



STANDING ADVISORY COUNCIL OF RELIGIOUS EDUCATION (SACRE)

AGENDA

For the meeting on Wednesday 9th May 2023 on Zoom, starting at 6.30pm

Chair of the SACRE Nick Hughes
Vice Chair of the SACRE: Shaun Burns - in the chair
Chair of the ASC Kim Knappett
School Improvement Officer: Denise Chaplin
Minute Clerk: Stephen Sealy
Queries and to request the Zoom link: denise.chaplin@lewisham.gov.uk

Item	Title and purpose of item
1.	<p>Welcomes and introductions.</p> <p>a) Membership changes</p> <ul style="list-style-type: none"> - Resignation of Samantha Alder C of E - Welcoming new members Elizabeth Maxted (Independent Evangelical) and Simon Cardy (NEU) - Noting confirmation of return of 3 Councillors for another municipal year: Councillors Aliya Sheikh, Jacq Paschoud and Liz Johnston-Franklin <p><i>Attachment – Lewisham SACRE Code of Conduct</i></p> <p>b) Apologies for absence</p> <p>c) Confirmation of order of items for the meeting</p>
2.	<p>Minutes of the previous SACRE meeting held in February 2023 on zoom Led by Kim Knappett</p> <p>- <i>attachment</i></p>
3.	<p>Matters arising from the minutes not on the agenda</p> <ul style="list-style-type: none"> - Web trawl and data - ways forward working with secondary schools - Annual Report and Ramadan Guidance distribution – oral report
4.	<p>Census Data on religions and beliefs and implications for SACRE membership</p> <p>- <i>2 attachments</i></p> <p>To note changes to the demographics of Lewisham shown in the census and to</p>

The public are welcome to attend our committee meetings, however occasionally committees may have to consider some business in private.

	consider the advice in the attached analysis not to ask the LA to change the SACRE membership.
5.	Lewisham SACRE's Collective Worship Guidance To review and consider changes required to the existing document. - <i>attachment</i>
6.	Culham St. Gabriels' Survey of Parents' views on RE – to note the outcomes of this work by Culham St. Gabriel's and to discuss implications for RE in schools. - <i>2 attachments</i>
7.	NASACRE AGM – 3 SACRE member are attending - <i>attachment</i> To consider issues on the NASACRE Briefing
8	Information Exchange & AOB - Humanists UK offer of session for secondary schools (oral report) - Inter Faith Network sad news - Ofsted notes on RE Inspections (oral report) - Training for new and inexperienced SACRE members – Thursday 21st September 2023,6:30-8pm: <i>So, you've joined your local SACRE...</i> Chaired by Denise Chaplin & Claire Clinton Description: This session will help new SACRE members to understand their role, how SACRE works, its statutory responsibilities and how members make their contribution to this work. Free online session
9	Date of next meeting: Wednesday 28 th June 2023 – live meeting at 6.30pm, venue to be agreed. End of meeting - 8.00pm.

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APPENDIX 2 - LEWISHAM SACRE and Agreed Syllabus Conference

Code of conduct

Please note- where an Agreed Syllabus is currently working, references to SACRE also relate to the Agreed Syllabus Conference, its work, members and its Chair.

All representatives should:

- be nominated by a respected professional body and / or faith and belief community and have the support of their nominating body behind them;
- regularly attend the meetings of SACRE and take part in the deliberations and work of SACRE;
- where attendance is difficult, aim to ensure a substitute member is nominated who can attend;
- ensure apologies are submitted when attendance is not possible;
- demonstrate respect to the work of the SACRE and its Chair;
- participate in and share the work of SACRE for the benefit of the whole community;
- actively challenge and resist stereotyping;
- work with all other members of SACRE, in the spirit of trust and collaboration where all are concerned with the best interests of SACRE and its work;
- state views and opinions honestly, whilst respecting and listening to each other's contributions, not denigrating each other's views or beliefs;
- respect the rights of other members to disagree with your point of view;
- express differing points of view in a spirit of respectful disagreement;
- understand that it is not the place of RE to challenge the beliefs of any member of the school community or to attempt to change those beliefs;
- have respect for the work of SACRE, believing that the RE and collective worship that all students are legally entitled to experience should be of the highest quality.

Belief group representatives should:

- ensure that they have sufficient knowledge, skills and understanding to represent authentically their belief, community or sponsoring body
- be able to explain how they intend to inform and consult with their belief community
- feel a sense of responsibility not only to the children coming from their own belief but also to all the children of Lewisham
- provide expertise, or assist in providing access to such expertise, in matters of tradition, theology and practice relating to their own belief for the benefit of the whole school population
- represent to SACRE the interests and concerns of their own belief community
- endeavour to represent fairly the views and interests of the widest possible range of belief positions within their community (*this is particularly relevant if they are the sole representative on SACRE for their belief.*)

- recognise that stating a belief or religious tenet is not the same as advancing an argument for or against any proposal, although it may well be an overriding consideration
- inform members of their belief community of the work of SACRE

Teacher and teacher association representatives should:

- provide information and expertise in relation to teaching and the school environment
- where appropriate provide information and expertise in relation to the teaching of religious education and the delivery of collective worship in schools
- represent the interests and concerns of teachers, pupils and schools
- consult with teaching colleagues and students
- keep colleagues informed about the work of SACRE
- ensure that the welfare and education, particularly religious education, of all the children in Lewisham is the primary focus of SACRE

LA representatives should:

- represent the wider public interest or the interest of the school communities
- provide information and expertise to SACRE in their capacity as an elected member of Lewisham Council or a school Governor
- inform SACRE of concerns or issues known to Lewisham Council relating to education and in particular the provision for SMSC (spiritual, moral, social and cultural development), teaching of religious education and the delivery of collective worship in schools
- support the work of SACRE by representing its interests in Lewisham Council and to school Governing bodies
- endeavour to ensure that SACRE and the ASC are adequately resourced, funded and supported
- ensure that the legal requirements for the conduct of SACRE are observed, particularly in relation to the suitability and qualifications required to be a member of SACRE

Members who do not work within the code of conduct will be reminded courteously of the relevant elements of this code that they are ignoring by the Chair.

Repeated examples of working in conflict with the code and therefore disrespectfully or in conflict with the effective work of either body will result in the issue being taken up with their sponsoring body and ultimately to a request for a replacement representative.

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 23 February 2023

On Zoom

These minutes were approved by the SACRE/ ASC on: 2023

GROUP	REPRESENTING	NAME	PRESENT
A	Baha'i	Afonso Veiga	y
A	Buddhism	David Hutchens	y
A	Free Church (Assemblies of God) Chair	Pastor Nick Hughes	y
A	Free Church (Baptist)	Vacant	
A	Free Churches (URC)	Vacant	
A	Hinduism	Mukunthan Sathasiva Sharma	Ap
A	Hinduism	Vallipuram Bala	y
A	Humanism	Jennifer Sutherland	y
A	Humanism	John Turner	y
A	Independent Evangelical	vacant	
A	Islam	Ms Aisha Lodhi	
A	Islam	Imam Ashraf	Ap
A	Islam	Imam Sabir	y
A	Judaism	Gerald Rose	y
A	Judaism	Joan Goldberg	y
A	Pentecostal Layo's Substitute	Cheryl Abbam	y
A	Pentecostal	Layo Segun	y
A	Pentecostal Substitute	Br Ogbu Olu	
A	Roman Catholic	Rt. Rev. Monsignor Nicholas Rotherham	y
A	Sikhism	Vacant	
B	CofE Diocesan Board (Deputy Chair)	Shaun Burns	Ap
B	The Church of England Primary teacher	Karen Hansen	y
B	The Church of England Minister	Paul Wynter	
B	The Church of England Secondary teacher	Samantha Alder	Ap
B	The Church of England Governor	Vacant	
C	Academy/Free School	Vacant	
C	Lewisham Headteachers & Deputies	Vacant	
C	NAS/UWT	Korkor Burnett	y
C	NAS/UWT	Mandy Keeble	
C	NEU	Kim Griffiths	y

C	NEU (Chair ASC)	Kim Knappett	y
C	NEU	Vacant	
D	LA members	Cllr Jacq Paschoud	y
D	LA members	Cllr Liz Johnston-Franklin	y
D	LA members	Cllr Aliya Sheikh	
D	School Governors (Primary)	Caroline O Kalu	y
D	School Governors (Secondary)	Vacant	
D	Director of Education	Angela Scattergood	y
D	Substitute for Angela Scattergood	Ruth Griffith	
D	Substitute for Angela Scattergood	Sandra Roberts	
OTHER			
	Rastafarian (co-optee)	Vacant	
	Primary teacher	Judith Nweze	
	Young Mayor Team	Katy Brown	y
	Young Mayor Team	Nicholas Gunner	y
	RE School Improvement Officer	Denise Chaplin	y
	SACRE Clerk	Stephen Sealy	y
	Visitors/members of the public	Anne Andrews	y
	Visitors/members of the public	Elizabeth Maxted	Ap
	Visitors/members of the public	Mona Jones	Y
	Visitors/members of the public	Simon Cardy	Y
	Visitors/members of the public	Daniel Mayer	
	Visitors/members of the public	Sher?	

The meeting began shortly after 6.30pm

1 MEMBERSHIP UPDATE

1A WELCOMES AND INTRODUCTIONS

The Chair welcomed all to the meeting. He advised that, given the number of items on the agenda, some items may need to be carried forward to the next meeting.

All attendees introduced themselves.

1B APOLOGIES FOR ABSENCE

These are indicated in the register above.

1C CONFIRMATION OF ORDER OF ITEMS FOR THE MEETING

The order of items as circulated was agreed by all.

2 Minutes of the previous SACRE meeting held in November 2022 on Zoom

Subject to a spelling correction, these were agreed as an accurate record of the November meeting.

3 Matters arising from the minutes not on the agenda

3A MEMBERSHIP UPDATES

Denise advised that this remains a work in progress. The Church of England vacancies remain although Samantha is hoped to attend the next meeting after maternity leave absence. Progress is also ongoing to fill the NEU vacancy and that vacated by Nigel Desborough, while some others are proving more challenging.

3B WEBTRAWL COMMUNICATIONS WITH SCHOOLS – SANDRA

Denise reported that she had discussed this with Sandra.

Angela added that School Improvement Partners and Headteachers had been informed of this project and were welcoming of it subject to it being a supported process. They agreed that Denise would share her findings with Sandra who would then share these with the School Improvement Partners.

She suggested that it would be helpful to provide a half-a-page length report on the common themes for inclusion in the bulletin.

Denise suggested two such themes were schools using an out-of-date syllabus and no mention on the websites of parental right to withdraw pupils from RE and collective worship.

Cllr Paschoud advised that the upcoming year's SACRE dates be submitted for inclusion on the council calendar as this was currently being set. This would also serve to elevate the committee's status.

With reference to item 3A of the previous meeting, Gerald advised that school visits to the synagogue were currently not taking place. He was prepared to continue visiting schools with Jewish artefacts but had been advised that this would no longer be under the auspices/patronage of the synagogue or covered by its liability insurance. After a review of synagogue visits and the insurance implications that they present, and in view of schools' failure to make donations despite indicating that they would, the synagogue had decided to charge schools £75 per visit.

A second concern for him visiting schools was that Lewisham schools no longer allowed external hard drives to be connected to their computers. Emailing presentations isn't straightforward although he has bought a laptop which appears to have resolved the issue.

Kim K advised that most schools would have appropriate public liability insurance but advised that Gerald discuss this with the executive committee separately.

A further concern is that Lewisham schools have informed Gerald that they do not use the DBS updating service which Gerald subscribes to. Angela to take this back to the LA.

3C HOLOCAUST MEMORIAL DAY EVENTS 2023 – GERALD AND JOAN

(This point was dealt with at the end of the meeting)

Gerald reported that the organiser of the event was new. There had been no workshops in schools this year and plans to host a survivor through the HMD Education Trust were not realised.

The event took place on the Sunday nearest 29 January, but as neither the theatre or the Rivoli were available, the chairman offered the use of the smaller, synagogue hall for the event.

The Mayor delivered the opening address and a further address was delivered from the Board of Deputies. There was a contribution from a local Imam, a reading by children, and a 10-minute presentation by Steven Lock whose mother, not Jewish herself but with a Jewish bloodline on her father's side, had been rescued by the Kindertransport. There was also a reading from the Young Mayor of Lewisham, and the singing of the beginning of Psalm 133 in Hebrew by a church choir. This was followed by words by Rabbi Weisz, whose wife's grandparents were in Auschwitz. Candles were lit.

Gerald added a document to the chat promoting free resources.

3D WEBSITE ISSUES

Denise informed that the SACRE was unable to invite teachers to events unless this was administrated through Services 4 Schools. However, the functionality to do this hadn't been enabled yet. Denise committed to investigate this further.

4 SACRE Annual report 2022

Denise reported that SACRE's Annual Report was written in the new DfE-approved NASACRE template. Each SACRE's report will feed into a national summary report, with headlines shared at the NASACRE Annual General Meeting later in the year.

She led members briefly through the annual report which had been circulated in advance of the meeting.

Denise requested that members respond to her by 24 February 2023 with any changes to the report appendix attendance data.

She reported that she would forward the report onto Dinah Griffiths' cousin who had been her end-of-life carer.

Denise advised that the tabled report only refers to national data; Sandra had attempted to obtain local data for the SACRE but had not been able to achieve this.

She relayed a concern expressed by the RE Council and others that subject specialists are being reduced and she suggested that the committee revisit its documentation on collective worship, not having revised this in a few years.

Kim K reported that an Inter Faith meeting had been organised for next month at the mosque to look at faith groups' response to policing in the borough. She expected that there would also be a Peace walk later in the year.

A proposal to accept the report, subject to any minor changes to the attendance data, was proposed and seconded by committee members.

Kim K motioned an expression of gratitude to Denise for writing the report and to Nick for his contribution.

Cllr Liz Franklin-Johnson commended the writing of the introduction which she considered very moving and an apt description of the borough. She commented that this was a positive complement to the data within the report, adding that the commentary on the Education White Paper was fantastic.

The Chair endorsed the commendation by the Councillor, commenting that it showed the borough in a favourable light.

5 LA information – Sandra Roberts

5A EXAMS IN LEWISHAM 2022 and 5B CENSUS DATA ON FAITHS AND BELIEFS

Angela committed to forward the census data to the committee.

However, the notable changes over 1% from previous census data were:

- A. An increase from 27% to 28% of those of no religion, although this question was voluntary.
- B. A decrease in those identifying as Christian from 52% to 43%.
- C. A 1% increase in those identifying as Muslim.

9% had declined to answer about their religion in the previous census, reduced to 7.5% this time around.

Angela committed to send the validated exam data to Denise.

Angela was unable to present any RE / RS data for Lewisham schools but summarised that, for the primary phase, Lewisham was in line with the national position in reading, writing and maths. There were also good secondary results with, for the first time, positive progress data.

There was also impressive data for disadvantaged children at GCSE in attainment and progress.

5B CENSUS DATA ON FAITHS AND BELIEFS

6 Ramadan Advice for schools 2023 (and LIC Advice)

Denise advised that two advice documents – from the Islamic Centre and SACRE, respectively – were on the agenda for agreement in the meeting to be circulated to schools.

She summarised the document.

Cllr Paschoud advised that the dates in the document are incorrect and should refer to the period from 22/23 March to 21 April.

Karen suggested that, on the front cover ‘meeting the needs of Muslim pupils’ should be followed by ‘and staff’.

This was agreed by all.

Gerald suggested that rough start and end times of the fast may be a useful inclusion. Kim K suggested that a link to the Mosque's online information would be a better suggestion.

Korkor suggested that 'Muslim community' replace 'Muslim pupils and staff' on the front cover.

Cllr Pashoud noted that its reference to puberty-age pupils meant that children who are now reaching puberty at primary school age would be doing the full fast, which wouldn't have been the case in the past. This would mean a greater responsibility for staff in primary settings.

There was an expectation that the majority of Muslim pupils in secondary schools would have the full fast.

7 Communication with SACREs on Collective Worship – a Lewisham Humanist perspective – John and Jennifer

Denise reported that, following the circulation of an email to all SACREs in the country from a West Sussex Humanist member on the issue of collective worship, she had asked John and Jennifer (who had discussed this with Humanist UK) to offer a Lewisham perspective.

John summarised that the said email had been sent at the end of January but didn't represent an official Humanist position.

The email stated that collective worship in the UK was in contravention of ECHR regulations.

John advised that the email was sensationalist and contained inaccuracies, of which Humanist UK were aware.

Jennifer advised that the accepted Humanist position was that they would like to see the nature of school assemblies changed to become as inclusive as possible. She felt that the Lewisham guidance appropriately captured the nuances and inclusivity of collective worship. (She added a link to the Humanist UK webpage in the Zoom chat.)

Denise commented that collective worship differed from corporate worship, and offered an opportunity for all children to use space and silence to reflect.

SACRE's guidance had last been reviewed in 2017; Denise proposed that this be reviewed in the next meeting, to ensure it was up to date.
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Anne, a colleague of Denise's from the NASACRE Exec, commented that the Church of England, often held up often as a bastion of collectivity had aspirations for its collective worship to be invitational, inspirational and inclusive, during which everyone is able to feel present and engaged. She likened it to a warm fire which one could gather round as close or far as they're comfortable with.

As such she felt that the dichotomy regarding collective worship was false.

Karen expressed her agreement with Anne, commenting that in her school and others in the Southwark Diocese all pupils have an opportunity to reflect and none are coerced to pray.

Denise commented that some people across the country would feel more embattled than others. She expressed that, despite some SACREs feeling the need to act outside of the law, there was no need for them to do so.

Kim expressed the view that collective worship in her school was inclusive and significantly more than had previously been the case.

The Chair thanked John for his clarity which, alongside Anne's comments, he commended, remarking how useful this forum was for this type of informed communication.

John suggested that there may need to be further intelligence gathering, commenting on the difficulties of a single inclusive assembly and suggesting that one solution to this was the option of an alternative assembly.

Denise suggested that INSET training be provided on this subject.

Caroline expressed the view that the committee should support collective worship as this was ultimately about promoting caring.

Cllr Sheikh added that this offered the opportunity of developing tolerance for others.

8 Culham St Gabriels' survey of parents' views on RE

The Chair requesting that members read the feedback with a view to this agenda point being carried forward for discussion in the next meeting.

9 NASACRE AGM – expressions of interest in attending

Denise reported that, with the exclusion of herself, two members could attend this prepaid-for event, which would be held in person at Fishmongers Hall in London on Monday 22 May. She advised that workshops would be online, as they were for the previous AGM.

She requested that members communicate their expressions of interest to her by the next meeting.

10 Information Exchange and AOB

Denise reported that she had responded to a recent FOI request on LAs working with their SACREs. Analysis of the responses will be shared in due course.

11 Date of next meeting: May 9 via Zoom

The Chair thanked all for attending and Denise asked for volunteers to host the summer meeting in person.

8.10pm the meeting finished.

A report on responses to the religion question of the 2021 Census

Executive Summary

The publication of the 2021 census on 29th November 2022 provides a useful source of information for SACRE. It allows members to consider whether or not the Agreed Syllabus is sufficiently flexible to meet the needs of schools serving both religious and non-religious families and where the demographic in relation to different religions varies. The 2021 census also provides a information about the size of some of the smaller groups, allowing members to consider whether to recommend to the local authority that new members be included in Committee A.

1. Introduction and Background

Group A of SACRE is required by law to include, "Such Christian denominations and other religious denominations as, in the opinion of the Authority, will approximately reflect the principal religious traditions in the area. In respect of Group A, section 390(6) Education Act 1996 states: The number of representative members appointed to any representative group under subsection (4)(a) [referred to as Group A] to represent each denomination or religion required to be represented shall, so far as consistent with the efficient discharge of the group's functions, reflect broadly the proportionate strength of that denomination or religion in the area.

The decision of which groups to include in committee A is a matter for the council but it is within the remit of SACRE to make recommendations on this matter as it sees fit.

The Equality Act 2010 makes it illegal to discriminate against someone because they are of a particular religion, and the guidance published by the Equality and Human Rights Commission makes it clear this applies to smaller religions like

Paganism: <https://www.equalityhumanrights.com/en/advice-and-guidance/religion-or-belief-discrimination>

Main points – From the Office for National Statistics with additional commentary in relation to Lewisham

For the first time in a census of England and Wales, less than half of the population (46.2%, 27.5 million people) described themselves as "Christian", a 13.1 percentage point decrease from 59.3% (33.3 million) in 2011; despite this decrease, "Christian" remained the most common response to the religion question.

Please note that the methodology for collecting this data means that religious and non-religious traditions other than Christianity, Buddhism, Judaism, Sikhism, Hinduism and Islam are not treated equally. For example, to record that your religion is Christian, you can tick a box. However, to record that you are a Pagan or a Humanist, you must write the name of that tradition in a text box. This will almost certainly lead to under reporting of this second group.

- In Lewisham the proportion of the population responding 'Christian' fell by a slightly smaller margin than in England as a whole and the proportion of the population affiliating with Christianity (43.80%) is close to the national average (46.32%).

- “No religion” was the second most common response, increasing by more than 48%, from around 13m to almost 21m between 2011 and 2021
- In Lewisham ‘No religion’ was the second most common response (After Christian) and increased by just over 34.96%
- Nationally there were increases in the number of people who described themselves as “Muslim” (3.9 million, 6.5% in 2021, up from 2.7 million, 4.9% in 2011) and “Hindu” (1.0 million, 1.7% in 2021, up from 818,000, 1.5% in 2011).
- The Muslim population in Lewisham is the second largest single religious group representing 7.4 %. This figure has not grown at the same the rate as in the country as a whole – increasing by around 14.96% as opposed to over 34.1% nationally.
- Lewisham has small communities of many world faiths. Small changes in these communities can show as large percentage changes. The Hindu population of Lewisham, which represents 2.10% of Lewisham as a whole for example has decreased slightly (-11.71%) with the Jewish population(0.3c%v of Lewisham responses) decreasing by almost 43%.. The proportion of Sikhs and Buddhists in the community has increased slightly mirroring how their share if the national population has grown.
- London remains the most religiously diverse region of England in 2021, with over a quarter (25.3%) of all usual residents reporting a religion other than “Christian”; the North East and South West are the least religiously diverse regions, with 4.2% and 3.2%, respectively, selecting a religion other than “Christian”.
- In Lewisham the proportion of residents responding that they had a religion (55.64%) is fractionally lower than the national average (57.31%).
- Although this data indicates that there are fewer Pagan and Humanist residents in Lewisham than in 2011, these figures should be discounted because of the issue of inequality mentioned at the start of this report.

Regional data can be found here which demonstrates that some areas of Lewisham are far more religiously diverse than others.

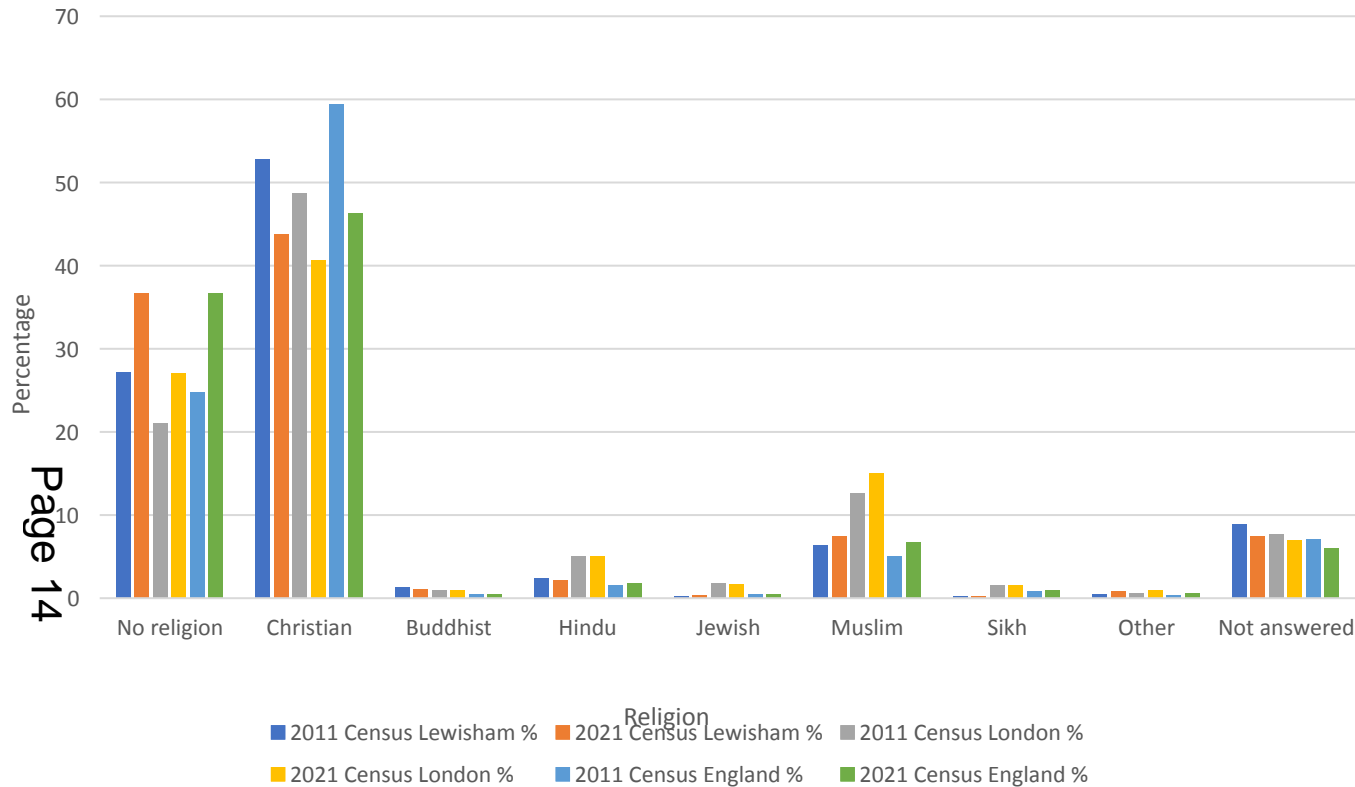
<https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/bulletins/religionenglandandwales/census2021>

% Change	-	15.56
% Religion not stated 2021	7.50	7.50
% Religion not stated 2011	8.09	8.09
% Change	34.96	34.96
% No religion other than Humanists 2021	36.70	36.70
% No religion other than Humanists 2011	27.22	27.22
% Change	11.48	11.48
% Humanism 2021	0.021	0.021
% Humanism 2011	0.046	0.046
% Change	59.19	59.19
% other religions other	0.061	0.061
% other religions other	0.039	0.039
% Change	6.65	6.65
% Total Pagan Traditions	0.114	0.114
% Total Pagan Traditions	0.114	0.114
% Change	3.91	3.91
% Sikh 2021	0.020	0.020
% Sikh 2011	0.019	0.019
% Change	14.96	14.96
% Muslim 2021	7.40	7.40
% Muslim 2011	6.44	6.44
% Change	28.72	28.72
% Jewish 2021	0.300	0.300
% Jewish 2011	0.233	0.233
% Change	11.71	11.71
% Hindu 2021	2.10	2.10
% Hindu 2011	2.38	2.38
% Change	-17.7	-17.7
% Buddhist 2021	1.10	1.10
% Buddhist 2011	1.33	1.33
% Change	-17.00	-17.00
% Christian 2021	43.80	43.80
% Christian 2011	52.77	52.77

SACRE name

Lewis
Sham

RELIGIOUS BELIEFS IN LEWISHAM – CENSUS 2011 to 2021



Classification	2011 Lewisham %	2021 Lewisham %	2011 London %	2021 London %	2011 England %	2021 England %
No religion	27.2	36.7	21	27.1	24.8	36.7
Christian	52.8	43.8	48.7	40.7	59.4	46.3
Buddhist	1.3	1.1	1	0.9	0.5	0.5
Hindu	2.4	2.1	5	5.1	1.5	1.8
Jewish	0.2	0.3	1.8	1.7	0.5	0.5
Muslim	6.4	7.4	12.6	15	5	6.7
Sikh	0.2	0.2	1.5	1.6	0.8	0.9
Other	0.5	0.8	0.6	1	0.4	0.6
Not answered	8.9	7.5	7.7	7	7.1	6

In 2021, 36.7% of Lewisham residents reported having "No religion", up from 27.2% in 2011. The rise of 9.5 percentage points was the largest increase of all broad religious groups in Lewisham. Because the census question about religious affiliation is voluntary and has varying response rates, caution is needed when comparing figures between different areas or between censuses.

Across London, the percentage of residents who described themselves as having "No religion" increased from 21.0% to 27.1%, while across England the percentage increased from 24.8% to 36.7%.

In 2021, 43.8% of people in Lewisham described themselves as Christian (down from 52.8%), while 7.5% did not state their religion (down from 8.9% the decade before).

There are many factors that can cause changes to the religious profile of an area, such as a changing age structure or residents relocating for work or education. Changes may also be caused by differences in the way individuals chose to self-identify between censuses. Religious affiliation is the religion with which someone connects or identifies, rather than their beliefs or religious practice.

Guidance on Collective Worship

From

Lewisham SACRE



**Lewisham Standing Advisory Council on Religious
Education**

2018

Introduction

Every Standing Advisory Council on Religious Education (SACRE) has a legal responsibility to advise its Local Authority (LA) on issues regarding collective worship.

There are often concerns expressed by parents and teachers about the nature of collective worship. Some are concerned that collective worship promotes Christian values and beliefs and that other faiths and beliefs will not be recognised and celebrated. Others are worried that their child will be expected to 'pretend' to have a faith that is not their own or to say words or perform actions that are contrary to their religious beliefs.

SACRE has produced this guidance in order to support community schools as they seek to improve their delivery of collective worship.

SACRE intends this to be a simple, useful document, which gives helpful advice and which particularly, supports schools when they wish to mark festivals celebrated by members of the schools and the local community.

Why must we have Collective Worship?

It has been a legal requirement to provide collective worship in schools since 1944. The 1988 Education Reform Act (ERA) affirmed its statutory position, with some of the earlier prescription to do with grouping and timing relaxed, allowing what had become widespread practice in schools. The 1996 Education Act further confirmed the requirements, since when there has been no change to this primary legislation, by which duty schools remain bound.

The basic requirement is that all registered pupils shall take part in an act of collective worship every day. (ERA 6.1) There are only two exceptions to this: parents have the right to withdraw their child from collective worship and pupils in school sixth forms are permitted to decide for themselves whether to attend or not.

Schools have a legal duty as set out in the 1988 Education Reform Act (ERA) to:

- (a) promote the spiritual, moral, cultural, mental and physical development of pupils at the school and of society;
- (b) and prepare such pupils for the opportunities, responsibilities and experiences of adult life.

Collective Worship can make an important contribution towards discharging this duty.

It is the responsibility governors and the head teacher to ensure that Collective Worship is implemented in schools.

What is Collective Worship?

The law has never provided a precise definition of collective worship but above all else it must

be an educational experience. We know that it is not the same as faith community worship (corporate worship) because:

- A community school is not a faith community
- A community school contains pupils and staff from many different faith backgrounds as well as those who have no religious beliefs or no faith background; and
- A school community contains a wide range of people with different views on what 'worship' might mean and what or whom may be worthy of worship.
- Collective worship is not the same as an Assembly because staff and pupils do not have the right to withdraw from Assembly. Assembly is usually the time when members of the school come together to pass on information and move forward matters of secular school business (notices).

The Law on Collective Worship

Although the law has not given an all embracing definition of collective worship it does have something to say on the matter.

The Government issued Guidance in 1994 in the form of Circular 1/94 from the then Department of Education, which dealt with both Religious Education and Collective Worship

The unequivocal 'advice' contained in Circular 1/94 was controversial from the start, and in 2010 the sections of the Circular dealing with Religious Education were revised. However the sections dealing with collective worship remain the official Government guidance.

The delivery of collective worship is guided by the law and government guidance which states that:

- collective worship must be provided daily (separate arrangements may be made for nurseries and special schools)
- collective worship may take place at any time of the school day
- schools may decide on the age/grouping of pupils and these may vary from day to day
- the time decided for the delivery of collective worship may vary for different groups from day to day
- generally collective worship should take place on school premises (clearly this is not possible when pupils are away on school journeys for example when the venue for the collective worship will be changed)
- The content of the majority of acts of collective worship in a term should be "wholly or mainly of a broadly Christian character, reflecting the broad traditions of the Christian belief."

- The content should have regard for the family backgrounds, ages and aptitudes of pupils
- Parents may withdraw their children from collective worship
- Teachers may withdraw from collective worship
- In a community school the responsibility for managing the provision for collective worship is with the head teacher after consultation with the governing body and
- Every maintained school is required to provide information about the collective worship provided by the school and how parents may withdraw their children from it.

What does 'wholly or mainly of a broadly Christian character' mean?

All relevant legislation consistently avoids describing school worship as Christian and this fact has been taken to mean that Collective Worship is not expected to be Christian worship in any conventional sense. The lack of a precise legal definition of collective worship allows freedom of interpretation.

- it can be 'wholly or mainly...', therefore collective worship does not have to be all 'of a broadly Christian character. Indeed, the Act specifies that 'every act of collective worship required by section 6 ... need not comply' with this description;
- collective worship must 'reflect the broad traditions of Christian belief; that is to say, it is broad rather than specific or exclusive, reflecting plurality and focusing, not on doctrine or traditions of worship, but on belief that is broadly but not exclusively Christian.
- the law does not say 'of a broadly Christian content or style'.
- It does not mean creating pretence of Christian worship.
- It does not need to contain any elements of Christian ritual or liturgy
- It can mean incorporating elements that Christians might recognize from their worship, e.g. songs, music, stories, learning from the good example of others, readings from holy books.
- It does mean promoting values that Christians *believe* to be important. These may be, and often are, values held to be important by other faiths as well.

Positive Purposes of Collective Worship

SACRE members believe that collective worship can be provided in accordance with the law to the benefit of the whole school community. It can add value to the education process, for example by providing an opportunity to:

- contribute strongly to the spiritual, moral, social and cultural development of pupils. It also is a place to promote values and Fundamental British Values.
- encourage pupils to develop awareness of the universal moral principles of right and wrong, justice and fairness and concern for the fate of others and the world;
- affirm and celebrate the values and ethos of the school;
- add to the pupils' development of an awareness of, and a sense of belonging to, the many different dimensions of the schools' community;
- gather for a special purpose;
- share an experience which promotes thought and reflection;
- consider their own beliefs and values, both religious and secular
- promotes pupils' spiritual, moral, social and cultural development;
- consider and reflect upon a variety of situations and issues and make a personal response and
- reflect quietly and make an internal response in the light of personal beliefs and background: this may include worship of God within each participant's own faith understanding.

To ensure that a quality experience is provided, we believe that collective worship has to be well planned and effectively led, resourced and managed. The integrity of all those present should be recognised and safeguarded throughout all collective worship experiences.

What is the relationship between Collective Worship and religious education?

- Collective worship is a means whereby the school community comes together in order to celebrate and reflect upon those values that it considers important to promote; it is not assembly.
- Whilst collective worship should be a quality experience and pupils should learn from it, an act of collective worship is not a lesson;
- religious education is a subject of the curriculum and as such cannot be taught through collective worship;
- religious education could not be delivered in a broad, balanced and differentiated way to all pupils through collective worship;

- it would not be possible to allocate sufficient time to religious education in order to teach it appropriately through collective worship;
- Collective worship provides opportunities to reflect on how beliefs, that pupils learn about through planned educational experiences in religious education, have influenced people's life choices or actions.

Festivals and Celebrations in school and their link to collective worship

Belonging to a community involves sharing good and bad times experienced by members of that community. This includes in schools marking the celebration of festivals important to the school and local community. This often takes place in the school's collective worship programme as collective worship is a community experience.

It is important to be aware of the cultures and faiths represented within the school and to help pupils to develop an awareness of, and respect for, holy days and times of reflection from faiths and beliefs different from their own.

In schools it is important for pupils to feel free to share the place of religious experience in their lives. In order that this can happen effectively it is necessary to foster an environment where pupils can appreciate that everyone is of equal importance, where diversity is celebrated and where pupils can develop an understanding that the needs of everyone should be treated fairly and equally. Within such a learning environment, cultural and religious diversity is regarded as positive and pupils can feel that they are able to express their viewpoints and beliefs in safety.

Schools are multicultural and multi faith communities where a number of religious and secular festivals will be of importance to different members of the community during the year. Whilst it is important to mark these times, it is also important to appreciate that the level of involvement of non-believers in any festival must not compromise the beliefs of that individual, e.g. by acting a part in a drama that they find conflicts with their own religious beliefs.

Festivals celebrated by members of the school community or the class will provide many opportunities to help pupils to begin to develop connections between faiths, festivals, key figures, places, stories and symbols. As they talk about the story associated with each festival and the way in which the festival is celebrated, pupils connect festivals to their faith context and begin to understand each other better. For example it is important that pupils learn that Christmas is a Christian festival celebrated by Christians and begin to appreciate what the festival means to those children in the community who will be celebrating it.

Here are some principles which should be considered when selecting festivals to include in the school's planning calendar:

- Plan festival focuses at the appropriate time of year to help pupils to make sense of their *experiences*.
- Help pupils to be clear about the faith to which each festival belongs.
- Introduce the story attached to the festival at an appropriate level for the pupils.
- Enable pupils to appreciate that a festival is a celebration whilst ensuring that you do not give them or their carers the impression that they are being asked to participate at the level of a member of a faith community.
- If you intend inviting pupils to share foods related to festivals take the opportunity to talk about those food restrictions and laws which relate to the faith concerned and ensure that you are aware of the food laws adhered to by members of the group so that you do not offend or confuse. For example, eating apples dipped into honey to mark Jewish New Year, is not worship and pupils can gain greater appreciation of the symbolism of wishing for a sweet new year ahead.
- The ways in which people celebrate the festival should be clearly referenced to the faith and cultural tradition - e.g. examining Diwali cards should be an opportunity to discuss Indian or Hindu art and symbol.
- Be alert to the need to avoid racial, cultural and gender stereotyping.
- Where possible involve members of the relevant community so that pupils realise the festival is really celebrated by real people. For example members of the school community can visit your collective worship to tell the pupils how they prepare and celebrate in their home.

Practitioners and faith community representatives should be careful that they are clear about the level at which they should approach these areas with young pupils. They should appreciate that their involvement is not an opportunity to convert or engage pupils in activities more appropriate to members of their faith community. It is also important to not use language that implies that everyone celebrates the festival in the same way or that implies that the school is a 'faith¹ school.

Some ideas for ways to mark religious festivals

- Members of faith communities spend time preparing for festivals. You could have a large festival calendar in school and leading up to a festival, attention could be paid to how members of the relevant community and preparing both practically and spiritually.

- Taking inspiration from Christian Advent calendars, you could, if local communities feel it is appropriate, produce calendars relevant to some of the festivals you intend to mark. For example you could produce an Eid Calendar, a Diwali calendar, a Guru Nanak's Birthday Calendar or a Hannukah calendar. Include within them images, facts and quotations appropriate to the faith concerned.
- Within faith and belief communities, festivals are celebrated in different ways according to family or cultural traditions. You could ask a member of the school or wider community to come into school to share their particular way of marking a festival, taking time to explore what is held in common with others, particularly the inner meaning of the festival, and what is different or personal to their family.

Music

Make links with the school's music programme by selecting music for collective worship that comes from relevant faiths or cultural backgrounds.

Music is integral to Christian, Hindu, Sikh and Jewish worship and in collective worship pupils can be introduced to recordings of some of these in appropriate contexts. However members of some Christian groups consider music to be indulgent and sensual unless forming part of their worship experiences.

The legality of music and singing in the Shariah (Islamic Law) is a topic hotly debated amongst individuals and Muslim scholars of the present day. Much has been written both for and against the religious legality of music and singing, clouding the issue, and creating confusion.

The sources of Islam, the Qur'an and Sunnah, as well as the rulings of the Sahaba (Companions of the Prophet (saws)), and Imams Abu Hanifa, Malik, Shafi'i, and Ibn Hanbal are unanimous in their verdicts, that music and singing, with certain limited exceptions, is haraam (forbidden). Some Muslims do not agree with this and there are many Muslim religious and secular forms of music available in the world today. What this clearly demonstrates is that schools in Lewisham could contain a range of pupils whose families are somewhere on the continuum between being comfortable with music or being vehemently opposed to it.

As pupils may not be withdrawn from the music element of the curriculum, schools need to accommodate this range of beliefs with great care, particularly being sensitive to pupils' concerns or distress in being required to sing songs which contain words opposed to their religious beliefs or values. There is however no requirement for them to be withdrawn from being the space where others are singing. They may be withdrawn from this element of collective worship and parents do have the right to do this.

Collective Worship and Special Schools

Circular 1/94 Annex B expresses the law in relation to the involvement of special school pupils in collective worship.

The law is often misunderstood to mean that special schools do not have to provide collective worship. In fact the possible disapplication of special school pupils from collective worship was included referring to a narrow interpretation of their needs and was aimed at reducing the difficulty for gathering together large numbers of non ambulant pupils.

In terms of equality of opportunity for pupils in special schools, unless there are reasons relating to space or equipment that cannot be overcome, then special schools should follow the law in the same way as mainstream schools.

What happens if you feel that you cannot provide Collective Worship in accordance with the law?

If a school feels that the provision of collective worship within the broadest interpretation of the law is still not suitable for their particular context then the Head teacher needs to investigate whether it might be appropriate to ask the SACRE to grant a "Determination" in accordance with the law. (See Circular 1/94).

If this is the case then please contact the SACRE for a copy of the Determinations paperwork.

Appendix

Sample / example letter to visitors invited to take part in Collective Worship

Dear.....

Thank you for agreeing to come to our school on ___ to talk to ___ class /years in assembly/collective worship about_

Assembly/collective worship begins at _____ and generally lasts for _minutes. It will take place in (location) and approximately....(number of) children will be present from years.... (aged....)

Please arrive by (time) and report to the school's Visitor Reception, where you will be required to sign our visitors' book. For the duration of your stay at our school you will be required to wear a visitor's badge; this ensures that everyone understands that you are in the building on school business.

Our school community is not a faith community and collective worship is provided for all pupils. Therefore your input should be planned to be comfortable, inclusive and sensitive to the needs of all. As part of your presentation you may wish to share your beliefs with the children. This is perfectly acceptable as long as these are put into context. For example you might say 'as I am... I believe.... But please remember it is not the place of a school to provide opportunities to convert or indoctrinate pupils. The pupils and their families need to be reassured that all of their faith or culture backgrounds are of equal status and validity.

In our school we do not expect or invite children to pray as though they were all members of the same faith. As part of collective worship our pupils are used to having a quiet thinking/reflection time when they can consider the meaning of what they have heard and seen to their own lives. We hope that those who are religious believers use this time to relate the focus or theme to their personal religious beliefs and some may indeed pray or worship internally.



CULHAM ST GABRIEL'S

Religion, Worldviews and Public Perception

Dr Kathryn Wright, Culham St Gabriel's Trust



About the research

In summer 2021, Culham St Gabriel's Trust, an endowed charitable foundation, commissioned a nationally representative survey of 2000 UK adults through Savanta ComRes to better understand public perception of religious education in state funded schools. In Autumn 2022, the Trust commissioned a second survey focusing specifically on parents of children and young people aged 0-18. A new religion and worldviews approach to the subject was shared with participants of the first survey including some of its aims such as learning about different worldviews, reflecting the diversity of beliefs in our society and fostering mutual understanding. In the second survey some core principles of this new approach were shared including teaching that worldviews are complex, teaching about social and historical contexts of worldviews, teaching about 'big questions' of life and focusing on lived experience of religious and non-religious believers.

Policy implications

- RE/Religion and Worldviews is an important part of the school curriculum according to multiple stakeholders including parents and employers. It is vital in preparing young people to navigate our multi religious, multi secular society. The Department for Education should ensure that policy makers are aware of the positive public perception of the subject.
- RE/Religion and Worldviews equips children and young people with the skills and knowledge to enter a complex, diverse and globalised work environment according to our survey results. Its place in the curriculum must be secured so that UK employers and employees are confident to contribute meaningfully to public discourse.
- The quality of provision for Religion and Worldviews in schools must be consistent as the subject is the main source of information for children and young people about religious and non-religious worldviews. A National Standard is required to secure this consistency of provision.
- Parents aged 18-34 are particularly concerned about equipping young people with the skills and knowledge they need to thrive in today's modern, diverse society and workplace. Engaging with this group is vital. In addition engagement with parents of all ages is required to ensure they are well-informed about how an education in Religion and Worldviews contributes positively to society.

Implement a fully funded National Plan for an Education in Religion and Worldviews including reinstatement of a government bursary for secondary phase beginner teachers and a requirement for at least 12 hours of subject specific content for primary phase beginner teachers.

Religion, Worldviews and Public Perception

Key findings

- Around two-thirds of adult respondents say it is important to understand the beliefs of others in everyday life, in school, in local communities and the workplace.
- 71% of adult respondents say that the subject should reflect the diversity of backgrounds and beliefs in the UK today.
- 63% of employees consider it important to understand other people's beliefs in the workplace.
- 67% of parents who responded regard what their child learns in religion and worldviews as important. This figure rises to 74% for parents aged 18-34. Only 13% stated it was not important.
- 78% of parents who responded agreed that the subject provides their child with an opportunity to learn more about other people, beliefs, worldviews and cultures.
- 69% of parents who responded say that their child mainly accesses information about different religious and non-religious worldviews from school, significantly higher than any other source of information.
- The 2021 survey showed that adults understood the importance of the subject for understanding others, understanding one's own beliefs and developing critical evaluation.
- The 2022 survey showed that some parents are worried about the quality of religion and worldviews teaching in schools citing the lack of specialist teachers.



Further information

www.cstg.org.uk/activities/campaigns/public-perception
<https://www.cstg.org.uk/activities/campaigns/parent-survey/>



CULHAM ST GABRIEL'S

This research was funded by Culham St Gabriel's Trust

Dr Kathryn Wright, Chief Executive • Email: ceo@cstg.org.uk

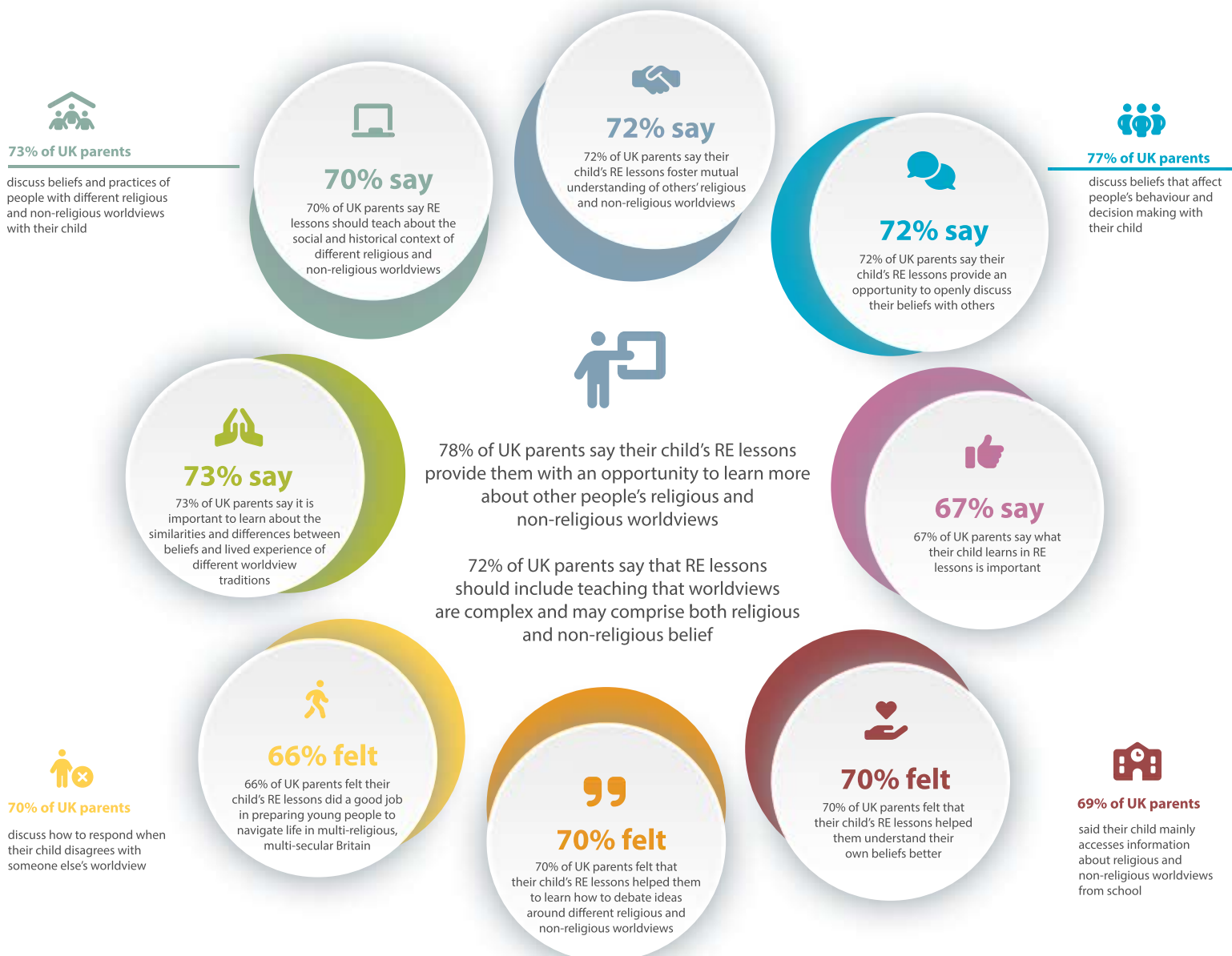
Working in partnership with



Religion & Worldviews Parent Survey 2022

Landmark survey on parents' views on religious education reveals four in five discuss life after death, the origins of the universe, and ideas affecting morality and decision making with their children.

The research was conducted by Savanta on behalf of Culham St Gabriel's Trust in August 2022. A nationally representative survey of 2000 UK parents (defined as having at least one child at school between the ages of 5-18) was carried out to understand how often, and in what ways, parents in the UK engage with their children on issues relating to religious and non-religious worldviews, how parents currently perceive the RE taught to their children in school, and assess their opinions on the new approach to RE and gauge if there's anything missing from its core pillars.



Parents think an education in religion and worldviews is important in building understanding and acceptance of others. They also think learning about how beliefs and values impact behaviour is important and encourages a sense of empathy.

Agenda Item 7

Latest news and updates from NASACRE

[View this email in your browser](#)



National Association of
Standing Advisory Councils
on Religious Education

SACRE BRIEFING

Issue: 35 - Conference Special

This issue includes:

- [Conference details](#)
- [Conference programme](#)
- [Conference workshops](#)
- [Conference survey](#)
- [Member updates](#)
- [Immediate actions for your SACRE](#)

Celebrating 30 years: SACREs for the Future

Date: Monday, 22 May 2023

Time: 10:30-15:30

Venue: Fishmongers' Hall, London Bridge LONDON EC4R 9EL

Twitter tag: #NASACRE2023



We are delighted that we are holding our 2023 Conference in London face-to-face this year, giving us again an opportunity to catch up with colleagues and friends – old and new!

The conference will bring together many RE professionals, academics and those who champion RE and support SACREs, to celebrate 30 years of NASACRE - our Pearl Anniversary.

PRICING

Subscribed SACREs:

£120 per delegate. Each delegate may choose 2 virtual workshops delivered in June.

Bonus deal for subscribed SACREs:

For each delegate paying to attend Conference, 2 additional SACRE members may access 2 virtual workshops in June for £50.

Non-subscribed SACREs:

£160 per delegate. Each delegate may choose 2 virtual workshops delivered in June.

ELECTIONS

Every year at the AGM we elect new members to the NASACRE Exec and this year we have 5 vacancies, including for Vice-Chair.

This is a golden opportunity for your SACRE members to offer to contribute their skills and experience to the work of NASACRE. SACREs may nominate up to 2 candidates for election. Further details of the roles and nomination forms may be found [here](#) and submitted

to secretary@nasacre.org.uk by **5pm on Friday, 12 May 2023**.

AWARDS

As we celebrate 30 years, we are going to recognise SACRE members who have played a special part in the life of your SACRE over the last 30 years. This is an opportunity for SACREs to nominate people, with a photo (jpeg) of them and your reasons for their selection.

Kindly nominate your member(s), past and present, under the following categories:

- Most active SACRE member
- A SACRE member who has made a significant impact in your area.

Please ensure you have permission for us to display the image and send any nominations via email to: admin@nasacre.org.uk by **5pm on Friday, 12 May 2023**.

30 YEAR MEMORY TIMELINE

A lot has happened during NASACRE's 30 years and your SACREs will have done much exciting work in that time. We would love to celebrate all the achievements. Your contributions are essential to this, so please send in photo/s in jpeg format so we can create a presentation to play during Conference.

Any SACRE wishing to add their memories should send photos with a short message by **5pm on Friday, 12 May 2023** to: admin@nasacre.org.uk

[BOOK YOUR PLACE AT THE CONFERENCE HERE](#)

Programme

10:30 Arrival and registration, refreshments and display space

11:00 Welcome and introductions - Linda Rudge (Chair of NASACRE)

11:15 **Keynote Address 1: An education in religion and worldviews - the next 30 years?**

Dr Kathryn Wright

Kathryn is the Chief Executive of [Culham St Gabriel's Trust](#), an endowed charitable foundation whose vision is for a broad-based, critical reflective education in religion and worldviews contributing to a well-informed, respectful and open society. Kathryn leads the strategic direction of the Trust.

11:35 Table discussions on keynote 1

11:50 Break

12:10 **Keynote Address 2: The role of SACREs in the emerging educational landscape**

Our Patron, Rt Hon Charles Clarke

Charles holds Visiting Professorships at Lancaster University and Kings College London. In 2015 he co-wrote, with Professor Linda Woodhead, "A New Settlement, Religion and Belief in Schools".

12:30 Table discussions on keynote 2

12:45 Introduce nominees for elections (notified by 5 pm, Friday 12 May 2023)

13:00 LUNCH - *there is a space available for prayer during lunchtime.*
Voting for elections

13:45 Westhill Awards Winners announcement

13:55 National analysis of SACRE annual reports:
Dr David Hampshire

A former Assistant Director at the Inter Faith Network for the UK and ex-Chair of NASACRE, David is currently the Senior Policy Adviser for Historic Places of Worship at Historic England. This is the second year running that David has analysed the data from the SACRE annual reports and he will be presenting his findings.

14:15 Table discussions and questions to speakers

14:30 30 years Celebration
- SACRE 30 years Quiz
- SACRE Awards

14:55 Business Meeting

15:20 Closing remarks - Chair

15:30 Close

Conference workshops

In addition to table discussions on the day, there will be follow-up workshops delivered online using Zoom. Each member attending conference may choose 2 virtual workshops from the list below.

Note the times of these programmes vary; please see the programme on our [website](#).

Don't forget to look online at the bonus deal for subscribed SACREs.

Mon 5 June, 4-5 pm

Title: *How Culham St Gabriel's Trust (CStG) can support your SACRE*

From: CStG and REOnline

Presenter: Dr Kathryn Wright, CEO, CStG

Tues 6 June, 7-8 pm

NASACRE & Westhill grants: winners 2021-2022

Title: *Exploring how faith contributes to the local community*

Presenter: Nottinghamshire SACRE

Pupils from five different schools visited various social justice programmes organised by faith communities. Excerpts from films will be presented, creating compelling learning experiences that are relevant to issues in our complex society and which came to the fore through the pandemic experience.

Wed 7 June, 4-5 pm

NASACRE & Westhill grants: winners 2021-2022

Title: *The Synagogue: nine modules covering different aspects of KS2 and KS3 curriculum on Judaism.*

Presenter: Leeds SACRE, with Calderdale & Kirklees SACRE

Each module is approximately 5 to 7 minutes long and consists of interviews with 3 Rabbis from the Orthodox community and a female representative from the Reform Synagogue covering different aspects of what goes on in a Synagogue, with both points of view covered.

Thurs 8 June, 4-5 pm

NASACRE & Westhill grants: winners 2021-2022

Title: *Multi-faith approaches to diversity and racial equality*

Presenter: Wolverhampton SACRE

This student-led project aims to develop pupil and teacher understanding of the approaches to diversity and racial equality across different religions and worldviews. One key aim was strengthening RE in Secondary schools, particularly within the Post-14 curriculum.

Mon 12 June, 4-5 pm

Title: *What have we learnt from the NASACRE FOI request?*

Presenter: Dr Paul Smalley

Paul will explain what we have learnt about SACREs and their funding and what this means for the future. How can SACREs work with their LA to gain funding from CSSB funds?

Tues 13 June, 5-6 pm

NASACRE & Westhill grants: winners 2021-2022

Title: *The Tameside Schools Welcome project*

Presenter: Tameside SACRE

The project, a partnership between schools and faith communities, was designed to deepen Tameside pupils' understanding of faiths and beliefs through educational, first-hand encounters with communities and people of faith in places of worship, online, or through visits to schools.

Wed 14 June, 7-8 pm

Title: *How can sacred texts support RE learning?*

From: British Library

Presenters: Claire Clinton and Katie Adams

Following the release of some new KS2 RE materials for teaching about sacred texts from the British Library, this workshop seeks to help SACRE members understand how the resources can support their agreed syllabus and high standards in RE practice.

Thurs 15 June, 5-6 pm

NASACRE & Westhill grants: winners 2021-2022

Title: *REal Resources: Interfaith Dialogue Conference*

Presenter: Bromley SACRE

Through two Interfaith Dialogue Conferences, this project looked at understanding religious diversity in the local area and in the community.

Recordings of these have been formatted into REal video resources of real people talking about lived experiences in the real world.

Conference survey

We should be really grateful if your SACRE members would help us by filling in a very short (2-minute) survey, to enable us to plan future Annual Conferences that suit as many members as possible:

<https://forms.gle/14rSoS88fFLqdaB38>

Member updates

NASACRE Exec is pleased to announce that the cost of **subscriptions** and our training package will remain the same for the academic year 2023-2024.

The appointment of an **Executive Officer** is postponed until the new Executive Committee is in place following our 2023 AGM in London.

Immediate actions for your SACRE

- Decide who takes your conference places and choose their workshops
- Carefully consider which of your skilled SACRE members you can nominate for the Exec – to help us secure the future of NASACRE!
- Ask for your SACRE's photographic memories from the last 30 years
- Nominate for 30th Awards, those who have played a special part in supporting your SACRE since 1993
- Checkout the new [2023 NASACRE Constitution](#) which will be ratified at the AGM
- Ask members to gather local information about teacher recruitment and retention in response to NASACRE email
- New Inquiry / Parliamentary committee on teacher recruitment/retention - gather local data on teacher recruitment/retention and urgently return to [Marie](#) for forwarding by 21

April:<https://committees.parliament.uk/committee/203/education-committee/news/194283/education-committee-launches-new-inquiry-into-teacher-recruitment-training-and-retention/>