC are clear. 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. | <input type="checkbox"/> |
| Advanced A SACRE with advanced practice would: | 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 to ensure this voice is added into the process. There is a strong, co-ordinated programme of induction and training opportunities for members. 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. Provide effective admin to support the process | <input type="checkbox"/> |
| Where are we and where do we find evidence to support this? | | |

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| Key Area: 3e - Developing the revised agreed syllabus | | |
| <i>How robust are the processes for producing a strong educational Agreed Syllabus?</i> | | |
| Requires improvement/struggling A SACRE in this position would: | not have an agreed plan linked to finance for developing their AS. Have met the five-year review deadline of revising and publishing a new AS. | <input type="checkbox"/> |
| Developing A SACRE with developing practice would: | have no clear structure for developing a new AS. 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 AS with teachers, SACRE members and the local religious/worldview communities. | <input type="checkbox"/> |
| Established 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 AS which is coherent, clear and accessible. Working parties and consultations are reasonably managed and supported. | <input type="checkbox"/> |
| Advanced A SCRE 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 AS has a clear framework for progression and challenging learning | <input type="checkbox"/> |
| Where are we and where do we find evidence to support this? | | |

| Key Area: 3f - Making best use of National Guidance | | |
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| <i>How does the Agreed Syllabus Conference make choices relating to the use of national documentation? (See footnote*)</i> | | |
| Requires improvement/struggling A SACRE in this position would: | not be aware of national documentation in relation to the AS review process and are therefore unable to use this guidance appropriately. | <input type="checkbox"/> |
| Developing A SACRE with developing practice would: | have a limited awareness and understanding of national documentation in relation to the AS 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 holistic education of the child. | <input type="checkbox"/> |
| Established A SACRE with established practice would: | be aware of national documentation and some of its implications for the AS 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 AS 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"/> |
| Advanced A SACRE with advanced practice would: | take full account of national documentation in the construction of the revised AS, 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"/> |
| Where are we and where do we find evidence to support this? | | |
| *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"; CoRE; Big Ideas in RE publication 1 & 2; Ofsted RE literature review | | |

Successes/ What are we good at?

Barriers to success

Areas for development/ Action points:

- **For the SACRE**

- **For the LA**

Date of review (1)

Date of review (2)

Date of review (3)

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Section 4. 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 CW 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 CW in community schools and to advise the LA on issues related to provision and quality. It must also consider applications from headteachers in community schools that the requirement for CW 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 CW.

CW can be a rich and rewarding element of the curriculum as a whole and SACREs have the opportunity to enhance its quality by offering appropriate guidance and support.

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| Key Area:4a – Supporting pupil entitlement | | |
| <i>What strategies are in place to enable the SACRE to support the delivery of pupil entitlement in the LA’s schools?</i> | | |
| Requires improvement/struggling A SACRE in this position would: | not have any knowledge regarding the provision of CW nor have any mechanism in place to gain such knowledge. | <input type="checkbox"/> |
| Developing A SACRE with developing practice would: | be unaware of the issues facing schools in providing CW as part of the pupil entitlement. Provide little advice or support towards fulfilling pupil entitlement to CW. | <input type="checkbox"/> |
| Established A SACRE with established practice would: | understand local issues of delivering pupil entitlement and of the challenges schools face in providing CW. Provide some advice in support of delivering pupil entitlement. Seek to ensure that schools had access to, and advice on, appropriate resources for the delivery of CW. | <input type="checkbox"/> |
| Advanced 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. Periodically review its strategies for supporting pupil entitlement. | <input type="checkbox"/> |
| Where are we and where do we find evidence to support this? | | |

| Key Area: 4b – Enhancing the quality of provision of collective worship | | |
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| <i>How does SACRE seek to influence the quality of collective worship in the LA's schools?</i> | | |
| Requires improvement/struggling A SACRE in this position would: | not be able to influence the quality of CW due to lack of support either from the LA or CW/RE professional. Have no knowledge of what good quality CW in schools looks like. | <input type="checkbox"/> |
| Developing A SACRE with developing practice would: | not be adequately supported by the LA / RE professional to promote quality provision of CW. Have agenda items about CW dominated by the issue of how SACRE obtains data. Have little understanding of the nature and potential of CW and of what effective provision in each school might be. | <input type="checkbox"/> |
| Established A SACRE with established practice would: | have occasional agenda items on CW, with some insight into how it is being delivered in the LA's schools. Understand what effective provision is, but SACRE members have little 'hands-on' experience of CW. Promote in-service support for teachers with responsibility for CW. Advise on enhancing quality of provision. | <input type="checkbox"/> |
| Advanced A SACRE with advanced practice would: | have a good overview of quality of provision across the LA, with information from the LA and from presentations by schools. Have first-hand experience of CW in schools. Disseminate good practice in consultation with schools and teachers. Sponsor an ongoing programme of in-service development, and assist schools in evaluating and enhancing the quality of their provision. | <input type="checkbox"/> |
| Where are we and where do we find evidence to support this? | | |

| Key Area: 4c – Responding to requests for determinations | | |
|---|--|--------------------------|
| <i>How robust are SACRE's procedures for responding to requests from schools for a determination?</i> | | |
| Requires improvement/struggling A SACRE in this position would: | not have any understanding of what a determination is. Have no documentation for schools to use to make application for a determination. | <input type="checkbox"/> |
| Developing A SACRE with developing practice would: | 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, due to a lack of support provided to SACRE by the LA via a professional officer. Found unprepared and at risk of making an unsound decision or giving erroneous advice by a request for a determination. | <input type="checkbox"/> |
| Established A SACRE with established practice would: | be aware that schools have the option of requesting a determination, and that SACRE has a major role in this process. Have provided some training to its members regarding determinations, either directly through working on earlier requests, or through specific elements in developmental sessions. Responds in an adequate but piecemeal fashion, when requested for a determination, without a systematic overview of this area of work. | <input type="checkbox"/> |
| Advanced | be fully equipped for responding to requests for determinations, with a good understanding of SACRE's responsibilities. Have a well-established and effective framework for responding to requests, with which | <input type="checkbox"/> |

| | | |
|--|--|--|
| A SACRE with advanced practice would: | members are familiar and comfortable. 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. Periodically review all existing determinations together with keeping the guidance from the RE professional. | |
| Where are we and where do we find evidence to support this? | | |

Successes/ What are we good at?

Barriers to success

Areas for development/ Action points:

- For the SACRE
- For the LA

Date of review (1)

Date of review (2)

Date of review (3)

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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”².

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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| Key Area: 5a – SACRE’s membership <i>How representative is SACRE’s membership of the local community?</i> | | |
|---|---|--------------------------|
| Requires improvement/struggling A SACRE in this position would: | rarely meet and its membership will include many vacancies. The LA needs to review its membership and constitution in partnership with the SACRE and fulfil its obligations to convene an appropriately diverse SACRE | <input type="checkbox"/> |
| Developing A SACRE with developing practice would: | have a membership that is not necessarily strongly representative of the religious diversity of the local community. Membership needs to be reviewed. | <input type="checkbox"/> |
| Established 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 type="checkbox"/> |

² 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.

| | | |
|--|--|--------------------------|
| Advanced 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 or Christian communities). Endeavours 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 type="checkbox"/> |
| Where are we and where do we find evidence to support this? | | |

| | | |
|---|---|--------------------------|
| Key Area: 5b SACRE's understanding of the local area <i>How much do SACRE members know and understand the local community in its religious, cultural and ethnic dimensions?</i> | | |
| Requires improvement/struggling A SACRE in this position would: | meet rarely and this aspect of membership would not be an agenda item when they meet. | <input type="checkbox"/> |
| Developing A SACRE with developing practice would: | have limited knowledge about the religious, cultural and ethnic diversity in the local area. | <input type="checkbox"/> |
| Established 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 and have a relationship with local interfaith groups and the work that they do in the locality. | <input type="checkbox"/> |
| Advanced A SACRE with advanced practice would: | have detailed knowledge of the nature of the religious, ethnic and cultural diversity in the local area. 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 interfaith groups. Be aware of the impact of this local context on schools and on the provision for RE and CW in those schools. | <input type="checkbox"/> |
| Where are we and where do we find evidence to support this? | | |

| | | |
|---|---|--------------------------|
| Key Area: 5c – SACRE's engagement with the community cohesion agenda. <i>How much does SACRE understand the contribution which RE/CW can make to a schools' provision for community cohesion?</i> | | |
| Requires improvement/struggling A SACRE in this position would: | have little or no grasp of what community cohesion means and little understanding of the contribution which RE can make to the community cohesion agenda. Have no opportunity to promote RE's contribution to cohesion. | <input type="checkbox"/> |
| Developing 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. Have little opportunity to promote RE's contribution to cohesion. | <input type="checkbox"/> |

| | | |
|--|--|--------------------------|
| Established A SACRE with established practice would: | have an understanding of what community cohesion means and the duty on schools to promote this. Understand and have a clear commitment to the part RE can play in promoting community cohesion and seek to promote this throughout its work. | <input type="checkbox"/> |
| Advanced 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. SACRE members 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 AS and related guidance. | <input type="checkbox"/> |
| Where are we and where do we find evidence to support 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> | | |
| Requires improvement/struggling A SACRE in this position would: | be given no information about, or contact with, wider LA initiatives linked to the promotion of community cohesion. | <input type="checkbox"/> |
| Developing 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"/> |
| Established 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 type="checkbox"/> |
| Advanced A SACRE with advanced practice would: | be a key partner and stakeholder in the work of the local authority in this area. Aware of local interfaith groups and in regular communication with them to ensure opportunities to support high quality RE/CW in schools. | <input type="checkbox"/> |
| Where are we and where do we find evidence to support this? | | |

Successes/ What are we good at?

Barriers to success

Areas for development/ Action points:

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

Date of review (1)

Date of review (2)

Date of review (3)

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.

Agenda Item 7

Directory of places of worship in Lewisham

for the purpose of educational visits

prepared by Lewisham Standing Advisory council on religious
education

(Lewisham SACRE)

Integrating visits into a programme of Religious Education provides key opportunities for compelling learning experiences that enhance pupil understanding; whether the experience is in the form of a single visit to a place of worship or a series of visits planned as a faith trail. Teachers are critical in the design and development process of these educational visits. Trails or visits provide links between the various participants involved, pupils, members of faith communities and parents / carers so that all who are who are supporting and delivering the learning that pupils will experience are involved.

Planning your visits

During the experience pupils can:

- Experience being in a holy place and consider what it means to a member of that faith;
- Explore each building and its features and learn interactively how it is used;
- Find out what the religious community does to help others locally and abroad;
- Reflect on what the religions have in common and respect the differences;

Based on experience and good practice locally and nationally, the following will help teachers to work through a coherent planning process.

Consider:

- Which part/s of the Agreed Syllabus am I linking the visit to and why?
- What are my aims for a trail or visit? How will I evaluate the learning?
- Which place/s of worship do I want the pupils to visit?

Next decide:

- When do I want the trail or visit to take place (e.g. at the beginning or end of a unit of work or as a significant part of the unit blocked into one half day or day)?
- How do I find out about the local places of worship in my local area (look through this directory and talk to local communities)
- Who do I contact?

Tasks to be undertaken:

- contact the venue/s to agree a mutually agreeable date and time;
- For any type of Trail or visit ensure the hosts are clear about the purpose of the visit, the age, number and ability range of pupils (including any special needs to be catered for) and the number of adults attending. Follow up your contact by email to confirm details;
- Communicate with the hosts what the children know and understand and how the visit is linked to the syllabus;
- Work out journey details;
- Cover the school and LA requirements for safeguarding and risk assessments and communicate about these matters with the venue;

Lewisham Directory of Places of Worship for educational visits

- Find out any dress or other requirements and sensitivities and ensure parents and pupils are clear about and comply with these;
- Ensure parents /carers are clear about the educational purpose of the visit and how pupils who are not given permission to participate will be looked after in school;
- Get signed permission slips for attendance and inclusion in photographs from parents / carers; Explain to pupils how this learning outside the classroom will enable them to find out more at first-hand about the unit/s of work they are studying; ascertain what expectations there are for social distancing during travel and in the venue/s as well as any sensitivities around any specific medical needs or use of particular protective gels, wipes, sprays or masks;
- Keep in touch with the venue to ensure both sides are aware if your arrangements have to be altered.

It is good practice to bear in mind that whilst some members of a faith community or faith leaders will be very confident and comfortable with the educational focus and aims of the visits, others may be less so. This means sensitive enquiries may be helpful in discerning what advice and briefing they may need.

Important matters to include in the briefings will be:

- Sharing information about what topics the target class are currently engaged with or their focus questions for learning.
- Sharing the learning aims, discussing items in the venue that would be of specific interest (a baptismal Font for example);
- Helping to assess the visits: teachers should share with hosts what kind of feedback will take place once the visits have taken place. This will include comments from the pupils. It is important to encourage and value how successful the hosts felt the visits were and what amendments they might suggest.

In particular teachers should convey to their hosts the following:

- Whilst it is a privilege for the children to be present at and to observe, prayers or other religious activities taking place in the buildings during their visit, it is important that pupils are not asked or expected to join in or take part in any kind of worship.
- A useful reference document exploring these matters is **Sacred Spaces - Learning Outside the Classroom (pdf. © Crown copyright 2008)** to be found at lotc.org.uk
- It is lovely for the children to meet and listen to someone/people who are devout and enthusiastic about their religion, but it is not allowed in any way to try to persuade or convert pupils or suggest that one religion is better than another.
- Although hosts will be sharing their own beliefs, values and practices, hosts should be asked to ensure that they do not say anything derogatory about other religions. Of course, the children will naturally be noticing similarities and differences, but we want to discourage them from making negative comparisons and value judgments and to encourage them instead to understand and respect the differences.

Other sensitivities to bear in mind relate to pupils observing worship activities in any context where it might be considered that, merely by being present or observing dress sensitivities, they are taking part in that act of worship. An example can be found in the context of a visit to a Hindu temple, where it is common for hosts to offer food as Prashad to all who gather for

Lewisham Directory of Places of Worship for educational visits

the ceremony. Pupils should not be expected to accept this offering, except under the clear understanding that it is as a mark of respect and NOT worship.

Finally, it is important to have discussed with the host community matters of safeguarding and associated risk assessment. Consideration of and adherence to Local Authority and school policies are essential.

Parents and Carers¹

As referred to earlier, prior to the visits it is important to communicate with parents and carers as much detail as possible and this will include:

- Sharing the educational aims of the trail (see above). Religious Education in schools enables children to share their own beliefs and learn about the beliefs and experiences of others; the purpose of RE is not to challenge and remove the faith of children or to try to convert them. All of the visits must take place in this spirit;
- Briefing them on why it is important in RE for pupils to meet members of the Faith and Belief communities in person;
- Explaining that observing and exploring faiths (as in the visits planned) is an opportunity to discuss what the faiths have in common and learn about and respect the differences;
- Encouraging any concerns to be explored aired and / or negotiated in a sensitive manner;
- Explaining the importance of acquiring their views on the experience of the visits, circulating evaluation forms explaining what role they play in planning future visits in including parents and carers in future planning;
- Sharing details of dress codes required to be observed by pupils and adults attending will require a briefing on the expectations about modest dress. For example, this might include males and females attending wearing loose fitting trousers or asking girls wearing skirts to ensure their hems fall below the knee. Shoes are removed at mosques and temples. Head coverings (scarves) for women are the norm in mosques (optional for girls), Gurdwaras and may be required in some synagogues;
- Reminding parents / carers that occasionally food may not be allowed in certain venues and that pupils need to bring vegetarian packed lunches to respect Kosher and Halal traditions;
- Arranging contact details in case of changes in plans.
- Parents and carers of children withdrawn from any trip or visit, should be informed of the alternate provision that the school is making for their child while the class is off site.

¹ It is important that schools advise parents/carers of their legal rights to withdraw their children from Religious Education this is usually found in the school prospectus or website.

Christian Places of Worship

BAPTIST

Avenue Baptist Church

Address: 98 Avenue Road,
Beckenham,
Kent, BR3 4SA

Contact: Tel: 020 8676 3785
Email: pastor@avenuebaptist.org

Other information: This Baptist Church is a member of the London Baptist Association. The congregation has around 50 adults and 25 children and youth. The church was founded just over 100 years ago, at the time this area was being built up. All the congregation live quite close to the church and feel that they live and worship in Beckenham not by accident, but because God wants them to be there.

Brockley Baptist Church

Address 60 Upper Brockley Road,
Brockley,
London SE4 1ST

Contact: Church tel: 020 8691 2892
E-mail: info@brockleybaptist.org.uk
Minister tel: 020 8691 3926
Secretary tel: 01322 528561 yvonne@brockleybaptist.org.uk

Other information: Party size 50. Disabled access. Toilets. Donation appreciated.

Brownhill Road Baptist Church

Address: 292 Brownhill Road,
Catford,
London SE6 1AU

Contact: Church tel: 020 8697 0754
Minister tel: 020 8697 0754
Secretary tel: 020 8698 9815

Special features: Traditional open baptistry. Founded 1903

Crofton Park Baptist Church

Address: Brockley Grove
London
SE4 1EA

Contact: Telephone: 0208 314 1813
Email: office@croftonpark.org.uk

Special features: Baptistry for total immersion

Other information: Party sized 150 seated, 30 moving around. Disabled access. Toilets

Hither Green Baptist Church

Address: Theodore Road,
Hither Green,
London SE13 6HT

Contact: Church tel: 020 8852 3997
E-mail: webmaster@hithergreenbaptistchurch.org.uk
Minister e-mail: pastor@hithergreenbaptistchurch.org.uk
Secretary tel: 020 8318 3819

Special features: Baptistry for total immersion. Founded 1913.

Other information: Party size: up to 100 seated, moving around 50. Disabled access.
Toilets

Perry Rise Baptist Church, Forest Hill

Address: Perry Rise
Forest Hill
London SE23 2QL

Contact: Rev Margaret Gibbs
Tel: 020 8699 3581
Web: perryrisebaptistchurch.org.uk

Special features: Compton organ circa 1933, one of the last pipe organs made before electronic organs became popular. The church is an unusual shape for a Baptist church – cruciform rather than rectangular.

Other information: Party size 20 – 30. Disabled access. Toilets.
Opening hours: Tues and Thurs 9.30am - 11.30am

Grove Centre Church

Address: Jews Walk, Sydenham,
London SE26 6PL

Contact: Phone Number: 020 8778 8601 (office hrs 9.15am - 2.15pm Mon-Fri)
Email: office@thegrovecentre.org.uk

Special features: Baptist and United Reform Church combined

Other information: A multi-purpose church used for social work activities during the week. Party size 20-25. Disabled access. Toilets.

CHURCH OF ENGLAND

The Church of England churches have been arranged alphabetically by area.

BLACKHEATH

All Saints Blackheath

Address: The Heath, Blackheath
London SE3 OTY
Contact: Tel: 020 8852 4280
Website: www.allsaintsblackheath.org
Email: vicar_blackheath@hotmail.com
Other information: Children Groups: Primary School - 28-30 pupils

Church of the Ascension

Address: Dartmouth Row
Blackheath
London SE10 8AN
Contact: Reverend Anne Bennett, Vicar
Tel: 0208 694 5507
Other information: Part of Ravensbourne Team web: sjht.org.uk
Sunday school, regular choir, an urban priority area, conversation area, the Wash house, hearing/ induction loop, large print hymnbooks and toilets.

BROCKLEY

St Peter, Brockley

Address: Wickham Road
Brockley
London SE4 1LT
Contact: Tel: 07305 078872
Email hello@stpetersbrockley.org.uk
Other information: Party size 30 – 35. Disabled access. Toilets.

St Saviour, Brockley Rise

Address: Brockley Rise
Forest Hill
London SE22
Contact: Fr David Vyvyan (fathervyvyan@gmail.com)
Tel: 020-8690 2499 or 07930 429392
Email: savioursst@gmail.com
Special Features: Rebuilt after war bomb damage. Interesting stained glass. Interesting stained glass. Interesting Baptistry.
Other information: Party size: 30 -35. Disabled access. Toilets. 'Busy as Bees' (children's day-care provider)

CATFORD

St Andrew, Catford

- Address:** Sandhurst Road, Catford
London SE6 1XD
- Contact:** Father Lindsay
Tel 020 8697 2600
Email: fatherlindsay@gmail.com
- Special features:** Fine examples of wood carving. The church, consecrated in October 1904, forms part of the St Germans Estate built by Cameron Corbett as part of the development of South London.
- Other information:** Disabled access/ Ramp. Hearing/ Induction Loop. Toilets. Party size: two classes. Tours available: a) Complete tour; b) Stained glass windows; c) 'The Hunter' organ (not always easy to arrange except if a group has its own organist).

St Laurence, Catford

- Address:** 37 Bromley Road, Catford,
London, SE6 2TS
- Contact:** Parish office: (020) 8698 9706
Email: info@stlaurencecatford.org.uk
- Special features:** Built in 1968 for modern worship 'in the round' Distinguished modern architecture.
- Other information:** A church rooted in the local community. Good resources to serve the needs of a diverse neighbourhood. Valued music tradition. Catholic spirituality.
St Laurence Centre: Attached to St Laurence Church. Includes a large hall: 120 people seating/ 200 standing. Three smaller areas; 50 people each. A youth Centre. Opens to all members of the public. Regular activities English language classes old time dancing, badminton, St John's ambulance.
Phone: 020 8698 9706 to be shown around the centre and the church.

Saint Hilda's Crofton Park

- Address:** Courtrai Road, Crofton Park
London SE23 1PL
- Contact:** Fr Stuart Bates
St Hilda's Vicarage, Buckthorne Road, Brockley, London, SE4 2DG
Tel: 020 8699 1277
E-mail: church.admin@sainthildas.org
Office: 020 8613 0033 (Tue, Thu, Fri 10:30-5.15)
- Special features:** Tower, war memorial "The Glory of England", statue of St Hilda outside. Altars, font, pulpit, organ, Stations of the Cross, holy water stoop, statues, votive candle stand, aumbry, crypt chapel, large candle stick and crucifix.
Church history archive: www.croftonpark.com/sainthildas/archive/

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for educational visits

Other information: Existing as a separate parish for only just over one hundred years, St. Hilda is closely linked to over a thousand years of Lewisham Church History. Party size 20. Toilets.

St John the Baptist, Southend

Address: 353 Bromley Road
London SE6 2RP
Contact: Email: info@stjohnscatford.co.uk
07934 656312

DEPTFORD

Holy Trinity Deptford

Address: Bennett Grove
Deptford
London SE13 7QZ
Contact: Rev Anne Bennett
Tel: 020 8691 7364
Other information: Part of Ravensbourne Team sjht.org.uk
Sunday school. Disabled access. Toilets. Baby changing facilities.
Special features: Party size- up to 10.

St John's, Deptford

Address: St John's Vale
Deptford
London SE8 4EA
Contact: Georgia Ashwell
Email Georgia.stjohnsdeptford@gmail.com
Tel: 07851544443
Special features: Tower, stained glass, organ.
Other information: Part of Ravensbourne Team sjht.org.uk
Regular choir. Sunday school. Disabled access. Toilets. Baby
changing facilities. Party size- 30.

St Nicholas, Deptford Green

Address: St Nicholas Church, Deptford Green,
London SE8 3DQ
Contact: Rev Louise Codrington-Marshall
Tel: 020 8692 2749
Email: stnicholaschurchdeptford@gmail.com
Special features: 14th Century tower. Screen. Memorials to Grinling Gibbons,
Christopher Marlowe and other worthies. Charnel house in grounds.
Fascinating carvings on gatepost.
Other information: Links to the Russian Czars

St Paul with St Mark, Deptford

Address: Crossfield Street, (off Deptford High Street)
Deptford
London SE8 3DS

Contact: The Rector, Fr. Paul Butler
St. Paul's Rectory, Mary Ann Gardens, Deptford, London SE8 3DP
Tel: 020 8692 7449

Special features: Live music/concert. Conversation area. Supports Fairtrade goods.
Steeple. Floodlighting. Wallpaper/art. Guidebooks. Organ. Visiting
parking. The Crypt available for hire. First Holy Communion classes.

Other information: Disabled access. Toilets.

DOWNHAM

St Barnabas, Downham

Address Downham Way, Bromley
Kent BR1 5EL

Contact: Rev Stuart Leck
St Barnabas Vicarage, 1 Churchdown, Bromley, Kent BR1 5PS
Tel: 020 8698 0283
Email: revdstuartleck@btinternet.com

St Luke's, North Downham

Address: Northover, Downham
Kent BR1 5JX

Contact: Rev Nick Walsh
Tel: 07774516204
Email: revnickwalsh@gmail.com

Other information: Party size 60. Disabled access. Toilets.

St Mark's, North Downham

Address: Baudwin Road, Downham
London SE6 1RN

Contact: Rev Nick Walsh
Tel: 07774516204
Email: revnickwalsh@gmail.com

FOREST HILL

Christ Church Chapel, Forest Hill

Address: Church Rise
Forest Hill
London SE23 2UJ

Contact: Rev Richard Lane
Email: admin@foresthillteam.org
Tel: 020 8613 0295

Special features: Prominent spire; window by Sir Ninian Cowper; building is an example of Gothic revival. The interior has been re-ordered with many original features removed.

Other information Part of stgeorgeandstmichael.org.uk/
Converted to accommodation except a small chapel that is for hire.

St George, Forest Hill

Address: Vancouver Road
London SE23 2AG

Contact: Rev Richard Lane
Email: admin@foresthillteam.org
Tel: 020 8613 0295

Other information: Part of stgeorgeandstmichael.org.uk

HITHER GREEN

St Swithuns, Hither Green

Address: 191 Hither Green Lane
Hither Green
London SE13 6QE

Contact: Mother Juliet Evans
Tel: 07955229351 or 07878 348948

Special features: Stained glass. Organ.

Other information: Sunday school. Supporting Fairtrade goods.
Party size 30 – 40. Disabled access. No toilet facilities

HONOR OAK

St Augustine, Honor Oak

Address: One Tree Hill
Honor Oak Park
London, SE23 3LE

Contact: Rev Canon Colin J Luke Boswell
Tel: 020 8699 4469

Special features: Altar, font, organ, stained glass windows

Other information: Party size: 50. Disabled access. Toilets.

LEE

Church of the Good Shepherd with St Peter, Lee

Address: Handen Road
Lee
London, SE12 8NP
Contact: Tel: 020 8318 5809
Email: office@goodpeter.org.uk
Special features: The church is dual-purpose combining church and community hall area separated by folding screen
Other information: Party size: 30. Disabled access. Toilets. Good acoustics for music.

St Augustine, Lee

Address: 336 Baring Road
SE12 0DX
Contact: Rev Gavin Berriman
Email: mail@staugustines-grovespark.com
Tel: 020 8857 4941

St Margaret, Lee

Address: The Visitors' Centre
Brandram Road
London SE13 5EA
Contact: Email: office@stmargaretslee.org.uk
Tel: 020 8318 9643
Office hours Tue-Thu 10-12:30

St Mildred, Lee

Address: St Mildred's Road, SE12
Contact: Rev Tom Lake
webform: stmildreds.org.uk/contact-us.html
web: <https://www.stmildreds.org.uk>

St Peter, Lee

Address: Eltham Road, Lee SE12 8HQ
Contact: Tel: 020 8318 5809
Email: office@goodpeter.org.uk
Special features: St. Peter's is a dual-purpose building of modern construction.
Other information: Party size 30. Disabled access. Toilets.

LEWISHAM

St. Mary the Virgin Lewisham

Address: 346 Lewisham High Street, SE13 6LE
Contact: office@lewishamparish.com
Tel: 020 8690 3298
Special features: 15th century tower. Ancient churchyard. This is an historic Christian site dating from the 10th century.

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for educational visits

Other information: Party size 600(?). No disabled access. Toilets.

St Stephen & St Mark, Lewisham

Address: Lewisham High Street, SE13
Contact: St Stephen's Vicarage, Cressingham Road, London, SE13 5AG
Email: info@sswsml.com
Tel: 020 3294 8373
Special features: A fine example of a Gilbert Scott church, built for Tractarian worship.
Other information: Party size 250. Disabled access. Toilets.

NEW CROSS

All Saints, New Cross

Address: 105 New Cross Road
New Cross, London SE14 5DJ
Contact: All Saints Vicarage, 22 Erlanger Road, London, SE14 5TG
Tel: 020 7639 3497
E-mail: allsaintsnx@gmail.com
Parish website: allsaintsnewcross.org
Special Features: The church is built of Kentish rag, in the decorated style of Foreign Gothic. The east windows have glass of 1954 by Goddard and Gibbs.
Other information: Party size- 30-35 Reasonable access. Toilets.

St Catherine, Hatcham

Address: Pepys Road, New Cross
London SE14 5SG
Contact: Rev Sheridan James
St Catherines Vicarage, 102A Pepys Road, London, SE14 5SC
Email: stcatherinehatcham@gmail.com
Tel: 020 7639 1050
Special features: The church was burnt allegedly by the Suffragettes in 1913 and again in the Second World War
Other information: Party size 30-35. Disabled access. Toilets.

St James', Hatcham

Address: St James' Hatcham
New Cross
London SE14 6AD
Contact: Tel: 020 8691 2167
Email: stjameshatchamchurch@gmail.com
Special features: Moved out of the Victorian building 30 years ago. Close links with St. James Primary School and Goldsmith's College.
Youth group. Live music/ concerts. Supports Fairtrade goods. Organ.
A Medium sized hall (useful for young people's activities and teaching. Kitchen available. £18 per hour, £100 deposit for social activities, although these are not encouraged).
Other information: Disabled access. Toilets. Baby changing facilities. Parking.

St Michael's United Church

Address: Desmond Road
London SE14 6JP
Contact: Tel: 020 8691 2167
Email: stjameshatchamchurch@gmail.com
Special features: A modern early 1970s building. A purpose-built church and community centre. It is a dual-purpose building and is used as a nursery during the week. This is a united Church of England and United Reform Church congregation.
Other information: Party size 35 – 40. Disabled access. Toilets

SYDENHAM

All Saints, Sydenham

Address: Trewsbury Road
London SE26 5DP
Contact: Father Philip Smith
Tel: 020 8778 3065
Special features: 1901 building by Fellows-Prynne, built in the Anglo-Catholic style. Listed chancel arch. Three altars, font, pulpit.
Other information: Party size 30 – 50. Not easy access (two steps). Toilets in hall next door. Donations to the fabric fund appreciated but not essential.

Holy Trinity, Sydenham

Address: 4 Trinity Path
London SE26 4EA
Contact: Email: office@holytrinity.life
Tel: 020 8699 0172

St Bartholomews, Sydenham

Address: 4 Westwood Hill, London SE26 6QR
Contact: Rev Jim Perry
Email: revjimperry@mailfence.com
Tel: 020 83422 5343
Special features: Impressive early 19th century building in the Gothic style with a large tower. The church features in 'The Avenue, Sydenham' by Pissaro (National Gallery). Arts and crafts reredos. Churchyard with graves. Excellent stained glass, both Victorian and post-war. Crypt (no disabled access).
Other information: Party size up to 2 classes. Disabled access. Toilets.

St Michael and All Angels, Lower Sydenham

Address: Champion Crescent
London SE26

Contact: Rev Richard Lane
Email: admin@foresthillteam.org
Tel: 020 8613 0295

Other information: Part of stgeorgeandstmichael.org.uk

Special features: 1950s rebuild following war damage. Unusual modern font.

Other information: Party size 30 - 50. Disabled access. Toilets.

INDEPENDENT EVANGELICAL (non-denominational)

The Bear Church

Address: Shaftesbury Christian Centre, Frankham Street
London SE8 4RN
Contact: Tel: 020 8692 6480
Web: thebear.tv

Christian Fellowship Centre, Honor Oak

Address: 39 Honor Oak Road
London SE23
Contact: Mr Neale Brinkley 0181 699 5724
Special features: The building was first a school then a conference centre which developed into The Christian Fellowship Centre. Baptistry and platform. Other parts of the building are used by a Christian printing press and a missionary society.
Other information: Party size 30 - 35. Disabled access. Toilets.

Forest Hill Community Church

Address: 17 Sydenham Road
London SE26 5EX
Contact: Nigel Desborough
Email: info@foresthill.cc
Other information: Meets on Sunday at Sydenham High School, SE6 6NU.

Ichthus Forest Hill Congregation

Address: Dietrich Bonhoeffer Church, Dacres Road, Forest Hill, SE23 2NR
Contact: Debbie Laycock
Email: admin@ichthusforesthill.com
Tel: 07813 278671

Ichthus, Lee Green Christian Fellowship

Address: 23 Lapstead Road
London SE12 8QL
Contact: Joel & Charis Todd
Email: joel.todd@ichthus.org.uk
Tel: 07950 255630
Special features: Simple, purpose built hall in the 1950s. Baptistry for total immersion.
Other information: Party size 30 - 35. Disabled access. Toilets.

King's Church Centre

Address: Catford Hill
Catford
London SE6 4PS

Contact Senior Pastor: Steve Tibbert
Tel:020 8690 4646
Fax:020 8690 8646
Email: info@kingschurchlondon.org
kingschurchlondon.org

Web: kingschurchlondon.org

Other information: Party size: 300 seated. Special needs: Full access for disabled,
hearing loop, Signing at most meetings. Toilets

Special Features: Rainbow group for mothers & toddlers, Wednesday Welcome lunch
(55+), Small group midweek meetings, Deaf group.

Kings Church – Downham Site

Address: The Green, Downham Way
London. BR1 5LS.

Contact: Joe Macnamara (Site Leader)
Email: joe.macnamara@kingschurchlondon.org
Tel: 020 8690 4646

Web: <https://kingschurchlondon.org/downham/>

Kings Church – Lee Site

Address: 21 Meadowcourt Road, Lee, SE3 9DU.

Contact: Andy Floyd (Site Leader)
Email: andy.floyd@kingschurchlondon.org
Tel: 020 8690 4646

Web: <https://kingschurchlondon.org/lee/>

Other information: Situated behind the New Tigers Head Pub

METHODIST

Burnt Ash Methodist Church

Address: Burnt Ash Hill
Lee, SE12 0QD
Contact: Tel: 020 8857 5615
Special features: Stained glass window.
Other information: Party size 35 – 40. Disabled access. Toilets. Parking in nearby roads and small car park.

Deptford Methodist Mission

Address: 1 Creek Road, Deptford
London SE8 3BT
Contact: Rev David Gillman
Email: dj.gillman@btopenworld.com
Tel: 020 8692 0048
Special features: Three storey Victorian building with 1950s additions. Offices on the upper floors, church is a corner room on the ground floor. This is a mission building serving the disabled and disadvantaged. It does not look like a church but is a centre for extensive caring work in this area. The charity 'Disabled People's Contact' is also part of this cause.
Other information: Party size 30 - 35. Disabled access. Toilets.

Forest Hill Methodist Church

Address: Normanton Street
Forest Hill, SE23 2DS
Contact: Office Tel: 020 8291 6996
E-mail: admin@foresthillmethodistchurch.org
Other information: Large halls and meeting rooms of various sizes, all facilities accessible, lift to upper floors. Free parking onsite.

Hither Green Methodist Church

Address: 53 Torridon Road
Catford, SE6 1RQ
Contact: Rev Bill Tardy
Special features: Small modern chapel.
Other information: This church was developed out of the church hall. The worship area, with disabled access and toilet is on the ground floor, with halls and kitchen above and a stair lift for disabled people incorporated.

Lewisham Methodist Church

Address: 1 Bonfield Road, Lewisham
London SE13 6BY
Contact: Rev Dr Stephen Mauder
Other information: Party size 50 - 60. Disabled access. Toilets. Large car park. This new church has been rebuilt as part of a redevelopment plan.

Wesley Hall Methodist Church

Address: 211-213 Sydenham Road
London SE26 5HF
Contact: Rev Charles Ilunga
Email: minister@wesleyhallmethodistchurch.org.uk
Tel: 020 8777 0085
Special features: Edwardian balconied church. Original church and balcony gutted and cleared to provide space for youth work etc.. Worship is in the renovated schoolroom below. Still a few items of Edwardiana.
Other information: Party size 50. No disabled access. Toilets

PENTECOSTAL

Church of God in Christ Brockley Assembly

Address: Shardeloes Road
Brockley, Catford SE4 1DN
Contact: Rev Vivian Bailey
Tel: 020 8692 2709
Email: cogicbrockley@hotmail.com

Church of God in Christ Catford Assembly

Address: 7 Ringstead Road
Catford, London SE6 2BU
Contact: Pastor R Thomas
Tel: 01582 877070
Email: office@cogic.org.uk
Web: cogic.org.uk
Special features: Simple Lord's Table
Other information: Party size 30 - 35. There are four steps. Toilets.

Catford (Assemblies of God) Pentecostal Church

Address: 1 Glenfarg Road
Catford, SE6 1XN
Contact: Email: catfordaog@gmail.com
Tel: 020 8461 1821
Special Features: Simple Lords Table, Baptistry, Pulpit
Other Information: Disabled Access, Toilets,

Deptford New Testament Church of God

Address: Bawtree Road
New Cross SE14 6ET
Contact: Pastor Lloyd Henry
Tel: 020 8692 2967
Web: <http://ntcgdeptford.org>

Lewisham Directory of Places of Worship
for educational visits

Special features: Baptistry, pulpit, communion table. The building was previously a Congregational church built in 1896. The congregation was formed in 1969. The hall is used for a weekday club for the elderly.

Other information: Party size up to 50. Disabled access on request. Toilets.

Elim Pentecostal Church Woolwich

Address: 63-69 Sandy Hill Road
Woolwich SE18 7BQ

Contact: Pastor David Oorloff
Email: info@woolwich-epc.org.uk
Tel: 020 8317 1733

Web: woolwich-epc.org.uk

Elim Brockley

Address: Elim Pentecostal Church Brockley
76-78 Foxberry Road
Brockley SE4 2SH

Contact: Pastor Emmanuel Nelson
Email: admin@elimbrockley.org.uk
Tel: 0208 469 1899
Mobile: 07764984907

Web: elimbrockley.org.uk

Emmanuel Church

A Gateway Church to London and an Assemblies of God Pentecostal Church

Address: 374-376 Lee High Road, Lee,
London SE12 8RS

Contact: Senior Pastor Nick Hughes
Tel: 020 8852 8261
Email: info@epchurachaog.com

Web: www.epchurachaog.com

Special features: Portable Baptistry, Simple Lord's Table, Contemporary Pulpit. Built 150 years ago as Boone's Alms houses and Chapel, then used as an Anglican Chapel. Acquired by Emmanuel (Pentecostal) Church in early 1960s and then part redeveloped in the late 1980s. The Alms houses were demolished in 2014 to make way for proposed redevelopment. Diverse Congregation was formed in the late 19th Century under the Evangelical/Congregational banner and then became a founding member of the Assemblies of God in Great Britain in 1924. Currently a congregation of some 500+ people representing 42 nationalities, midweek youth programme, Sunday children's programme, homeless feeding programme and Drop-In centre, community pantry, Grief Support programme, Marriage Support Programme, Care Home church services, Schools Chaplaincy support, Prison Ministry, Alpha Course.

Other information: Party size 20 - 70. Main Hall capacity 250, modern catering kitchen, Disabled access throughout, Toilets.

Great Beauty Tabernacle

Address: Progress Hall
Admiral Seymour Road
London SE9 1SL

Contact: Pastor 'Layo Segun
Email: greatbeautytabernacle2004@gmail.com
Mobile: 07852929359

Social media: Facebook: @Great Beauty Tabernacle London

Other information: The congregation was formed in 2004. Currently a congregation of some 180+ people representing different nationalities, with Gospel choir. We have midweek virtual youth programme, Sunday children's and young people programme, annual youth camp, homeless feeding programme, member of prison fellowship, Marriage guidance Programme, parenting programme, and Care Home visiting programme.

Lee New Testament Church of God

Address: 370 Lee High Road, Lee
London SE12 8RS

Contact: Administrator: Rev. Andrew Simpson
Senior Leader and District Bishop: Bishop Louis MacLeod OBE

Web: ntcgee.org.uk

Special features: Baptistry, pulpit, communion table. The building was previously a Methodist church. The congregation was formed in 1978. Gospel Choir.

Other information: Party size 35 – 40. Disabled access. Toilets.

Living Waters Christian Centre

Address: Huxbear House, Huxbear Street
Brockley, SE4 1EA

Contact: Pastor David Brown
Tel: 020 8690 7579
Email: lwcc1uk@outlook.com

Web: <https://lwcc.org.uk>

The Tab London

Address: Algernon Road
Lewisham SE13 7AT

Contact: Pastor Mike White
Email: info@thetab.org.uk
Phone: 020 8691 1000

Web: www.thetab.org.uk

REDEEMED CHRISTIAN CHURCH OF GOD (PENTECOSTAL/ EVANGELICAL)

RCCG His Glory Tabernacle

Address: Unit 19-20 Bellingham Trading Estate
Fanthorne Way, Catford
London SE6 3BX
Contact: Pastor Albert Adeboyejo
Tel: 020 8698 8262
Web: <http://www.rccghisglorytabernacle.org.uk>

RCCG Place of His Presence

Address: 268 Baring Road
Grove Park
London SE12 0DS
Contact: Tel: 020 3978 2838
Web: <https://rccg-the-redeemed-christian-church-of-god-place-of-his-presence.business.site>

RCCG Freedom House

Address: Sedgehill Academy, Sedgehill Road
London SE6 3QN
Web: <http://rccgfreedomhouseuk.org>
Contact: Pastor Thomas Irabor
Tel: 020 8695 9838
Email: info@rccgfreedomhouseuk.org

RCCG Winners Sanctuary

Address: Bromley High School, Junior School Hall
Blackbrook Lane, Bromley BR1 2TW
Contact: Tel: 07956 299121

RCCG Faith Chapel

Address: 108, Brookhouse Road
London SE6 3TW
Contact: Pastor Tunde Feyibunmi
Tel: 0208 697 7907

SEVENTH DAY ADVENTIST

Seventh Day Adventist Church Lewisham

Address: 428-434 Lewisham High Street
London SE13 6LJ
Contact: Pastor Kwadwo Kwarteng-Ampofo

Tel: 020 8690 4443

Email: info@lewishamadventist.org.uk

Web: lewishamadventist.org.uk

Other Information: Church history on website

QUAKERS

Blackheath Friends' Meeting House

Address: Lawn Terrace
London SE3

Contact: Mary Bullock
Tel: 0181 852 7187

Special features: There are no special features "There is nothing spectacular to see on a weekday"

Other information: The building is used by a playgroup every morning. It may be possible to arrange visits to the meeting room during afternoons.

Forest Hill Friends Meeting House

Address: 34 Sunderland Road
London SE23
Contact: John Brun and Patricia Van Graan-Brun
Tel: 020 8699 9901
Special features: There are no special features. There is a resident warden at this Meeting House and the rooms are used during the week by Lewisham Council for courses. The rooms are used during the evenings by various community groups.
Other information: Party size 35 – 40. Disabled access. Toilets.

ROMAN CATHOLIC

All these Roman Catholic churches would be happy to welcome parties to visit their churches. Although availability of toilets and access for disabled people is not always easy, churches will do their best to make special arrangements.

Church of the Annunciation & St Augustine

Address: Dunfield Road, Beckenham Hill
London SE6
Contact: Rev Samuel Ofia
Tel: 020 7403 8477

Church of Our Lady of the Assumption

Address: Deptford High Street
London SE8
Contact: Rev Boniface Akpoigbe
Tel: 020 8692 2011

Church of The Good Shepherd

Address: Moorside Road
Downham, Bromley, BR1
Contact: Rev John Kavanagh
Tel: 020 8698 1449

Church of The Holy Cross

Address: Sangley Raod
London SE6
Contact: Rev Anthony Megalam Sellam
Tel: 020 8698 3672

Church of Our Lady and St Philip Neri

Address: 208 Sydenham Road
London SE26
Contact: Rev Regis Rubaya
Tel: 020 8778 9460

Church of The Resurrection of Our Lord

Address: Kirkdale
London SE26
Contact: Rev Alfred Osamor
Tel: 020 8291 5766

Church of Our Lady of Lourdes

Address: Burnt Ash Hill
London SE12
Contact: Rev Chukwuemaka Nnaji
Tel: 020 8857 5006

Church of St Mary Magdalen

Address: Howson Road
London SE4
Contact: Rev Michael Ezenwamadu
Tel: 020 8691 1322

Church of St Saviour and John the Baptist

Address: Lewisham High Street
London SE13
Contact: Rev Chris Connor
Tel: 020 8852 2490

Church of St William of York

Address: Brockley Park
London SE4
Contact: Rev Habte Neghasi
Tel: 020 8690 4549

SALVATION ARMY

Catford Citadel Salvation Army

Address: 25 Brownhill Road
London SE6
Contact: Major Roy Milner
Tel: 020 8698 3197
Special features: The building is used during the week for a wide variety of community activities.
Other information: Party size 35 – 40. Disabled access. Toilets.

Lewisham Citadel Corps and Community Centre

Address: Albion Way
London SE13
Contact: Major John McComb
Tel: 020 8852 6921
Special features: There has been a Salvation Army presence in Lewisham for 110 years and on the current site for 20 years. Now a multipurpose building which has facilities for worship on Sunday and community orientated activities during the week
Other information: Party size 35 – 40. Disabled access. Toilets.

UNITED REFORM CHURCH

Christ Church Bellingham

Address: Bellingham Green
London SE6
Contact:
Special features: Chancel, organ.
Other information: Party size 30 - 35. No disabled access. Toilets.

St Andrews Brockley

Address: Corner of Wickham Road and Brockley Road
London SE4
Contact: Rev Barry Carter
Tel: 020 8691 2021
Special features: Spire. A typical Victorian mock Gothic building. This is an active community centre for a variety of activities.
Other information: Party size 35 – 40. Disabled access. Toilets.

Trinity United Reformed Church, Catford

Address: Faversham Road
London SE6
Contact: Rev Geoffrey Finch
Tel: 01322 663941
Special features: The John Williams Memorial window.
Other information: Party size 50 – 80. Disabled access. Toilets.

St John's Forest Hill

Address: St John's Pathway
Behind 49 Devonshire Road
London SE23 3EN
Other information: The church has been demolished but the congregation meets in the church hall.

Lewisham United Reformed Church

Address: 245 High Street
London SE13

St Michael's United Church

Address Desmond Road
London SE14

Special features: A modern early 1970s building. A purpose-built church and community centre. It is a dual-purpose building and is used as a nursery during the week. This is a united Church of England and United Reform Church congregation.

Other information: Party size 35 – 40. Disabled access. Toilets.

Jewish places of worship

Catford and Bromley Synagogue

Address: 6 Crantock Road
London SE6 2QT

Contact: Tel: 020 8698 9496
School visits: Gerald Rose 07423 522081

Special features: Synagogue Hall. Succah (tabernacle) in October only during the festival of Sukkot. Communal rooms and classroom
Virtual Tour of the Synagogue.

Other information: Party size about 40. Disabled access (One step to negotiate). Toilets. The virtual tour video is designed to go with a real time session with a member of the Synagogue who will explain and carry out an interactive session with pupils online. This can be used where a school is unable to travel to the Synagogue in Catford whether pupils are on site in the school or online at home. Sessions online will be taken by a qualified teacher and geared round the school's requirements.

Hindu places of worship

London Sivan Kovil

Address 4a Clarendon Rise,
Lewisham
London SE13 5ES

Contact: Tel: 020 8318 8318

Web: londonsivankovil.org.uk

Special features:

Other information:

Sri Velmuruhan Aalayam

Address: 18A, Holbeach Road,
Catford,
London, SE6 4TW.

Contact: Temple : 0208 690 5293
Admin: 0777 960 4637

Web: www.muruhankovil.com

Other information: Opening Hours: 8:30 am to 1:30pm & 5:00 pm to 8:30 pm

Muslim places of worship

Lewisham Islamic Centre

Address: 363 – 365 Lewisham High Street
London
SE13 6NZ

Web: <https://lewishamislamiccentre.com>

Contact: Imam Sabir or Imam Ashraf
Tel: 020 8690 5090
Email: info@lewishamislamiccentre.com
Web: lewishamislamiccentre.com

Special features: Adult Education, Supplementary School, Youth Club, Scouts and other Services and Activities.

Other information: Visitors are requested to remove their shoes before entering the Prayer Hall. Female visitors are requested to cover their heads.

SIKH places of worship

Gurdwaras in the neighbouring boroughs are:

Ramgarhia Association

Address: Masons Hill, Woolwich
London SE18

Contact: Office 020 8854 1786

Special features: The building was formerly used as a working men's club. Worship feature: Guru Grunth Sahib. Community activities in other parts of the building.

Other information: Party size: one class. Disabled access. Toilets. Visitors must make sure they cover their heads, remove their shoes and bring no cigarettes or alcohol onto the premises.

Woolwich Sikh Temple

Address: 1 Calderwood Street
London SE18

Contact: Mr C S Samra 020 8854 4233

Special features: Formerly a Wesleyan Church. Two Worship halls and two Langar halls. Worship feature: Guru Granth Sahib. Community activities in other parts of the building.

Other information: Party size: 50. Disabled access. Toilets. Visitors must cover their heads, remove their shoes. Acceptance of Prashad is optional.

Gurudwara Baba Budha Sahib Ji Sikh Temple

Address: 2 Shawbury Road, East Dulwich
London SE22

Special features: The building was formerly used as a Salvation Army hall. Worship feature: Guru Granth Sahib.

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Other information: Party size: one class. Toilets. Visitors must make sure they cover their heads, remove their shoes and bring no cigarettes or alcohol onto the premises.