

Public Document Pack

LEWISHAM SACRE ORDER OF BUSINESS

For the meeting on Wednesday 28th June 2023 at Emmanuel Church, \374-376 Lee High Rd, London SE12 8RS starting at 6.30pm

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

Item	Title and purpose of item
1.	Welcomes and introductions. a) Apologies for absence b) Confirmation of order of items for the meeting
2.	Minutes of the previous SACRE meeting held in February 2023 on zoom Led by the Deputy Chair, Shaun Burns - <i>attachment</i>
3.	Matters arising from the minutes not on the agenda
4.	Lewisham SACRE Constitution review - <i>attachment</i> Members to consider any changes SACRE wish to advise the LA to make to SACRE's Constitution
5.	Lewisham SACRE's Collective Worship Guidance (40 minutes) Working in groups SACRE members to review and consider changes required to the existing document. - <i>attachment</i>
6.	NASACRE AGM – Feedback from members who attended
7.	Key Stage 4 Update Response from the LA to SACRE's advice regarding RE in secondary schools – Sandra Roberts
8	Confirmation of Dates for SACRE for the coming year
9	Information Exchange & AOB - Inter Faith Network - 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



Lewisham



INVESTOR IN PEOPLE

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

10	Date of next meeting and venue to be agreed. End of meeting - 8.00pm.



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LEWISHAM SACRE MEMBERSHIP

Group A

Representing	Name
Baha'i	Afonso Veiga
Buddhism	David Hutchens <i>(Longchen Foundation on Network of Buddhist orgs)</i>
Free Church (Assemblies of God)	Pastor Nick Hughes (Chair)
Free Church (Baptist)	Vacant
Free Churches (URC)	Vacant
Hinduism	Vallipuram Bala
Hinduism	Mukunthan Sathasiva Sarma
Humanism	Jennifer Sutherland
Humanism	John Turner
Independent Evangelical	Elizabeth Maxted
Islam	Imam Sabir
Islam	Imam Ashraf
Islam	Ms Aisha Lodhi.
Islam	Imam Shakeel Begg <i>Extra Contact</i>
Judaism	Gerald Rose
Judaism	Joan Goldberg
Pentecostal	Layo Afuape
	Layo's Substitute 1 Cheryl Abbam
	Layo's Substitute 2 Bro Ogbu
Roman Catholic	Rt. Rev. Monsignor Nicholas Rother
Sikhism	VACANT



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Group B- The Church of England

Representing	Name
Diocesan Board	Shaun Burns Diocesan RE Adviser (Primary) (Deputy Chair)
Secondary teacher	Vacant
Primary Teacher	Karen Hansen.
Governor	Vacant
Minister	Paul Wynter

Group C- Teachers

Representing	Name
NEU	Kim Knappett Forest Hill School
NEU	Kim Griffiths Elfrida Primary School
NEU	Simon Cardy
NAS/UWT	Mandy Keeble Turnham Primary School
NAS/UWT	Korkor Burnett Prendergast Ladywell
Academy/Free School	Vacant
Lewisham Headteachers & Deputies	Vacant

Group D – the Local Authority

Representing	Name
LA members	Councillor Jacq Paschoud
	Councillor Liz Johnston-Franklin
	Councillor Aliya Sheikh
School Governors Primary	Caroline O Kalu
School Governors	Vacant



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Secondary	
Director of Education	Angela Scattergood
Angela's Substitute (1)	Sandra Roberts
Angela's Substitute (2)	Ruth Griffiths

OTHER

Representing	Name
Rastafarian co-optee	Vacant
Primary teacher co-optee	Judith Nweze
Young Mayor Team	Katy Brown
Young Mayor Team	Nick Gunner
RE School Improvement Officer	Denise Chaplin
SACRE Clerk	Stephen Sealy
PREVENT (associate for consultation)	Martin Gormlie



Lewisham



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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
Wednesday 9 May 2023

On Zoom.

These minutes were approved by the SACRE on: 2023.

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

C	NASUWT	Mandy Keeble	
C	NEU	Kim Griffiths	y
C	NEU	Simon Cardy	
C	NEU (Chair ASC)	Kim Knappett	y

D	LA members	Cllr Jacq Paschoud	y
D	LA members	Cllr Aliyah Sheikh	y
D	LA members	Cllr Liz Johnston-Franklin	y
D	School Governors (Primary)	Caroline O Kalu	
D	School Governors (Secondary)	Vacant	
D	Director of Education	Angela Scattergood	Ap
D	Substitute for Angela Scattergood	Ruth Griffith	
D	Substitute for Angela Scattergood	Sandra Roberts	y
OTHER	Rastafarian (co-optee)	Vacant	
OTHER	Primary teacher	Judith Nweze	
OTHER	Young Mayor Team	Katy Brown	y
OTHER	Young Mayor Team	NickGunner	
OTHER	RE School Improvement Officer	Denise Chaplin	y
OTHER	SACRE Clerk	Stephen Sealy	y

The meeting began at 6.30pm.

1 WELCOMES AND INTRODUCTIONS.

Shaun, as Deputy Chair, advised that he would be chairing the meeting in the absence of Nick Hughes, who was on sabbatical leave.

1A MEMBERSHIP CHANGES.

i Resignation of Samantha Alder (C of E)

The Chair advised that Samantha had been unable to secure her preferred working arrangement of a part time post on return from maternity leave, leading to her resignation from the job and, by virtue of this, from SACRE. He recorded thanks from Lewisham SACRE to Samantha for her enthusiastic work on SACRE as a Church of England (Group B) representative. He hoped that she would be joining a SACRE in the future, either nearer to her home and/or local to any new teaching role that she has.

ii Welcoming new members Elizabeth Maxted (Independent Evangelical) and Simon Cardy (NEU)

The Chair welcomed Elizabeth to SACRE. Simon was not present.

By way of introduction to the members, Elizabeth explained that she lived in Forest Hill having retired a couple of years ago from a career of school headship in Lambeth and Kent.

She is studying Theology and her children have been through the educational system in Lewisham.

The Chair introduced Simon (who attended the previous meeting as an Observer.) Simon has been nominated as the new other NEU representative.

- iii Noting confirmation of return of three councillors for another municipal year: Councillors Aliya Sheikh, Jacq Paschoud and Liz Johnston-Franklin

The Chair expressed gratitude for the re-election of the three Councillors in attendance.

Attachment – Lewisham SACRE Code of Conduct.

Denise tabled the SACRE Code of Conduct for review in the following meeting, along with the Constitution.

The Chair advised that after the SACRE had reviewed the Census data during this meeting, it would be in a position to update the Constitution at the next meeting.

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.

Bala informed the meeting that he would probably need to leave the meeting early and so as he had something to share in agenda point 8: Information Exchange, it was agreed to bring this item forward to an earlier place on the agenda.

2 Minutes of the previous SACRE meeting held in February 2023 on Zoom.

These were confirmed as an accurate record of the meeting.

3 Matters arising from the minutes not on the agenda.

Gerald questioned whether Angela had proceeded to refer the matter of the restricted DBS checks to the Local Authority, to which Kim K replied that she would remind Angela of this action.

3A WEB TRAWL AND DATA – WAYS FORWARD WORKING WITH SECONDARY SCHOOLS.

Denise reported that she had reviewed the information SACRE had received from the DfE - the last GCSE results - and triangulated these with what could be found on several secondary school websites. She was in contact with two schools and was in contact with Angela and Sandra to discuss how best to approach schools where there were some concerns.

Denise and Sandra had a meeting booked to consider how best to work in partnership with schools which present concerns. This will be shared with SACRE at the next meeting.

Sandra commended the web crawl as a tool which enabled SACRE to assess the status of its local schools in terms of their RE provision.

Denise reported that she had focussed her attention on working with secondary schools, of which less than ten were expecting to be using the Agreed Syllabus, (in contrast with the significantly larger number of primary schools in the borough).

3B ANNUAL REPORT AND RAMADAN GUIDANCE DISTRIBUTION (– ORAL REPORT.)

Kim reported that several people within the national RE community had commended Lewisham SACRE on the quality of its Ramadan Advice and Annual Report.

4 Census data on religions and beliefs and implications for SACRE membership.

Denise reminded the committee that SACRE's membership should reflect the local demographics and summarised the salient points from the Census digest that had been tabled, drawing particular attention to the following:

There was no significant rise in those identifying as religious across the country, nor in Lewisham. While the proportion of people identifying with Judaism, Sikhism, Hinduism and Buddhism were relatively static in the borough, there was a reduction on those identifying as Christian.

There was some disparity in the ways that one communicated this identity in the Census; those identifying as Christian were required to tick only one box – there was no deeper level - whereas those identifying as 'Humanist,' for example, would have to write that in a text box.

It was possible that there was significant under-reporting.

Those identifying as non religious were the second most common category, while for Islam, which saw a national increase, this wasn't as pronounced in Lewisham, where it remains the second largest religious group.

Denise questioned whether Islam included the Ahmadi Muslims, conceding that one could not know from the Census. There were also nuances that working in a different area to where one lives presents.

Denise summarised that the data doesn't offer much in the way of rationalising Group A composition, for which local and anecdotal knowledge may be more useful.

Cllr Liz suggested that there was significant under-reporting, referencing the many Muslim families that she deals with. She reported that there were many small communities of diverse faiths with many groups not responding to the Census due to their lifestyle, previous experiences in the countries they have lived in and their insecurities about holding their hands up to claim a faith. She referenced Lewisham being a Borough of Sanctuary advising members to 'read between the lines' when interpreting this data. She suggested that one of SACRE's advantages was its ability to step 'beyond' the data.

Cllr Jacq questioned whether the SACRE could accommodate as members, those with no religious/worldview affiliation. She noted that even though Councillors attended by virtue of their role, they tended to come from a particular faith background, which invariably affected their claim to neutrality.

Denise responded that the problem with this would be such persons wouldn't have a sponsoring body and would not be organised with others of common beliefs.

Gerald questioned if there was a Baha'i representative in Lewisham, as there was in Greenwich and Bexley, which was affirmed. He added, with reference to the Census, that some non-religious Jews wouldn't identify with a religion.

Denise added that agnostics or atheists were in a similar position of having no 'umbrella' organisation.

She reminded SACRE that Luke Donnellan, who had previously been a member of Lewisham SACRE, had recently extended his invitation to advise on teaching Humanism at one of the committee's training events.

The Chair suggested that, in view of Denise's analysis of the Census data, no changes to the membership composition, at this time, be suggested to the Council.

There was an indication of acceptance to this by the Committee.

The Chair advised that the Constitution and Code of Conduct would be tabled for the next meeting and requested please that members review the Code of Conduct in preparation for the next meeting.

5 Lewisham SACRE's Collective Worship Guidance.

Denise reported that this document had existed for a while and that Jennifer and John had recently reviewed Lewisham's guidance, from a Humanist perspective.

She requested that members read it and consider how it could be improved, ahead of a 40-minute discussion on this in the next face-to-face meeting.

The Chair explained that this guidance intended to give Community Schools ideas for how Collective Worship time could be meaningful for their whole community, both for faith and non-faith children. Schools are legally required to allocate time for Collective Worship daily, where the majority in a term are of a "wholly or mainly broadly Christian character," although not necessarily expressly Christian. Parents can withdraw their children from participating in Collective Worship.

Schools can apply to SACRE for the right to provide an alternative time of Collective Worship that they feel is more suited to their community, although the fact that there has been only one application for this Determination in Lewisham is significant. SACRE's Determination Guidance can be found online at:

<https://lewisham.gov.uk/my services/education/schools/religious-education-in-schools/standing-advisory-council-on-religious-education>

Kim K suggested that the SACRE review this document again in different phases, acknowledging that the document offered good examples for primary schools. She reported that, in her experience, assemblies in secondary schools were infrequent. Given the preciousness of time in the school day, the activity is often left to untrained individuals with a long list of admin tasks to complete in small classrooms during form time.

Cllr Liz reported that she had found the approach of families of mixed heritage interesting, adding that she herself was of both Catholic and Jewish background. She reported that she had encountered cases where families want both religions to be represented, proving that this, though difficult, was workable.

Cllr Jacq expressed her concern that Collective Worship is being crowded out. She emphasised the benefits of people congregating, referencing the non-religious Sunday gatherings that have been publicised.

The Chair agreed that this benefit should be emphasised, accepting that despite OFSTED not checking or penalising for these not having taken place, it was still a legal requirement.

The Chair reiterated Katy's suggestion, that Denise liaise with her to ensure the Young Mayor's team are given a voice on this.

Korkor advised that she had found that most schools still held assemblies but in year groups or in teams. However, these are led by the Senior Management Team who typically have not read the guidance.

She questioned whether OFSTED reviewed assemblies under the SMSC and personal development banner, to which Shaun replied that OFSTED typically seem to overlook this.

Denise encouraged members to email their suggestions to her.

Cllr Liz emphasised the need to monitor this in secondary schools and stressed the importance of gathering together.

Denise recounted how one of the concerns expressed in the email to all SACREs from the Humanist member of one SACRE in the country, was of children being converted or asked to pray.

Cllr Liz replied that she thought the guidance actually took an encouraging approach.

6 Culham St Gabriel's Survey of Parents' views on RE.

Denise reported that 2,000 parents around the country had been asked about their perception of RE.

She summarised the report, drawing attention to the fact that two-thirds of these had said that it is important to understand the beliefs of others, whilst 71% said RE should reflect diversity. 63% of employees said that it was important to understand others in the workplace.

She commented that the fact that 69% of parents said their child mainly accesses information about different religious and non-religious worldviews from school was of particular interest.

Katy suggested that a few questions based on this survey could be posed to the Young Mayor's Team.

Kim K expressed her interest in co-facilitating the session.

Denise suggested that Sandra and herself ascertain if secondary schools are struggling to recruit RE teachers. She added that the survey, despite its size, gave the committee a springboard from which to ask questions.

The Chair found it positive that parents were noticing the effect of RE.

Cllr Jacq echoed her interest in the value of RE in schools that parents had expressed, in view of the fact that the Census indicated that many were of no religion.

The Chair considered that this reinforced the importance of marketing RE. He was hopeful that the contribution from the Young Mayor's team would be positive.

Sandra opined that the lack of RE GCSEs in schools played a factor in the reduced commitment to Collective Worship, creating a negative circle.

The Chair emphasised the importance of being mindful of the situation in schools without any RE Lead.

7 NASACRE AGM – 3 SACRE members are attending.

Kim K, Cllr Aliya Sheikh and Denise will attend this event on behalf of Lewisham SACRE.

Both Denise and Kim offered their workshop places to any interested committee members.

Denise reported a discrepancy between the details publicised in the circulated papers and on the NASACRE website and advised checking the website for clarity.

The Chair requested that members advise Denise of any interest in attending workshops.

Aliya commented that the Interfaith event was of interest to her.

Denise reported that NASACRE still required members for its Executive committee and that experienced SACRE members would be very welcome.

The Chair encouraged all to consider this, noting how interesting the national perspective was, as well as the local SACRE's fit within this.

8 Information Exchange and AOB.

(This agenda point was brought forward to follow point 5.)

Bala reported that, with the support of the Mayor and Cllr Sheikh, January had been declared Tamil Heritage Month.

Mr Sharma reported that the temple, which is adjacent to the multi-storey car park in Catford, has been at that location for several years and provides an opportunity for both Hindu and non-Hindu believers along with those of no faith to experience the Hindu culture.

There will be a 15-day festival commencing on 20 May which will comprise music, cultural events, activities, and a speech given by a priest joining the occasion from India. There will be two daily sessions, at 9.30am and 6.30pm.

The chariot festival will take place on 1 June where deities will be paraded throughout the local streets from 11.30 for no more than 2.5 hours whilst music from India will be played by traditional Indian musicians. At the end of the chariot parade, food will be served.

Bala encouraged all SACRE members to attend and committed to send flyers about the event to Denise.

In response to a question from the Chair, he advised that five festivals were held each year.

Denise questioned if the chariot event hosted by the temple that Bala attended was linked to this one.

Sharma explained that both groups shared the same faith, but simply celebrated at different points of the year and that the different temples in Lewisham – the Lewisham Shiva temple and Catford Subramaniam Temple – have different emphases.

8A HUMANISTS UK OFFER OF SESSION FOR SECONDARY SCHOOLS - (*ORAL REPORT.*)

See above.

8B INTERFAITH NETWORK SAD NEWS.

Kim K reported that, with it losing a significant amount of funding from Government, the disbanding and closure of the Inter Faith Network (IFN) was likely. She felt that the current government devalued those groups who work to bring different types of people together. Denise agreed to circulate the IFN's e-mail to members about the financial situation they were facing.

9 Date of next meeting:

Wednesday 28 June 2023, 6.30pm – live, at venue to be agreed.

At 8.05pm the meeting finished.

LEWISHAM STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

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

Interpretation

In this Constitution

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

‘The council’ means Lewisham’s SACRE.

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

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

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

Role and functions

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

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

- (iii) To receive, determine and review applications from Head Teachers as to whether the requirement for collective worship that is wholly or mainly of a Christian character may not apply. This application to vary the legal requirement for collective worship may be for the whole school or for groups of pupils.
- (iv) To require the LA to set up a Statutory Agreed Syllabus Conference to review the Agreed Syllabus if, in the opinion of SACRE, this becomes necessary.
- (v) To produce an annual report on its work which will, inter alia:
 - a) describe the work that SACRE has undertaken
 - b) specify matters in respect of which the SACRE has given advice to the Local Authority;
 - c) broadly describe the nature of the advice given and the response given by the LA;

- d) where any such matters were not referred to the SACRE by the Local Authority, provide the SACRE's reasons for offering advice on the matter.

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

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

- (a) monitor the provision of Religious Education in order to inform its advice and reporting;
- (b) monitor the provision of collective worship in order to inform its advice and reporting;
- (c) be involved in Complaints Procedures.
- (d) protect and support the South London Multifaith and Multicultural Resources Centre as
a means of promoting effective religious education within the LA

Officers

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

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

Membership

A list of those members deemed appropriate for the Lewisham SACRE under the legal framework is in the Appendix 1.

All members shall be delegates who are interested in education in general and religious education in particular.

Delegates as members shall remain until such time as they will have resigned or have been removed from under the rules dictated by their sponsorship group, Governing Body of that class of Members or for any reason stated therein.

Members will work within the SACRE's agreed Code of Conduct (Appendix 2).

Terms of Office of Members

Termination of SACRE membership by reason of non-attendance:

If a SACRE member is absent for 2 or more consecutive meetings without apology or for any reason not acceptable to the SACRE, the clerk will write to the member concerned to check whether their membership has lapsed and whether they would like to nominate a substitute or to refer their membership back to their sponsoring body.

Should they be absent from the next meeting without apologies or for any reason not acceptable to the SACRE there shall be deemed to be a vacated place to be filled by the sponsorship group / governing body for that class of members. The SACRE clerk

will write to the lapsed member informing them of the decision and then write to the sponsoring body requesting a new member be nominated.

Vacancies

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

Deputies / Substitute members

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

Procedure for electing Chair and Vice Chair

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

Nominees for these positions should have served on the SACRE for at least twelve months so that members would have developed a relationship with that person and have confidence to nominate them to such an important position.

Co-options

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

Quorum

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

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

Group B - minimum of 1 representative

Group C - minimum of 1 representative

Group D – minimum of 1 representative

Meetings

Frequency of meetings

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

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

Notice of meetings

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

Sub-Committees

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

Agendas

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

Voting

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

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

Minutes

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

Availability of papers to the public

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

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

Dated:

APPENDIX 1 - MEMBERSHIP

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

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

Committee B The Church of England

Southwark Diocese	5 representatives
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Committee C Teachers' Professional Associations

NEU	3 representative
NASUWT	1 representative
Lewisham Heads and Deputies	1 representative
Academies	1 representative

Committee D The Local Authority

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

Also

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

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.

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.