

# Rutland County Council

Catmose, Oakham, Rutland, LE15 6HP

Telephone 01572 722577 Email: [governance@rutland.gov.uk](mailto:governance@rutland.gov.uk)

Ladies and Gentlemen,

A **SPECIAL** meeting of the **RUTLAND SACRE (STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION)** will be held via Zoom - <https://us06web.zoom.us/j/82470837940> on **Tuesday, 31st January, 2023** commencing at **4.30 pm** when it is hoped you will be able to attend.

Yours faithfully

Mark Andrews  
**Chief Executive**

Recording of Council Meetings: Any member of the public may film, audio-record, take photographs and use social media to report the proceedings of any meeting that is open to the public. A protocol on this facility is available at [www.rutland.gov.uk/my-council/have-your-say/](http://www.rutland.gov.uk/my-council/have-your-say/)

## **A G E N D A**

### **A MOMENT FOR REFLECTION**

We gather together here today intent on doing good work.

We seek to represent fairly and well, those who have given us this task.

May our efforts be blessed with insight, guided by understanding and wisdom.

We seek to serve with respect for all.

May our personal beliefs give us strength to act honestly and well in all matters before us.

### **1) WELCOME AND APOLOGIES RECEIVED**

### **2) RECORD OF MEETING**

To confirm the minutes of the meeting of the Rutland SACRE held on the 29<sup>th</sup> November 2022.

(Pages 5 - 10)

### **3) ACTIONS FROM THE PREVIOUS MEETING**

<b>No.</b>	<b>Ref:</b>	<b>Action</b>	<b>Allocated to:</b>
<b>1</b>	<b>3</b>	Daniel to distribute a short self-evaluation questionnaire for headteachers to complete regarding	<b>Daniel Alfieri</b>

		the quality of RE teaching in Rutland schools.	
2	7	Amanda to meet with Mary-Anne, Megan and Daniel to gain schools feedback as to what schools actually wanted from the network meetings and to discuss the possibility of inter-county meetings with Peterborough and Cambridgeshire.	<b>Amanda Fitton</b>

**4) AGREED SYLLABUS 2023-28**

To receive the final Agreed Syllabus 2023-28 from Amanda Fitton, SACRE/RE Advisor, Cambridgeshire, Northamptonshire, Peterborough and Rutland for formal approval by the Rutland SACRE.  
(Pages 11 - 40)

**5) SACRE DEVELOPMENT PLAN 2023-28**

Discussion to compile a draft SACRE Development Plan for 2023-28 from the previous plan (copy attached) and following completion of the NASACRE Self-Evaluation Toolkit (copy attached) and approval of the new Agreed Syllabus.  
(Pages 41 - 74)

**6) ANY URGENT BUSINESS**

**7) FORWARD PLAN**

To review/update the Forward Plan.  
(Pages 75 - 76)

**8) DATE OF NEXT MEETING:**

Tuesday, 14<sup>th</sup> March 2023 at 4.30 p.m.

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**DISTRIBUTION**

**MEMBERS OF THE RUTLAND SACRE (STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION):**

<b>GROUP A – Representatives of faiths (other than Church of England) and world views</b>		
1.	Andrew Hull (VICE CHAIR)	Humanists UK
2.	Gurdev Singh (CHAIR)	The Sikh Faith
3.	Rhoda Gibson	The Baptist Church
4.	Bjoern Finke	The Roman Catholic Church
5.	Sheila Gewolb	The Jewish Faith

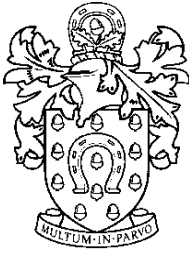
<b>GROUP B – Church of England Representatives</b>		
6.	Daniel Alfieri	Peterborough Diocese
7.	James McWhirter (Revd)	Rutland Deanery

<b>GROUP C – Teacher Representatives</b>		
8.	Megan Davis	Primary Teacher Representative
9.	Cara Topping	Primary Teacher Representative
10.	Mary-Anne Marples	Primary Teacher Representative

<b>GROUP D – Local Education Authority Representatives</b>		
11.	Councillor R Powell	Rutland County Councillor
12.	Councillor D Blanksby	Rutland County Councillor

<b>Local Education Authority Officers</b>		
13.	Amanda Fitton	SACRE/RE Advisor, Cambridgeshire, Northamptonshire, Peterborough and Rutland County Council
14.	Lizzie Papworth	Service Manager – Learning and Skills, RCC
15.	Jane Narey	Clerk, RCC

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# Rutland County Council

Catmose Oakham Rutland LE15 6HP  
Telephone 01572 722577 Email: [governance@rutland.gov.uk](mailto:governance@rutland.gov.uk)

Minutes of the **MEETING of the RUTLAND SACRE (STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION)** held via Zoom on Tuesday, 29th November, 2022 at 4.30 pm

**PRESENT:**

<b>GROUP A – Representatives of faiths (other than Church of England) and world views</b>		
1.	Andrew Hull (VICE CHAIR)	Humanists UK
2.	Gurdev Singh (CHAIR)	The Sikh Faith

<b>GROUP B – Church of England Representatives</b>		
3.	Daniel Alfieri	Peterborough Diocese

<b>GROUP C – Teacher Representatives</b>		
4.	Megan Davis	Primary Teacher Representative
5.	Mary-Anne Marples	Primary Teacher Representative

<b>GROUP D – Local Education Authority Representatives</b>		
6.	Councillor S Webb	Rutland County Councillor

<b>Local Education Authority Officers</b>		
7.	Amanda Fitton	SACRE/RE Advisor, Cambridgeshire, Northamptonshire, Peterborough and Rutland County Council
8.	Lizzie Papworth	Service Manager – Learning and Skills, RCC
9.	Jane Narey (CLERK)	Scrutiny Officer, RCC

**APOLOGIES:**

10.	Sheila Gewolb	The Jewish Faith
11.	Councillor R Powell	Rutland County Councillor

**ABSENT:**

12.	Rhoda Gibson	The Baptist Church
13.	Bjoern Finke	The Roman Catholic Church
14.	James McWhirter (Revd)	Rutland Deanery
15.	Cara Topping	Primary Teacher Representative
16.	Councillor D Blanksby	Rutland County Councillor

## 1 WELCOME AND APOLOGIES RECEIVED

The Chair welcomed everyone to the meeting. Apologies were received from Sheila Gewolb and Councillor Powell but Councillor S Webb attended the meeting as her representative.

## 2 RECORD OF MEETING

The minutes of the meeting held on the 6<sup>th</sup> September 2022 were approved as an accurate record.

## 3 ACTIONS FROM THE PREVIOUS MEETING

### Action 1

*Daniel informed attendees that the Diocese had confirmed that there was currently no mechanism in place to record the quality of RE in Schools. However, Rutland Head Teachers were due to meet together with the Diocese to see how information could be collated, possibly through a self-audit. It was agreed that Daniel would give an update at the November SACRE meeting with the action plan to be completed for the January meeting.*

Daniel had gone through all recent inspection reports and compiled any comments regarding the teaching of RE and the overall inspection grade – data from Daniel (copy attached). It was agreed that Daniel would distribute a short self-evaluation questionnaire for headteachers to complete regarding the quality of RE teaching in Rutland schools.

**ACTION: Daniel Alfieri**

### Action 2

*Shelia informed the group that central government was updating the White Paper after Academies had originally been told they did not need to follow an RE Syllabus when they should in fact follow the same guidelines as community schools. Update to be given at the November meeting.*

It was reported that no update on the White Paper had been received from central government but that an update would be given to all members when it was.

### Action 3

*New RE Legislation in Wales - Amanda to circulate a briefing to members on the new no 'opt-out' for religious education in Wales.*

*Action outstanding. Amanda to circulate and collate comments for November SACRE meeting.*

Members were informed that an email had been sent on the 7<sup>th</sup> September 2022 with a statement attached regarding the new rules for religious education in Wales.

### Action 4

*The final Agreed Syllabus 2023-28 would be discussed/approved by Rutland's Cabinet on the 7th March 2023 and it was agreed that Gill Curtis, Head of Learning and Skills would brief Councillor David Wilby, Portfolio Holder for Education and Children's Services prior to the meeting.*

Action noted and would be completed nearer the Cabinet meeting in March 2023.

### Action 5

*The Chair requested that the Agreed Syllabus 2023-28, the communication plan and a draft copy of the Cabinet report be ready for review at the November SACRE meeting. Revd James McWhirter also requested that a brief overview be provided.*

It was noted that a meeting to approve the final draft of the agreed syllabus and the communication plan would be held on Thursday, 1<sup>st</sup> December to further discussed.

#### Action 6

*Councillor Powell stated that a clear briefing would be required for when the Agreed Syllabus was discussed at Cabinet in March 2023 and queried when the report would go to Council. Jane said she would check and notify members.*

It was confirmed that an email had been sent to all members on the 16<sup>th</sup> September informing them that the SACRE Agreed Syllabus would be discussed/approved at RCC's Cabinet meeting on the 7<sup>th</sup> March 2023.

#### Action 7

- *It was agreed that Lizzie would arrange for a letter of congratulation be sent to schools regarding the exam results on behalf of the Rutland SACRE.*
- *It was agreed that Lizzie would contact schools to find out how many of the RE teachers were subject specialists.*
- *It was agreed that Lizzie would create a comparison table between Rutland and its statistical neighbours detailing the number of pupils studying RE.*

It was confirmed that a letter had been drafted and that the Chair would have final approval before it was sent to schools.

It was noted that all the RE teachers had confirmed they were subject specialists.

It was confirmed that a comparison table had been completed and this would be circulated to members for their information.

#### Action 8

*Members agreed that they would feedback any comments regarding the Draft Annual Report to Governance ready for the November meeting to be approved. All comments to be sent to [governance@rutland.gov.uk](mailto:governance@rutland.gov.uk)*

It was agreed that the draft Annual Report would be re-sent for members' comments.

#### Action 9

*The Chair requested that all details regarding public media and websites be listed in the Agreed Syllabus communications plan.*

It was confirmed that the communications plan would contain the details requested by the group.

## **4 AGREED SYLLABUS 2023-2028**

An update was received from Amanda Fitton, SACRE/RE Advisor, Cambridgeshire, Northamptonshire, Peterborough and Rutland County Council on the Agreed Syllabus 2023-2028 and the Communication Plan. During the discussion, the following points were noted:

- The draft statutory documents had been written but needed finalising and would be discussed/approved at the Agreed Syllabus Conference: Joint Planning on Thursday, 1<sup>st</sup> December.
- The Agreed Syllabus would then be sent out to SACRE members for comment.
- Any comments regarding the wording within the document should be sent to Amanda Fitton, SACRE/RE Advisor ([amanda.fitton@cambridgeshire.gov.uk](mailto:amanda.fitton@cambridgeshire.gov.uk)).

## 5 TRAINING OFFER

Details were received from Amanda Fitton, SACRE/RE Advisor, Cambridgeshire, Northamptonshire, Peterborough and Rutland County Council regarding the available training on offer to SACRE members. During the discussion, the following points were noted:

- Rutland SACRE had paid the £50 annual fee so all training provided by NASACRE would be free to all Rutland SACRE members.
- Full training course details were available from the NASACRE website: [www.nasacre.org.uk](http://www.nasacre.org.uk)
- It was also noted that Humanist UK also provided free training courses for SACRE members. Details could be found on their website: [www.humanists.uk](http://www.humanists.uk)

## 6 NASACRE SELF-EVALUATION TOOLKIT

- The last section (Section 4) of the NASACRE Self-Evaluation Toolkit was reviewed and updated accordingly.
- It was agreed that the now fully completed self-evaluation toolkit would be circulated to all members with the minutes of the meeting and with the next meeting's agenda to help discussion regarding the SACRE development plan.

## 7 UPDATE ON NETWORK MEETINGS

An update was received from Amanda Fitton, SACRE Advisor. During the discussion, the following points were noted:

- It had been agreed that the network meetings needed to be revised.
- It was agreed that Amanda would meet with Mary-Anne, Megan and Daniel to gain schools feedback as to what schools actually wanted from the network meetings and to discuss the possibility of inter-county meetings with Peterborough and Cambridgeshire.

**ACTION: Amanda Fitton**

- Network meetings had previously been held in-person but it was proposed that virtual meetings would be better attended as per Peterborough and Cambridgeshire.
- Members were informed that Lesley Pollard's role as the RE Advisor for the Diocese of Peterborough would now be undertaken by Jane Lewis in her role as the Assistant Diocesan Director of Education for the Diocese of Peterborough.

## 8 TRAINING ATTENDED BY SACRE MEMBERS

- No training courses had been attended by members.
- Full training course details were available from the NASACRE website: [www.nasacre.org.uk](http://www.nasacre.org.uk)

## 9 MONITORING OF RE IN SCHOOLS AND OFSTED INSPECTIONS REPORT

- It was confirmed that no recent Ofsted inspections had been held since the last SACRE meeting.

## 10 FORWARD PLAN



- The Forward Plan was discussed and updated accordingly.
- The Agreed Syllabus Launch was confirmed as the 15 June 2023 and a notification would be sent to all schools presently.

## 11 ANY URGENT BUSINESS

- Amanda reported that the new census data had been received. Full details would be circulated with the minutes.
- Andrew reported that a free online discussion by the House of Commons would be available for members to listen to on the 6<sup>th</sup> December regarding RE and Collective Worship. The details would be sent to Jane for circulation to members.
- Members were informed that two members of Rutland SACRE had resigned: Fiona Wilce and the Rev Peter Holmes. It was agreed that Jane would contact the Peterborough Diocese and the Rutland Deanery for representatives of the Rutland SACRE.
- Thanks were expressed by the Chair, Vice Chair and the SACRE/RE Advisor to Fiona and Peter for all their hard work and support to the Rutland SACRE.

## 12 DATE OF NEXT MEETING:

A SPECIAL meeting of the Rutland SACRE would be held on Tuesday, 31st January 2023 at 4.30 p.m.

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**The Chair declared the meeting closed at 5.26 pm.**

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## SUMMARY OF ACTIONS

No.	Ref:	Action	Allocated to:
1	3	Daniel to distribute a short self-evaluation questionnaire for headteachers to complete regarding the quality of RE teaching in Rutland schools.	<b>Daniel Alfieri</b>
2	7	Amanda to meet with Mary-Anne, Megan and Daniel to gain schools feedback as to what schools actually wanted from the network meetings and to discuss the possibility of inter-county meetings with Peterborough and Cambridgeshire.	<b>Amanda Fitton</b>

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# THE LOCALLY AGREED SYLLABUS FOR RELIGIOUS EDUCATION

2023-2028

**RE is a part of the basic curriculum, to be taught alongside the National Curriculum. This Locally Agreed Syllabus details the statutory requirement for all schools in Cambridgeshire as set out in the Education Act 1988 and confirmed by the Education Acts of 1996 and School Standards and Framework Act 1998.**

Logo of the LA. Plus website address

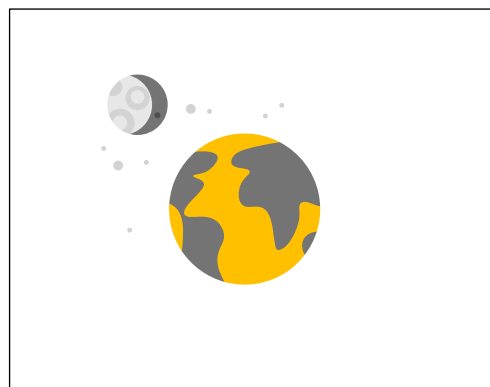


*"The ability to understand the faith or belief of individuals and communities, and how these may shape their culture and behaviour, is an invaluable asset for children in modern day Britain. Explaining religious and non-religious worldviews in an academic way allows young people to engage with the complexities of belief, avoid stereotyping and contribute to an informed debate" – Why RE Matters -The RE Council website*

*"Every child and young person who goes to school is entitled to an experience of religious education that is both academically challenging and personally inspiring" - A Curriculum Framework for Religious Education in England -The Religious Education Council of England and Wales -October 2013*

*"The study of religious and non-religious worldviews is a core component of a rounded academic education. This has long been recognised as essential in Britain. Indeed, one could argue that it is more important now than ever. Young people today are growing up in a world where there is increasing awareness of the diversity of religious and non-religious worldviews, and they will need to live and work well with people with very different worldviews from themselves. One need only glance at a newspaper to know that it is impossible fully to understand the world without understanding worldviews – both religious and non-religious".- The first paragraph of the 2018 Final Report Executive Summary of the Commission on RE (CoRE)*

*"RE is an important curriculum subject. It is important in its own right, and it also makes a unique contribution to the spiritual, moral, social and cultural development of pupils and supports wider community cohesion" - Religious Education in English Schools: Non-statutory guidance 2010 UK Gov*



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### **Message from SACRE chairs:**

This syllabus has been written for teaching Religious Education in schools by members of the Locally Agreed Syllabus committee from Cambridgeshire, Peterborough and Rutland SACREs.

The aim is to ensure that our children receive a balanced, open-minded and comprehensive education in RE.

Data from the 2021 Census shows in this country a rise in the number of people who say they are not religious, a decline in Christianity and an increase in some religions. Census 21 provides a mapping tool that shows the distribution by 'religion' and 'no religion'. Hence will provide a starting point for understanding local contexts.

British society is changing, so RE as a subject must reflect the current and future needs of pupils in a world of diverse identities, with multi-religious and multi-secular worldviews, and in matters of justice, such as climate, race and equality.

We hope that teachers, schools, parents and pupils will prepare for that change by adapting to and building on change in their curricula.

Sukaina Manji - Chair Peterborough SACRE

Gurdev Singh - Chair Rutland SACRE

Julia Ewans - Chair Cambridge SACRE

### **Message from the Locally Agreed Syllabus committee:**

Dear Reader,

This syllabus comes at a time when a spotlight is being shone on RE by Ofsted and the RE Council for England and Wales, by academics, schools and teachers. There is deep concern that the subject should continue to meet the high standards expected of state education. The challenges affecting the RE landscape are set out by the Commission on Religious Education (CoRE) 'Religion and Worldviews: The Way Ahead' 2018. The Commission recommends a shift in the way we think about the subject, encapsulated in the term 'worldviews'.

'Worldviews' represents a change in RE. It asks us to consider the subject as non-binary between 'religious' and 'non-religious' and to explore the possibility of applying academic discipline and suggested 'Big Ideas' in framing and shaping the school curriculum.

You will notice that the syllabus references 'worldviews' and includes details that suggest a movement towards that shift in the way we view the subject. For example, elements of Substantive Knowledge, Ways of Knowing and Personal Development will require knowledge of pathways to understanding. (see Ofsted Research Review, May 2021). We commend all the development work done on this subject, but the full picture is not quite available as completed materials.

RE aims to provide a broad and rich curriculum that enables equal access through pedagogical decisions. RE prepares our pupils for the diversity of religious and cultural thought which is present to them locally, nationally and globally.

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We expect to see literacy in RE improve and greater uptake in RE courses in our schools across the Authority, leading to national qualifications.

As a committee, we commend this syllabus to you.

June 2023

## Introduction

The teaching of RE is vitally important in a rapidly changing world. However, what could be in the RE syllabus can confuse with many different voices in the debate. In writing this new syllabus, we seek to create a framework that meets the current legal requirements. At the same time, it is flexible enough to allow schools to make the syllabus relevant to the needs of their children, which can grow as the subject develops.

## The background to writing this syllabus

The 2018-23 Agreed Syllabus for RE was written during a time of RE change. That change continues.

The Department for Education (DfE) made a review of the National Curriculum for schools in England in 2013. RE was not part of this review despite it being statutory as the Basic Curriculum alongside the National Curriculum subjects. This was because RE curriculum is set by the local authority Standing Advisory Council on Religious Education (SACRE) which is responsible for producing the locally agreed syllabus for RE.

As a result of the DfE review not including RE, the Religious Education Council for England and Wales (REC) concluded that a review of RE was needed for reasons of equity with other subjects. Teachers responsible for RE in schools in England are expected to plan lessons, assess pupil progress, and have their performance held to account, as other teachers do. School leaders expect them to use the same or similar criteria to those deployed in other subjects in the curriculum. In October 2013, the REC published "[A Curriculum Framework for Religious Education in England](#)"<sup>ii</sup> to support those teachers and schools.

Taking a lead from the REC, the syllabus writers of 2018 adopted a style which was shorter and less prescriptive as to content than in earlier years, giving schools the flexibility to provide more coherent and integrated cross curricular learning experiences to complement discrete subject teaching tailored to the needs of their pupils and community. This revised syllabus follows this style.

In 2018 the Commission on RE (CoRE) made its landmark recommendations in a report entitled '[Religion and Worldviews: The Way Forward](#)'<sup>ii</sup>.

Out of the CoRE Religion and Worldviews: The Way Forward' came the three year RE Council Worldviews Project. In the spring of 2022 the project produced a [Draft Handbook Religion and Worldviews in the Classroom: developing a Worldviews Approach](#)<sup>iii</sup>. The aim is to take the idea of a Religion and Worldviews approach, as advocated by the CoRE final report and see what it looks like



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when applied to a syllabus or curriculum. The handbook has influenced the preparation of this syllabus.

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## What is a 'world view'?

This syllabus adopts the following definition from [Draft Handbook Religion and Worldviews in the Classroom: developing a Worldviews Approach](#)<sup>iv</sup>:

'Worldview' describes the way in which a person encounters, interprets, understands and engages with the world.

This definition has been built on the discussions the REC brought out in 2020 [Discussion Papers for The Worldview Project](#)<sup>v</sup>.

Discussion Paper 1 says:

*'Worldview can refer both to the official teachings, ethical expectations, approved practices, definitions of membership or views on contemporary issues of organised institutions, and to the approach to life of an individual who may or may not identify with an organised group and for whom religious or philosophical traditions may be one of many influences upon them. Individuals and communities may perceive their worldviews as fixed, unchanging and uniquely and propositionally true, or fluid, flexible and changing. They may see them as having nothing in common with other perspectives or as having porous boundaries. (page 6)*

*In some cases, 'worldview' has been used only of non-religious worldviews, rather than as a term that can be used of both religious and non-religious worldviews. The concern has been that this preserves, rather than softens, a rigid boundary between religion and non-religion'. (page 7)*

There was some divergence in the ways the academics who took part in the discussions understood the concept of worldview, but overall, the group inclined towards a broader and more inclusive use of worldview, which:

- *includes both religious and non-religious worldviews, rather than only being used for non-religious worldviews*
- *includes affective, embodied, existential and practical dimensions in addition to cognitive and intellectual dimensions*
- *includes individuals and small communities, not only organised traditions*
- *includes worldviews that are unreflective, unconscious and implicit as well as those that are consciously held, and therefore may be understood through interpreting actions as well as articulations*
- *points towards worldviews being fluid, changing, diverse and plural with open, porous boundaries rather than fixed ones*

*'There have been concerns that this dilutes the religious content of the subject, but this is not the intention – it is, rather, to enhance it. This does not mean leaving the concept so open and fluid that 'worldview' could mean almost anything' (page 7)*

There has also been some concern that re-orienting to Religion and Worldviews entails adding yet more content to an already crowded curriculum. In the discussions, the academics *'were keen to ensure that taking a worldview approach would not lead to what they described as 'religious tourism' where pupils receive a smattering of superficial knowledge about a range of organised worldviews which may or may not be of interest to them. There is a clear need for an overarching, coherent structure so that pupils can*

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*organise their knowledge and build to a deeper, richer understanding of worldviews and how they operate'(page 8)*

## Entitlement

### 1. What pupils should expect from the curriculum

The National Entitlement developed by CoRE is a useful starting point for designing a curriculum. It outlines the nine key areas that pupils be taught:

1. about matters of central importance to the worldviews studied, how these can form coherent accounts for adherents, and how these matters are interpreted in different times, cultures and places
2. about key concepts including 'religion' 'secularity' 'spirituality' and 'worldview,' and that worldviews are complex, diverse and plural
3. the ways in which patterns of belief, expression and belonging may change across and within worldviews, locally, nationally and globally, both historically and in contemporary times
4. the ways in which worldviews develop in interaction with each other, have some shared beliefs and practices as well as differences, and that people may draw upon more than one tradition
5. the role of religious and non-religious ritual and practices, foundational texts, and of the arts, in both the formation and communication of experience, beliefs, values, identities and commitments
6. how worldviews may offer responses to fundamental questions of meaning and purpose raised by human experience, and the different roles that worldviews play in providing people with ways of making sense of their lives
7. the different roles played by worldviews in the lives of individuals and societies, including their influence on moral behaviour and social norms
8. how worldviews have power and influence in societies and cultures, appealing to various sources of authority, including foundational texts
9. the different ways in which religion and worldviews can be understood, interpreted and studied, including through a wide range of academic disciplines and through direct encounter and discussion with individuals and communities who hold these worldviews.

The Draft Handbook expands on and revises these key areas on [pages 18 and 19](#) <sup>vi</sup>.

### 2. What pupils should expect from their teachers

In line with the [DfE Teachers' Standards](#), pupils are entitled to be taught by teachers who:

- i. have a secure knowledge of the relevant curriculum area
- ii. foster and maintain pupils' interest in the subject
- iii. can address misconceptions and misunderstandings and handle controversial issues
- iv. demonstrate a critical understanding of developments in the study of religion and worldviews
- v. promote the value of scholarship

### 3. Types of knowledge

The [OFSTED 2021 Religious Education Research Review](#)<sup>vii</sup> outlines three types of knowledge that pupils should make progress in:

substantive knowledge:	<p>knowledge about religious and non-religious traditions</p> <ul style="list-style-type: none"> <li>• core concepts</li> <li>• truth claims</li> <li>• teachings and practices</li> <li>• behaviour and responses of adherents</li> </ul> <p>wider concepts such as spirituality and secularity how worldviews work in human life</p>
Ways of knowing	pupils learn 'how to know' about religion and non-religion, incorporating methods from academic disciplines
personal knowledge	<p>Pupils build an awareness of their own presuppositions and values associated with;</p> <ul style="list-style-type: none"> <li>• the religious and non-religious traditions studied</li> <li>• the lived experience of adherents</li> </ul> <p>The study of the relationship between religion and worldviews is thus a core element of the substantive content of the subject</p>

It is important that your curriculum reflects these types of knowledge within the teaching of RE to support pupils during their progression and journey through primary and secondary level education. Taking the guide from OFSTED '*it is this RE curriculum that pupils need to know and remember*'. The study of the relationship between religion and worldviews is thus a core element of the substantive content of the subject.



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## Statutory Guidance

### Legal Requirements – The Provision of RE

The primary legislation covering RE from 1944 to 1993 was consolidated by The Education Act (1996) and the School Standards and Framework Act (1998). Circular 1/94 and the subsequent revision of this guidance in 2010 ([Religious Education in English Schools: Non-Statutory Guidance 2010](#)) offered an interpretation of the legislation.

#### What schools must do

Every state-funded school must offer a curriculum which is balanced and broadly based, and which:

- promotes the spiritual, moral, cultural, mental and physical development of pupils, and
- prepares pupils at the school for the opportunities, responsibilities and experiences of later life and all state schools... must teach religious education... all schools must publish their curriculum by subject and academic year online. [‘The national curriculum in England: Framework document’, September 2013](#)

### Teaching

#### Statutory Requirements for Religious Education in different types of schools

All schools, including special schools, must follow the legal requirement to teach a broad and balanced curriculum, which includes RE. RE is compulsory for all pupils who are registered at a school, including those in a reception class. RE is not compulsory for pupils in a nursery school or nursery class in a primary school.

##### Academies

Academies must teach RE in accordance with their funding agreements. The type of RE specified in the funding arrangement depends on whether or not the academy has a religious designation. Academies should consider continuity and curriculum progression across the key stages. If they adopt the locally agreed syllabus there is continuity when pupils move schools and local resources are available to support it. Academies with a religious character must provide RE in accordance with the tenets of the particular faith specified in the designation. They may, in addition, provide RE that is in line with a locally agreed syllabus and teach about other faiths if they choose. Free schools are academies in law and have the same requirement to provide RE. ‘An academy has simply to meet the requirements of law’ (ERA 1988, Chapter 40, Section 8:3)

##### Maintained Schools

Maintained schools are of four types:

- **Community schools** are controlled and run by the LA and must follow the locally agreed syllabus.
- **Foundation and Trust schools** are run by the governing body which employs the staff and sets its own admissions criteria. The land and buildings are usually owned by the governing

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body or, in Trust schools, a charity. RE must be taught in accordance with a locally agreed syllabus unless the school has a religious foundation, in which case parents and carers may request RE in accordance with the school's trust deed, or in accordance with the beliefs or denomination specified in the designation of the school.

- **Voluntary Aided (VA)** In these schools RE is to be determined by the governors and in accordance with the provisions of the trust deed relating to the school or, where there is no provision in the trust deed, with the religion or denomination mentioned in the order designating the school as having a religious character. However, where parents prefer their children to receive RE in accordance with the locally agreed syllabus, and they cannot reasonably or conveniently send their children to a school where the syllabus is in use, then the governing body must make arrangements for RE to be provided to the children within the school in accordance with the locally agreed syllabus unless they are satisfied that there are special circumstances which would make it unreasonable to do so.
- **Voluntary Controlled (VC)** or Foundation Church of England schools must teach RE according to the Locally Agreed Syllabus unless parents and carers request RE in accordance with the trust deed or religious designation of the school.

## RE and Pupils with Special Educational Needs and Disability (SEND)

RE is a statutory part of the core curriculum for all pupils, including those with learning difficulties. Pupils with SEND are found in all contexts and all teachers are teachers of SEND. Good quality teaching in RE will tailor the planning of the syllabus carefully to the special needs of all pupils. Pupils with special educational needs will not always meet the same expectations in RE as other pupils and therefore appropriate assessment materials will need to be used, (exemplars are indicated within the support materials). All programmes of study should take account of the targets and recommendations in the pupil's Individual Educational Plan (IEP). A multi-sensory approach can be helpful in planning RE for children with special needs.

For the small number of pupils who may need the provision, material may be selected from those used in earlier or later key stages, to enable individual pupils to progress and demonstrate achievement. Such material should be presented in contexts suitable to the pupil's abilities. In making decisions about adjusting the content of the key stage, teachers should consider the pupil's previous experience as well as the necessity to communicate to subsequent teachers a specific differentiated approach to entitlement.

In Special Schools there is no recommended time allocation for RE, but it should be part of the main curriculum.

## Monitoring and accountability

All schools must publish their RE curriculum for each academic year on the school website.

RE must be included in the curriculum for all registered pupils, including all pupils in reception classes and sixth form, but excluding:

- pupils in nursery schools or nursery classes in primary schools.

- 
- any person aged nineteen or above for whom further education is being provided at school; and

any person over compulsory school age who is receiving part-time education.

## The right to withdraw from RE

In England, parents and carers have the right to withdraw their children from RE. This right of withdrawal exists for all pupils in all types of school, including schools with and without a religious designation. Parents and carers also have the right to withdraw their child from part of RE and can do so without giving any explanation. Students aged 18 or over have the right to withdraw themselves from RE.

Where a pupil has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parent or carer wants their child to receive (Section 71(3) of the School Standards and Framework Act 1998). This RE could be provided at the school in question, or the pupil could be sent to another school where suitable RE is provided if this is reasonably convenient. If neither approach is practicable, outside arrangements can be made to provide the pupil with the kind of RE that the parent or carer wants, and the pupil may be withdrawn from school for a reasonable period of time to allow them to attend this external RE.

You will find more information on the right to withdraw and how to handle an application at <https://www.natre.org.uk/> Guidance: dealing with withdrawal from RE.

Teachers also have the right to withdraw from the teaching of RE. However, this does not apply to teachers who have been specifically employed to teach or lead RE.

## Website

Your school must include a statement about RE in your prospectus and on your website. Inclusive RE is essential and parents and carers should be aware of the educational objectives and content of the RE syllabus. There must be a link provided to the syllabus, curriculum and timetable on your schools website.

You should give information about the right to withdraw on your school's website.



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## Aims and purpose

The aims of the syllabus are for pupils:

- to develop religious literacy;
- to acquire and develop knowledge and understanding of Christianity and the other principal religions and world views represented locally, nationally, and globally;
- to develop an understanding of the influence of the beliefs, values and traditions on individuals, communities, societies, and cultures;
- to develop attitudes of respect towards other people who hold views and beliefs different from their own;
- to develop the ability to make reasoned and informed judgements about religious issues, with reference to the principal religions and world views represented locally, nationally, and globally

Religions and worldviews deal with some of the most profound and difficult questions in human life, questions such as:

- What is the purpose of life?
- How should people treat each other?
- How do we explain and cope with death and suffering?

Religions and worldviews approach these issues in complex ways, in ways of life, culture and action, as well as ritual, tradition, story, symbol and belief. RE must take account of this depth and complexity, helping pupils to an understanding appropriate to their age and aptitude.

To do this RE needs to develop pupils' skills:

- to read fluently;
- to enable them to ask questions;
- to discover information, to approach new material with empathy;
- to reflect on their learning. Pupils should not only acquire knowledge but also be able to use their knowledge to understand their world, build community, and develop their personal position.

Throughout the RE curriculum pupils should be encouraged to **explore** religions and worldviews, **engage** with their knowledge, and **reflect** on their learning and their lives.

## Religious Literacy

- Religious literacy is the knowledge of, and ability to understand, religion, beliefs, practices, spiritual insights and secular world views.

*'Moore (2007) defines Religious Literacy as the ability to discern and analyse the fundamental intersections of religion and social/political/cultural life through multiple lenses.'*<sup>viii</sup>

'The ability to understand and engage effectively with religion and religious issues ' in a paper from 2016, the United Kingdom's All-Party Parliamentary Group on Religious Education. [Link Julia](#)

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Religious literacy plays an important part of a well rounded education in preparing pupils for life in modern Britain. Its importance is increasing as globalisation and migration have created greater links between societies of different faiths and cultures. Someone who is religiously literate is able to talk with fluency and understanding about religion and belief. It is firmly rooted within educational practice. A crucial aspect of religious literacy is through school RE.

## What to teach (statutory)

Each Key Stage builds upon the one before, so by the time pupils reach the end of KS3, they should have had the opportunity to receive a broad, inclusive religious education.

Teachers should consider the religious experience of the pupils in the classroom and the whole school when planning which religions to look at and in which order.

- Christianity will be studied in all Key Stages.
- The choice of which other religions to study in KS1 should be relevant to the experience of the pupils in the class and local demographic. Where Christianity is the only religion present the school will choose the other religions to be studied.
- However, by the end of KS2 all major religions (Christianity, Islam, Judaism, Hinduism, Buddhism, and Sikhism) and a secular world view (humanism) must have been studied.
- In KS3, building on KS2, all major religions and a secular world view must have been studied in greater depth.

It is desirable that all pupils visit a church or other Christian place of worship, and the school should make all efforts to plan visits to religious buildings of other faiths. Visitors from different faiths and world views should be encouraged to visit all schools. When neither visits nor visitors are possible then the use of virtual tours and resources are recommended.

### The school timetable -making time for good RE

In the 'Entitlement' column you will find minimum hours for RE. There is no single correct way of making appropriate provision for RE as long as the outcomes are met. Your timetable may set aside lesson/periods for RE, or you may take a flexible approach with a combination of classes, visits or themed days which complement (but not usually replace) the regular programme of timetabled lessons.

Curriculum time for RE must be distinct from the time spent on collective worship or school assembly, even though making links between the collective worship and the purposes and themes of RE would be good practice.

On the next page you will find a table which sets out by Key Stage all content, in the WHAT TO TEACH column is statutory and therefore must be taught.

	<b>What to teach</b>	<b>Approach</b>	<b>Entitlement</b>
<b>EYFS</b>	Early years should follow the EYFS framework. They should begin introducing Christianity and a range of other religions and world views.	Experiential and enquiry approach. Focusing on themselves, those around them and their communities. Introducing different festivals and special places.	Minimum 30hrs in a school year. Teacher-led activities.
<b>KS1</b>	Christianity. Schools should also draw on the background of the pupils to choose one or more other faiths. Christianity and at least two or more of the other major religions and world views that may be reflected in your school community and relevant to the experience of the pupils.	Experiential and enquiry approach. Starting with family, neighbourhood and special times. Concentrating on the similarities of religions. It is suggested the first unit is 'People and the World Around Us' and schools should then continue with an experiential and enquiry approach. Starting with family, neighbourhood, and special times. Concentrating on the similarities of religions	Minimum of 36hrs in a school year. This can be either in weekly lessons or in blocked time each term. Please note activities like a nativity play, assemblies or collective worship do not count in these hours. But a visit to a religious building does.
<b>KS2</b>	Christianity, five other world religions, humanism, and an acknowledgement of other world views.	Experiential and enquiry approach. Moving from the local to the national and international examples of religion. Exploring diversity, similarities, and differences within and between religions, humanism, and other world views. This should be a mixture of studying religions and other world views separately, conjunctively and through thematic approach	Minimum of 45hrs in a school year. This can be either in weekly lessons or in blocked time each term. Please note activities like a nativity play, assemblies or collective worship do not count in these hours. But a visit to a religious building does.
<b>KS3</b>	Christianity and five other world religions, humanism and an acknowledgement of other world views and other religions found in the locality.	Experiential and enquiry approach. With doctrinal and philosophical aspects of religion. This should be a mixture of studying religions and other world views separately, conjunctively and through thematic approach.	Equivalent of 45hrs in a school year. For the best outcomes for all pupils, it is advised that a three-year KS3 is essential.
<b>KS4</b>	Students will follow a course which may lead to a public examination in RE or explore (in specific curriculum time) topic based learning relating to local and international issues paying attention to their religious dimensions. Exploring the connections between RE and other subject areas.	Experiential and enquiry approach. With doctrinal and philosophical aspects of religion. For students not following an exam syllabus then this curriculum should be a mixture of studying religions and other world views separately, conjunctively and through thematic approach.	5% curriculum time. In specific time allocated for RE for all students.
<b>KS5</b>	Some students will follow a course which may lead to a public examination in RE and others will explore a RE specific enrichment project or equivalent (e.g. a religious text, concept or viewpoint) supporting them in their further education.	Examinations, enrichment curriculum time and individual projects including Extended Project Qualifications.	Flexible programs which, whilst avoiding tokenism, may include units of study, day conferences and work integrated with other subjects

## Planning your curriculum

There is a direct link with literacy and achievement when RE is planned and taught well through all key stages.

This agreed syllabus does not prescribe what is taught in your schools, this is because all school settings and communities are different. Your curriculum should reflect the community your school serves, the different religious and world view back grounds of your pupils and the needs of those pupils.

Progression should be a key element throughout the curriculum with well sequenced units of work that build on previous knowledge and that allow for pupils own personal knowledge to be explored. In primary schools the progression should run from Reception through Key Stage 1 to the end of Key Stage 2. In secondary this should continue through Key Stage 3 to the end of Key Stage 4, preferably ending with an examination qualification in Religious Studies. Well sequenced units should explore key concepts about religion and world views allowing pupils to explore the similarities and differences and thus avoiding misconceptions and stereo typing.

The well sequenced units in the curriculum should reflect the three types of knowledge as defined by Ofsted.

substantive knowledge:	<p>knowledge about religious and non-religious traditions</p> <ul style="list-style-type: none"> <li>• core concepts</li> <li>• truth claims</li> <li>• teachings and practices</li> <li>• behaviour and responses of adherents</li> </ul> <p>wider concepts such as spirituality and secularity how worldviews work in human life</p>
ways of knowing	pupils learn 'how to know' about religion and non-religion, incorporating methods from academic disciplines
personal knowledge	<p>pupils build an awareness of their own presuppositions and values</p> <ul style="list-style-type: none"> <li>• the religious and non-religious traditions studied</li> <li>• the lived experience of adherents</li> </ul> <p>The study of the relationship between religion and worldviews is thus a core element of the substantive content of the subject</p>

## Reception/Early Years

Religious Education (RE) in Early Years should allow exploration of the world and respond to children's natural curiosity about things around them. Teaching RE to 3 – 5 year old pupils requires a multi-sensory approach, providing opportunities for pupils to learn and understand about themselves, others (personal and social development) and the world (knowledge and understanding of the world) and to develop pupils' abilities to express themselves (communication, language and literacy, creative development). Wherever possible, the RE curriculum should match coverage of the Prime Areas in the EYFS. Through knowledge, skills and understanding, pupils should develop positive attitudes towards other people and their right to hold different beliefs. Teaching should enable pupils to begin:

- a. to identify their own uniqueness and that of others;
- b. to appreciate the differences and similarities, they encounter in others;

The use of story is essential to begin to understand what faith and belief means.

## Key Stage 1 (KS1)

KS1 should progress directly from what has been taught in early years. Pupils begin to be introduced to the concepts of religion, belief and world views, it is suggested that this is done through studying the different religions separately, along with a mixture of thematic units that begin to allow pupils to make connection between different religions and world views. It is advised that the religions studied are done in chronological order (Judaism, Christianity, Islam, Hinduism with Sikhism followed by Buddhism), so pupils do not encounter misconceptions about events and people in the different religions and world views.

Below are a number of examples of topics or themes that may be covered in KS1 as part of the curriculum. For KS1 three units have been created that can be used in your curriculums.

**Here is the link to the KS1 units with in this document.**

People around the world (unit available see link above)	
Special Places	Looking at different places that are special for both different religions and world views.
Harvest for all (unit available see link above)	Looking at a Christian Harvest Festival, Sukkot, Diwali, Vasakhi and where our food comes from and who should we thank.
Celebrations of light	Looking at Christmas, Hannukah and Diwali
What happens at Christmas?	Explore the meaning of Christmas
Who is in our community? (unit available see link above)	Beginning to understand and make links with all religions within our community

## Key Stage 2 (KS2)

KS2 should progress directly from KS1 and will explore the same concepts but in greater depth. Pupils will begin to follow use philosophical and theological principles and start to use these in their discussions regarding religion and world views. They should also explore the historical starting points for each religion and world view so are then able to put this into context with the 'ways of knowing'. The curriculum should be a mixture of studying religions separately and then as part of thematic units, so pupils then able to compare similarities and differences. It is also important to continue at looking at the religions in a chronological order.

Below are a number of examples of topics or themes that may be covered in KS2 as part of the curriculum. For KS2 three units have been created that can be used in your curriculums. **Here is the link to the KS2 units with in this document.**

Who is Jesus? Origins of Christianity	Understand who Jesus was and what he means to Christians
Why is light so important to different faiths?	
People of faith- amazing people of faith (unit available see link above)	Looking at different people of faith and how this effects their lives – from both a religious and world view background.
How should we treat each other? (unit available see link above)	Looking at charity, volunteering, and giving and how this goes across all faiths and world views
Journeys (pilgrimage) – Haj, Buddhism, Christianity	
Christmas today is it really about Jesus?	
What does (insert faith) believe?	
How was the world created? (unit available see link above)	Comparing the creation stories of Christianity, Hinduism and the Scientific theory

### Key Stage 3 (KS3)

KS3 should cover years 7-9 and be a mixture of studying specific religions, world view and thematic topics. It is expected that KS3 builds on the progression made at the end of year 6 in KS2. Pupils should be using philosophical and theological principles to make judgements about how belief influences practice and shapes the world. Ethical questions are expected to be challenging with pupils giving greater justification in their answers, and greater depth in vocabulary in all answers.

The curriculum should have the ambition to push and challenge pupils to prepare for GCSE and A levels. Key stage 3 should show greater scholarship from KS2, pushing the 'ways of knowing' in greater depth and begin to look at the difference in religion and world views in increasing depth. Opportunities must be given for pupils to investigate further the difference between religion and world views.

Below are a number of examples of topics or themes that may be covered in KS3 as part of the curriculum.

Introduction to Religion and belief	Bringing together what has been covered at Primary and to explore key ideas of religion and belief and world views
How do we care for our world?	This will consider: stewardship of the world, what different religions believe about this, involving creation stories
What does religion and belief look like in Peterborough?	Explore the historic background to religion in Peterborough and how this has changed and why
What is a world view?	Exploring the concept of world views
Inspirational people	Looking at how faith and belief inspire/inspire people's lives
Social Justice across our world	Exploring different social justice topics across our world and linking them to religious and non-religious views. i.e. the concerns over the Wighur people in China or looking into the past at slavery
Belief through spirituality and art	Looking at religion and belief through different art forms and why this plays apart in spirituality
God verse Science	Exploring how Science and religion can exist together or have opposing opinions
Relationships and families	

The sanctity of life	Considering topics such as life after death, abortion, euthanasia, capital punishment
Looking for God and reason – the existence of God and revelation	
Religion and the Media	Explore how religion is portrayed, reported and used in different types of media
Prejudice and discrimination	Exploring different social justice topics across our world and linking them to religious and non-religious views. i.e. the concerns over the Uighur people in China or looking into the past at slavery

#### Key Stage 4 (KS4)

As a core subject in all schools the pupils are entitled to core hours dedicated to RE to meet statutory requirements (as per the 1998 Education Act [link to pg 8](#)). All pupils are entitled to a qualification, and it is advised that the time spent on RE should be used to obtain a GCSE or similar qualification. If a qualification is not being offered then the curriculum should offer a mixture of studying a variety of different religions and world views through well planned and balanced units of work.



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## Assessment

### Progression Targets (statutory)

There are two progression targets in RE; good and outstanding RE will achieve a close relationship and a balance between these targets over a unit of work.

#### PT1 – Knowledge and understanding of religion and worldviews

Enquiring into, investigating and understanding religions and beliefs. This includes thinking about and interpreting religious beliefs, teachings, sources, practices, ways of life, and ways of expressing meaning with reference to the specific beliefs and religions studied.

#### PT2 – Responding to religion and worldviews

Questioning, exploring, reflecting upon and interpreting human experience in the light of religions and beliefs studied. This includes communicating reflections, responses and evaluations about questions of identity, belonging, diversity, meaning, purpose, truth, values, and commitments making increasingly insightful links to the specific religions studied.

#### End of Year 1 statements – Progress Target (PT)

<b>PT1 – Knowledge and understanding of religion and worldviews</b>	<b>PT2 – Responding to religion and worldviews</b>
Be familiar with key words and vocabulary related to Christianity and may be at least one other religion and worldviews	Begin to talk about different beliefs and practices using the correct vocabulary
Encounter a variety of religious and moral stories from Christianity, one other religion and worldviews.	Begin to suggest meanings behind religious and moral stories.
Show how individuals and faith communities celebrate life events.	Ask or respond to questions about how individuals and faith communities live.
Begin to name the different beliefs and practices of Christianity, at least one other religion.	Express their own ideas about belief and practices creatively.

### End of Year 2 statements

<b>PT1 – Knowledge and understanding of religion and worldviews</b>	<b>PT2 – Responding to religion and worldviews</b>
Name the different beliefs and practices of Christianity and at least one other religion and begin to look for similarities between religions.	Talk about and find meanings behind different beliefs and practices.
Retell some of the religious and moral stories from the bible and at least one other religious text or special books.	Suggest meanings of some religious and moral stories.
Begin to understand what it looks like to be a person of faith.	Ask and respond to questions about what individuals and faith communities do.
Pupils begin to use key words and vocabulary related to Christianity and at least one other religion.	Express their own ideas, opinions and talk about their work creatively using a range of different medium.

### End of year 3 statements

<b>PT1 – Knowledge and understanding of religion and worldviews</b>	<b>PT2 – Responding to religion and worldviews</b>
Recall the different beliefs and practices of the religions studied at KS1 and at least one new religion or worldview	Suggest and consider the impact of different beliefs and practices.
Recount some religious and moral stories from at least three different sources of authority	Suggest meanings of some religious and moral stories and suggest how these relate to right and wrong.
Begin to understand that diversity exists within and between religions and worldviews	Ask and respond to questions about how individuals and faith communities live and why.
Use key words and vocabulary related all religions studied so far.	Use a range of different media to express creatively ideas, thoughts, and opinions. Begin to explain ideas and justify opinions.

End of year 4 statements

<b>PT1 – Knowledge and understanding of religion and worldviews</b>	<b>PT2 – Responding to religion and worldviews</b>
Recall in detail and use the correct vocabulary in regard to the different beliefs and practices of different religions.	Respond to meanings behind different beliefs and practices using the correct vocabulary
Begin to compare the similarities of at least three different religious texts or stories.	Respond to the meanings of some religious and moral stories and expresses how these relate (directly) to right and wrong.
Begin to understand the diversity of belief in different religions, nationally and globally.	Express an informed view on the impact of diversity of faith and belief in our world
Begin to compare different responses to ethical questions looking from the perspective of different religions and worldviews	Begin to articulate and communicate connections between their own ideas and others.

End of year 5 statements

<b>PT1 – Knowledge and understanding of religion and worldviews</b>	<b>PT2 – Responding to religion and worldviews</b>
Begin to make connections between the different beliefs and practices of religions and worldviews studied so far.	Begin to reflect and respond thoughtfully to the significance of meaning behind different beliefs and practices. Using the correct vocabulary.
Begin to compare stories, beliefs and practices from a variety of religions and worldviews making reference to similarities and differences.	Begin to respond thoughtfully to a range of stories, beliefs, and practices. Provide reasons for what they mean to different faith communities.
Understand and begin to evaluate the diversity of belief in different religions, nationally and globally. Begin to recognise that those who have non-religious worldview follow a moral code	Express an informed view on the impact of diversity of faith and belief in our world Relate this to own lives. .
Articulate simple responses to ethical questions from the range of different religions and world views studied so far.	Discuss and begin to apply own and others' ideas about ethical questions and to express own ideas clearly in response.

## End of year 6 statements

<b>PT1 - Learning about religion and belief</b>	<b>PT2 – Responding to religion and worldviews</b>
Make connections between different beliefs and practices of all religions and worldviews studied.	Reflect and respectfully respond to the significance of meaning behind different beliefs and practices.
Make links and compare stories, beliefs and practices from different religions and worldviews including similarities and differences.	Respond respectfully to a range of writings, stories, beliefs and practices. Provide justified reasons for similarities and differences.
Understand and evaluate the diversity of belief in different religions, nationally and globally. Recognise that those who have non-religious worldview follow a moral code	Express an informed and considered view on the impact of diversity of faith and belief in our world. Relate this to own lives and others.
Articulate detailed responses to ethical questions from the range of different religions and world views studied so far.	Discuss and apply their own and others' ideas about ethical questions and to express arguments in a structured response.

In religious education, just as in other subjects of the curriculum, it is important to let pupils know how they are doing and what they must do next to make progress. As well as acquiring *knowledge* and *skills*, it is a key part of religious education that pupils' *positive attitudes to study* should be encouraged and praised. The core of this agreed syllabus is for all pupils to be able to **explore** religions, **engage** with their knowledge, and **reflect** on their learning and their lives. So, it is important for both teachers and pupils to recognise that:

- assessment is most effective when it leaves pupils clear about their attainment, their progress and their strengths and weaknesses. The giving of personalised, oral and written feedback is an important part of this.;
- the most effective RE teachers use the evidence from assessment to focus teaching more closely on the individual needs of pupils and the development of the enquiry;
- pupils' chances of achieving well in RE are improved when teachers set clear, focused objectives for lessons and learning outcomes for tasks;
- good quality RE comes from lessons that are stimulating and enjoyable for both the pupils and teacher;
- not every piece of work needs to be assessed;
- pieces of work suitable for assessment come in many different forms; and
- formative assessment can be just as valuable as summative.

## How to use this assessment document in Key Stage 1 and 2




As the 2023- 28 RE agreed syllabus does not prescribe what schools should teach and same approach has been adopted for assessment. Each Key Stage builds upon the one before, so that by the time pupils reach the end of KS3, they should have had the opportunity to receive a broad, inclusive religious education. Teachers should consider the religious experience of the pupils in the classroom and the whole school when planning which religions to look at and in which order and the assessment tool has been devised to be flexible enough to support this.

The progression targets, PT1 and PT2 for KS1 and KS2 are generic and allows for different forms of assessment to take place across the RE curriculum and reflects the pupils' experiences in RE. The progression targets offers criteria for assessment for each year group and should inform all assessment in RE. Assessment for each pupil should be made against the parameters that have set for the unit or topic being taught. The statements support the progression and attainment and the key expectations for pupils in a particular year group. Reference should be made to the year appropriate progression targets for each unit of work in a schools curriculum. It is not expected that every target is meet in one unit but over an academic year all targets have been addressed. Examples of this can be seen in the units or work that have been provided below. Over a year it is expected that three units are assessed using summative assessment methods, though these can be in a variety of genres but must reflect the progress targets, PT1 and PT2.

To stay in line with current best educational practice we suggest that three categories of attainment are needed. Different schools use different terms for these categories along the lines of ;


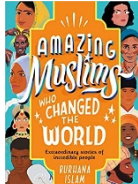

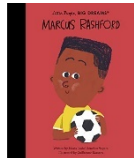
- 'emerging ,expected, exceeding',
- 'working towards', 'working at' or working beyond', to achieve 'mastery'.

## Units of work for KS1

Year 1			
Autumn 1 Topic	<b>People and the world around us</b>		
Learning objective	begin to introduce what our world looks like and the different people that belong in this world.		
Substantive knowledge: What children must know	<ul style="list-style-type: none"> <li>• There are lots of different people in our world and in our class.</li> <li>• People have lots of different faiths and beliefs.</li> </ul>		
Key Vocabulary	world, faith, belief, Sikh, Jewish, Muslim, Christian, Humanist, Hindu, Buddhist, Universe, Earth,		
Key texts	Here we are Oliver Jeffers 	Hats of Faith Medeia Cohen 	Not like the Others Jana Broecker 
Suggested activities and key questions	<ul style="list-style-type: none"> <li>• Ask the children about where they live and come from.</li> <li>• Begin to Read the book 'Here we are' by Oliver Jeffers to the class (the rest of the book will be looked at in the next lesson) Discuss what different aspects of the book and what our world looks like. (this may take more than one lesson)</li> <li>• Pupils ideas on where the world comes from</li> <li>• Using the book 'Hats of Faith – Medeia Cohen to reinforce the idea that there are a lot of different people in our world and begin to introduce different faiths and beliefs.</li> <li>• Use the questions on the 'Hats of faith website</li> <li>• What questions about the world do the children have?</li> </ul>		

	<ul style="list-style-type: none"> <li>How should we treat each other?</li> </ul>
Assessment	<b>No summative assessment in this unit but formative assessment should be used.</b>
Y1 End points Highlighted are the end points this unit	<b>PT1 – Knowledge and understanding of religion and worldviews</b>
	Be familiar with key words and vocabulary related to Christianity and may be at least one other religion and worldviews
	Encounter a variety of religious and moral stories from Christianity, one other religion and worldviews.
	Show how individuals and faith communities celebrate life events.
	<b>Begin to name the different beliefs and practices of Christianity, at least one other religion.</b>
	<b>PT2 – Responding to religion and worldviews</b>
	<b>Begin to talk about different beliefs and practices using the correct vocabulary</b>
	Begin to suggest meanings behind religious and moral stories.
Ask or respond to questions about how individuals and faith communities live.	
	<b>Express their own ideas about belief and practices creatively.</b>
Useful links and trips/visitors	<a href="https://hatsoffaith.com/?fbclid=IwAR2q3NJiPFpZvy1co-se3qOabqLHsSM-eHehyqfoWdoLh1OanyQDUMC5CTU">https://hatsoffaith.com/?fbclid=IwAR2q3NJiPFpZvy1co-se3qOabqLHsSM-eHehyqfoWdoLh1OanyQDUMC5CTU</a> ,

## Units of work for KS2

Year 4	
Autumn 1 Topic	People of Faith
Learning objective	To begin to understand why 'belief is important to some people'
Substantive knowledge: What children must know	Faith, belief,
Key Vocabulary	<ul style="list-style-type: none"> <li>Some people have a faith.</li> <li>Some people have a belief.</li> <li><b>Faith is a trust in something or someone and is often spiritual.</b></li> </ul> Belief can be non-religious and is a trust in someone of something.
Key texts	Malal's Magic Pencil - Malala Yousaf, Amazing Muslims who Changed the World - Burhana Islam, Geta and the Giants – Zoe Tucker, Marcus Rashford – Little people Big Dreams series <div style="display: flex; justify-content: space-around; align-items: center; margin-top: 10px;">     </div>
Suggested activities and key questions	Look at famous people and their faiths; <ul style="list-style-type: none"> <li>Greta Thunberg - explore her faith briefly (humanism). Explore her belief in the environment. Which belief does she show more outwardly to the world? What motivates her life?</li> </ul>

	<ul style="list-style-type: none"> <li>• Martin Luther King – explore his religious belief (Christian). Explore his beliefs for race equality.</li> <li>• Malala Yousafzai -explore her religious belief (Islam). What are her wider world beliefs (Education for girls and women’s rights)?</li> <li>• Kadeena Cox – explore her faith (Christianity). How had her belief helped her overcome adversity?</li> <li>• Marcus Rashford - what is his faith (mother’s Christian faith)? Explore his belief around child poverty, food poverty and literacy. Extended subject knowledge: <a href="https://www.christiancentury.org/article/notes-global-church/marcus-rashford-keeping-christianity-british-limelight">https://www.christiancentury.org/article/notes-global-church/marcus-rashford-keeping-christianity-british-limelight</a> (Share paragraph 3&amp;4 with children- Primarily 4th paragraph).</li> </ul>
Assessment	<p>Film a presentation like ‘Kid President’ (YouTube)– film it and present in assembly.</p> <p>Example (not linking with our people of focus). <a href="#">How To Change The World (a work in progress)   Kid President – YouTube</a></p> <p>3 Big Questions</p>
Y1 End points Highlighted are the end points this unit	<p><b>PT1 - Learning about religion and belief</b></p> <p>Recall in detail and use the correct vocabulary in regard to the different beliefs and practices of different religions.</p> <p>Begin to compare the similarities of at least three different religious texts or stories.</p> <p>Begin to understand the diversity of belief in different religions, nationally and globally.</p> <p>Begin to compare different responses to ethical questions looking from the perspective of different religions and worldviews</p> <p><b>PT2 - Learning from religion and belief</b></p> <p>Respond to meanings behind different beliefs and practices using the correct vocabulary</p> <p>Respond to the meanings of some religious and moral stories and expresses how these relate (directly) to right and wrong.</p> <p>Express an informed view on the impact of diversity of faith and belief in our world</p> <p>Begin to articulate and communicate connections between their own ideas and others.</p>
Useful links and trips/visitors	<p><a href="#">The Story of Martin Luther King Jr. by Kid President - YouTube</a></p> <p>Kadeena Cox Twitter stimulus: <a href="https://twitter.com/kad_c/status/1308365013636263936?lang=en-GB">https://twitter.com/kad_c/status/1308365013636263936?lang=en-GB</a></p>

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<sup>i</sup> [https://www.religiouseducationcouncil.org.uk/wp-content/uploads/2017/09/RE\\_Review\\_Summary.pdf](https://www.religiouseducationcouncil.org.uk/wp-content/uploads/2017/09/RE_Review_Summary.pdf)

<sup>ii</sup> <https://www.religiouseducationcouncil.org.uk/wp-content/uploads/2017/05/Final-Report-of-the-Commission-on-RE.pdf>

<sup>iii</sup> <https://www.religiouseducationcouncil.org.uk/projects/draft-resource/>

<sup>iv</sup> <https://www.religiouseducationcouncil.org.uk/projects/draft-resource/>

<sup>v</sup> <https://www.religiouseducationcouncil.org.uk/wp-content/uploads/2017/07/5-REC-Worldview-Report.pdf>

<sup>vi</sup> <https://www.religiouseducationcouncil.org.uk/projects/draft-resource/>

<sup>vii</sup> <https://www.gov.uk/government/publications/research-review-series-religious-education/research-review-series-religious-education>

<sup>viii</sup> Moore, Diane L. (2007,) *Overcoming Religious Illiteracy: A Cultural Studies Approach to the Study of Religion in Secondary Education* ISBN 978-1403963499

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## SACRE Development Plan 2020-22

STRATEGY	TASK	GROUP	PROGRESS
Management of SACRE & partnership with LA	<p><u>Scheme</u> The LA and SACRE are mutually dependent upon each other and ensure statutory requirements are met.</p> <p><u>Analysis</u> 1. All four committees are represented fully from the local community consistently attending the meetings 2. Produce annual report &amp; follow up 3. Constitution, Development Plan, Engagement Plan</p>	SACRE members	Ongoing
Incorporation of Commission on RE Report recommendations into the work of SACRE	<p>Form a view on the following:</p> <ol style="list-style-type: none"> <li>1) Name</li> <li>2) National entitlement</li> <li>3) Impact of the broader OFSTED framework</li> <li>4) Parental / guardian right to withdraw children from RE</li> <li>5) Share view formally with the commission</li> </ol>	SACRE	Production of recommendations to be sent to NASACRE
Raise the profile of RE within schools in Rutland	<p>1a) <u>Monitoring:</u> Survey to identify what, when and how RE is currently taught to include the teachers' view and the view of the pupils.</p> <p>1b) <u>Evaluating:</u> To determine what 'good' is and to develop a consensus of what 'good' looks like in practice.</p> <p>2) Ensure full schools' involvement and belief in the value of the subject by sharing best practice, access to training (including insight into choosing a curriculum that best suits our schools and delivers / on – line teaching resources)</p>	Head Teachers' Forum / RE network / teacher representatives on SACRE	<ul style="list-style-type: none"> <li>- Monitoring to include noting patterns of attendance at various of the network meetings (specifically by non-denominational schools) and SACRE</li> <li>- On-going reviews so more specific dates can be set and to include cross – curricular considerations as is appropriate</li> </ul>
New Agreed Syllabus	Develop action plan for new agreed syllabus and work with other neighbouring authorities	SACRE	

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# SACRE self-assessment toolkit

## SACRE

# **The SACRE Self Evaluation Toolkit**

## **Introduction**

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

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

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

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

➤ The DCSF publication "Religious education in English schools: Non-statutory guidance" (2010) ("the Guidance") remains the most recent official statement in this field: <https://www.gov.uk/government/publications/religious-education-guidance-in-english-schools-non-statutory-guidance-2010>. The Guidance sets out the responsibilities of SACREs and LAs as well as those of other stakeholders in RE. Key summaries from the Guidance are included in the Annex to this document.

## **Rationale**

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

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

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

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

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

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

## Section 1: Management of the SACRE and partnership with the LA and other key stakeholders

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

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

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

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

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

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

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

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

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<sup>1</sup> *ibid.*, page 11

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

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

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

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

Key Area: 1a – Funding: Professional and financial support		
<i>How well supported and resourced is SACRE, by the LA exercising its statutory responsibilities?</i>		
<b>Requires improvement/struggling</b> A SACRE in this position would:	have no financial or management support to help SACRE to meet and operate. Members are unable to communicate with each other. There is no professional support.	<input type="checkbox"/>
<b>Developing</b> A SACRE with developing practice would:	have financial and management support to allow it to exist. Representatives of the LA receive papers and/or attend meetings but there is limited subject specialist advice available. There are resources for basic SACRE functions (such as a place to meet and a minute taker) but there is no specific budget for the SACRE and little opportunity for the SACRE to take initiatives requiring funding.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	access to some subject specialist advice and is informed of local and national initiatives. The LA is represented at meetings and can provide a means of communication with the wider LA. The SACRE has a modest budget which enables it to fund some initiatives. Meetings are clerked and the clerk maintains communication with the Chair and other members between meetings as needed.	<input checked="" type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	be well supported by a subject specialist who provides effective advice and is well informed about the provision and quality of RE in the LA and about national developments. Representatives of the LA attend meetings and the SACRE is also attended by a lead officer from the LA who can provide a strong link between the work of the SACRE and the wider LA. SACRE's plans are linked to other local work and projects. SACRE has a strategic, costed development plan. The SACRE has access to funds to enable it to make decisions about its priorities and ensure these can be properly resourced.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	<p>The Rutland SACRE budget would be discussed and published on an annual basis in January at the Rutland SACRE meetings.</p> <p>The Chair of the Rutland SACRE shares the Annual Report for SACRE with Members at Full Council meetings. A statement regarding the Rutland SACRE responsibilities and what was being undertaken would be shared at the Rutland County Council Full Council meeting. This would enable more communication with the wider LA.</p>	

Key Area: 1b – SACRE meetings		
<i>How purposeful, inclusive, representative and effective are SACRE meetings?</i>		
<b>Requires improvement/struggling</b> A SACRE in this position would:	not hold regular meetings, if they meet at all. Any meeting held is purely to demonstrate that the LA has allowed SACRE to meet.	<input type="checkbox"/>
<b>Developing</b> A SACRE with developing practice would:	hold meetings regularly with: <ul style="list-style-type: none"> <li>• routine administrative arrangements</li> <li>• appropriate distribution of agendas and papers</li> </ul>	<input type="checkbox"/>



	Business is dealt with in a prompt and orderly way. There is limited opportunity for SACRE members to contribute to the work apart from attending meetings. Business tends to be focused solely on routine statutory requirements.	
<b>Established</b> A SACRE with established practice would:	have good attendance where all four committees are well represented and meetings are quorate. Agendas and papers are distributed well in advance ensuring all members have time to consider them carefully, consulting when relevant their representing/sponsoring bodies. There are some opportunities for teachers and representatives of faith and worldview communities to be invited to share their work. Meetings are well managed with strong contributions from a wide range of members. Meetings move beyond routine matters to consider wider issues about the quality of RE and CW.	X
<b>Advanced</b> A SACRE with advanced practice would:	have SACRE members contributing to the development of the agenda and strategic development plan. Meetings will be lively and purposeful with a wide variety of contributions focused on the major priorities for improvement in schools. Teachers and representatives of faith and worldview communities regularly attend and participate fully in meetings, sharing their experience and insights. Meetings are held in a variety of venues, including council venues, local places of worship and schools. Procedures have been put in place so that meaningful contact can be made with and between members outside of SACRE meetings.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	Members agreed that the Rutland SACRE was well represented but it was agreed that more teacher representation on the Rutland SACRE would be beneficial and would enable the Rutland SACRE to be placed within the advanced category.  More specific and wide ranged topics to be discussed and debated at future Rutland SACRE meetings.	

<b>Key Area: 1c – Membership and training</b>		
<i>To what extent is the membership of SACRE able to fulfil SACRE's purpose?</i>		
<b>Requires improvement/struggling</b> A SACRE in this position would:	have no membership list. SACREs constitution is not fit for purpose and needs revision. The Local Authority struggles to fill all places on SACRE, SACRE members have no regular training provided.	<input type="checkbox"/>
<b>Developing</b> A SACRE with developing practice would:	have a membership that fulfils the basic statutory obligations. Arrangements to fill vacancies are not always pursued effectively. There are limited induction and training opportunities for SACRE members.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have an active membership that strongly reflects the diversity of the wider religious/worldview and professional community. There is regular induction training and processes for new members. There are good opportunities for SACRE members to participate in training activities.	X
<b>Advanced</b> A SACRE with advanced practice would:	make good use of co-option to ensure membership of the SACRE is well informed and is highly representative of the diversity of the local community. There is a strong and co-ordinated programme of	<input type="checkbox"/>

	induction, and training opportunities for SACRE members. There are robust systems in place for succession planning for members and SACRE roles.	
<b>Where are we and where do we find evidence to support this?</b>	<p>The Rutland SACRE would look at the new Census information for Rutland once available to understand whether diversity had changed in Rutland. This would enable Members to understand if the Rutland SACRE was accurately representing Rutland.</p> <p>The Rutland SACRE would look at providing future workshops for its Members on specific topics identified.</p> <p>Amanda Fitton, SACRE and Religious Education Advisor would provide Rutland SACRE Members with a list highlighting what Members should know regarding SACRE and additional areas of training that would be of interest.</p> <p>The Rutland SACRE were continuously looking at areas to improve.</p>	

<b>Key Area: 1d – Improvement/development planning</b>		
<i>How effective are the priorities and actions identified by SACRE in improving the experience of pupils in schools?</i>		
<b>Requires improvement/struggling</b> A SACRE in this position would:	have no development plan to focus future work. There is no knowledge of areas where the priorities of the LA's development / improvement plan potentially could link to the work of the SACRE.	<input type="checkbox"/>
<b>Developing</b> A SACRE with developing practice would:	have little overt linkage between the priorities of the LA's development / improvement plan and the work of the SACRE. SACRE has limited awareness of national projects or initiatives related to the work of SACRE and so is unable to plan any work or request funding to initiate new work.	X
<b>Established</b> A SACRE with established practice would:	have a costed development plan which is reviewed regularly and updated on an annual basis. This provides an effective focus for the SACRE's work. There is some attempt to link the plan to the wider LA priorities. SACRE has awareness of national projects or initiatives related to the work of SACRE and so is able to plan work or request funding to update and review their development plan. The SACRE is regularly represented at national events relevant to its work; for example, NASACRE.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have a well-defined development plan with clear objectives and success criteria. Resource implications are clearly defined and funding negotiated with the LA or outside funding streams. There is a clear link between the plan and the wider objectives of the LA and also to national innovations.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	<p>Members agreed that the input from the Rutland SACRE was correct, but it was not known what impact this had on schools. Having more teacher representatives on the Rutland SACRE would provide more insight.</p> <p>More work was required, and discussions needed regarding Key Area 1d.</p>	

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Key Area: 1e - Information and advice		
<i>How well informed is SACRE in order to be able to advise the LA appropriately?</i>		
<b>Requires improvement/struggling</b> A SACRE in this position would:	not be supported to gather information (exam results, data, links to schools) or to link with national initiatives including membership of NASACRE.	<input type="checkbox"/>
<b>Developing</b> A SACRE with developing practice would:	receive limited information about public examination data from the LA. Limited information is provided about wider national and local developments. The SACRE tends to receive information from the LA when the LA wishes to give it rather than ask questions of the LA or receive answers to its request. There is little opportunity to be a critical friend.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	be regularly provided with clear information relevant to the quality and provision for RE and CW in local schools and given a context within which any school is working. The SACRE receives the information in a way that enables it to act as a critical friend and question the LA's work.	X
<b>Advanced</b> A SACRE with advanced practice would:	receive detailed and well-analysed information about the quality and provision for RE and CW. As a result, SACRE uses this information effectively to give advice to the LA which leads to strategic action and/or partnership work to improve standards. This can include advice related to the review of the AS. The SACRE has a strong partnership with the LA and plays an active role in promoting ideas and initiatives.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	<p>With academisation and SACRE's not being able to go into schools to make judgement this was difficult. SACRE were relying on Ofsted reports, its website for information and public exams.</p> <p>Members agreed that regular information was shared but more insight was required. This was difficult to improve given the current structure.</p> <p>Schools would be invited to a future Rutland SACRE Board meeting.</p>	

Key Area: 1f - Partnerships with key stakeholders		
<i>What partnerships does the SACRE have with key local and national stakeholders, and what quality are these?</i>		
<b>Requires improvement/struggling</b> A SACRE in this position would:	be unaware of local or national agencies. SACRE has no links with sponsoring bodies in their location.	<input type="checkbox"/>
<b>Developing</b> A SACRE with developing practice would:	have little contact with or awareness of other local agencies (e.g. interfaith groups, dioceses), and rarely hears from pupils/students.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	be well informed about other key stakeholders supporting RE and have some meaningful contact with the groups involved. SACRE members are supported at a national level by their sponsoring body. SACRE	X

	members attend the annual NASACRE conference and other training opportunities. Hear from pupils/students as part of their work around high-quality RE and CW.	
<b>Advanced</b> A SACRE with advanced practice would:	build its activities effectively on local networks. Links with other bodies, such as local interfaith groups, are positive and able to support raising standards and developing community cohesion. The SACRE has opportunities to hear the views and experience of pupils about RE. Representatives of key support networks and higher education providers are regularly involved with the SACRE.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	Several Rutland SACRE Members had attended the National Conference and had undertaken various training.  Views from pupils would be obtained and shared at a future SACRE meeting.	

**Key Area: 1g – Relations with the Academies sector**

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

<b>Requires improvement/struggling</b> A SACRE in this position would:	have no opportunity to network with local academies.	<input type="checkbox"/>
<b>Developing</b> A SACRE with developing practice would:	have nothing formal in place. Little encouragement, if any, is extended to academies to relate to the SACRE's proceedings, and there are no channels through which academies can contribute.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have made attempts to include academies on SACRE, but these have been hampered by e.g. lack of confidence or vision on the part of SACRE, or by confusion over what is legally valid and possible, or what is possible between academies in an area.	X
<b>Advanced</b> SACRE with advanced practice would:	have established the place of academies on SACRE. SACRE has considered systematically the legal and structural options, and established a permanent and sustainable academy presence on SACRE. A high proportion of academies in the area regard themselves as stakeholders and partner with SACRE.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	Academies were attending the Network meetings regularly and the teacher representative on the Rutland SACRE was part of an academy school.  It would be beneficial to have more teacher representatives on the SACRE Board and to look at the teachers and pupils as a whole rather than the type of school.  The Rutland SACRE needed to strengthen its relationships with academies and the independent sector.	

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

**Barriers to success**

**Areas for development/ Action points:**

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

**Date of review (1) 8 March 2022**

**Date of review (2)**

53 **Date of review (3)**

## Section 2. Standards and quality of provision of Religious Education

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

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

A core duty of a SACRE is to gain an overview of the quality of the RE provision in local authority maintained schools and to develop effective strategies to promote the highest standards. SACREs may also request information from academies, academy chains and free schools where they educate pupils from the LA which appointed SACRE. In the light of the current inspection culture of partnership and self-evaluation, SACREs will need to adopt an astute and sensitive approach to achieve this overview.

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

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

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

Key Area: <b>2a - RE provision across the LA.</b> <i>How effectively does the SACRE gain information about RE provision in schools and put in place strategies to support the delivery of pupil entitlement?</i>		
<b>Requires improvement/struggling</b> A SACRE in this position would:	have no routes by which SACRE can gain information about RE provision in schools.	<input type="checkbox"/>
<b>Developing</b> A SACRE with developing practice would:	have little knowledge of which schools are fulfilling pupil entitlement in RE because local processes are insufficient to gather such information (e.g. a website trawl)	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have some knowledge of which schools are providing adequate time for effective learning in RE and have a scheme of work that enables them to deliver the AS. SACRE's process for acquiring this information is adequate but lacks coherence. Have limited opportunities to implement strategies in support of pupil entitlement. Ofsted reports are read and any comments on RE noted and brought to SACRE.	<input checked="" type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	build upon a strong relationship with the LA, whereby the LA shares its information and from this SACRE gains an overview of RE provision within the LA. It works effectively with the LA to support and promote pupil entitlement. Examples of different models for fulfilling pupil entitlement within local schools will be shared with all schools so that schools can have a menu from which to adapt an approach that delivers pupil entitlement whilst meeting the specific needs and priorities of their schools.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	<b>Established</b> Ofsted reports are read and comments on RE are noted and discussed at SACRE meetings. All school websites were reviewed 2 years ago and details of RE curriculum noted. Action needs to re-done in September 2022.	

Key Area: <b>2b - Standards of achievement and public examination entries</b> <i>How does SACRE use information about standards and examinations to target support and training for schools?</i>		
<b>Requires improvement/struggling</b> A SACRE in this position would:	not be given any data to work from and has no professional support to investigate this at a local and national level.	<input type="checkbox"/>
<b>Developing</b> A SACRE with developing practice would:	have limited knowledge of standards in primary and secondary schools including examination entries. The SACRE has no clear strategy to address this and the local authority does not adequately invest in professional support for this. Analysis would be limited as would strategies to address issues.	<input checked="" type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have some process in place to find out how well learners are doing in KS 1-3, (e.g. by meeting teachers, pupils and through the LA). SACRE will be provided with adequate information about examination entries and standards in examinations in secondary schools and how these relate to national figures.	<input type="checkbox"/>



<b>Advanced</b> A SACRE with advanced practice would:	have robust processes with the LA whereby SACRE can gain accurate information about standards in schools and examination entries in all secondary schools, with useful analysis that enables it to address issues effectively in partnership with the LA.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	<b>Developing</b> SACRE will have no data until exams have taken place. Final examination data for GCSE's and A Levels in 2022 would not be available until February 2023. No exams have been completed or details received for the past two years due to the pandemic.	

<b>Key Area: 2c - Quality of learning and teaching.</b> <i>How well does SACRE use knowledge of quality of learning and teaching to target support appropriately?</i>		
<b>Requires improvement/struggling</b> A SACRE in this position would:	not have any knowledge of quality of learning and teaching to target support from the LA and professional support/adviser.	<input type="checkbox"/>
<b>Developing</b> A SACRE with developing practice would:	have little knowledge of the quality of learning and teaching in the LA schools and therefore is unable to provide appropriate challenge and support to the schools. The SACRE has no means to offer or recommend support to schools as there is little or no professional support in the LA working with the SACRE.	X
<b>Established</b> A SACRE with established practice would:	have some information regarding the quality of learning and teaching from a range of sources including contact with teachers and pupils. Limited analysis of this information is undertaken; however, this means that SACRE's attempts to improve learning and teaching have limited effect. Be able to circulate information about national courses and support mechanisms to schools	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have a robust relationship with schools and the LA to gather meaningful information about the quality of learning and teaching in RE. This information is analysed to identify trends, areas of strength and areas for development and SACRE draws on expertise in effective schools to support all schools in the LA. Advise the LA on the support that is needed and have access to professional support, linked to schools in need.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	<b>Developing</b> Comments and feedback from Ofsted is very limited. SACRE's ability to gather information from schools is limited. SIAMs reports may provide additional information. SIAMs officer within Peterborough Diocese could collate an overview.	

<b>Key Area: 2d Quality of interaction and communication with leadership and management of RE in schools</b> <i>To what extent does SACRE have and pass on information that supports high quality RE in schools</i>		
<b>Requires improvement/struggling</b>	not engage in communication with schools.	<input type="checkbox"/>

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A SACRE in this position would:		
<b>Developing</b> A SACRE with developing practice would:	have little communication with schools. It occasionally contacts schools with resources for RE and attends Headteachers meetings.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have RE key messages communicated regularly into schools. Sends regular updates and information to schools, headteachers and governors. SACRE discussions are used to enhance leadership and management of RE in schools.	X
<b>Advanced</b> A SACRE with advanced practice would:	have a constructive relationship with senior leaders and subject managers in schools to develop the subject.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	<b>Established</b> SACRE newsletter sent to all schools 3 times per year. Network meetings held and LA education bulletin sent out fortnightly to all schools. Invitations regarding schools' attendance at SACRE meetings ongoing. Wide ranging set of communication channels established.	

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Key Area: <b>2e - Relations with academies and other non-LA maintained schools.</b>		
<i>To what extent has a SACRE developed a proactive strategy in relation to academies and other non-LA maintained schools in its area?</i>		
<b>Requires improvement/struggling</b> A SACRE in this position would:	not have the mechanisms and not have the knowledge of making contact.	<input type="checkbox"/>
<b>Developing</b> A SACRE with developing practice would:	have haphazard information about the RE situation in local academies etc, and little or no established relationships and liaison with them. No serious attempt has been made to develop an overall strategy.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have made some effort to establish liaison with each academy etc and to keep updated SACRE's information about their RE situation and share their advice to these schools. By and large, academies co-operate with SACRE at this level. SACRE keeps under review the ongoing situation.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have a proactive policy of liaison with all academies, etc. and of sustaining a wider professional RE network within the area. While the independence of academies, etc. is genuinely respected by SACRE, many academies value this network and look to SACRE for ongoing advice and leadership in RE.	X
<b>Where are we and where do we find evidence to support this?</b>	<b>Advanced</b> All schools are treated the same by SACRE. Network meetings held and LA education bulletin sent out fortnightly to all academies and non-LA maintained schools.	

	Invitations regarding attendance at SACRE meetings ongoing but academies and non-LA maintained schools will be included in the invites. Wide ranging set of communication channels established.
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**Successes/ What are we good at?**

**Barriers to success**

**Areas for development/ Action points:**

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

**Date of review (1) 21 June 2022**

**Date of review (2)**

**Date of review (3)**

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## Section 3: The effectiveness of the locally agreed syllabus

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

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

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

59 LAs are required to review their AS at least every five years. This cycle of reviewing, revising, re-launching and re-implementing the AS gives SACREs and ASCs opportunities for ongoing development and improvement of their effectiveness in providing schools with an AS that is truly "fit for purpose".

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

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

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

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

<b>Advanced</b> A SACRE with advanced practice would:	ensure that the AS provides a thoroughly professional and inspirational framework for effective learning in RE which is proactively supported and promoted by the LA. Have set out clear expectations of the role of the LA and school leadership in ensuring adequate resources and provision in schools. References latest RE research that is relevant to help pupils make good progress in RE.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	Schools are contacted and data is received. Network meetings are ongoing with discussions regarding the Agreed Syllabus.	

<b>Key Area: 3c – Launching and implementing the Agreed Syllabus</b> <i>How well does SACRE promote the AS and provide training to prepare teachers to use it effectively?</i>		
<b>Requires improvement/struggling</b> A SACRE in this position would:	not have a launch for the new syllabus. Not have any in-service training for teachers/schools for implementing the new AS. Not have the mechanisms to advertise, promote and share the syllabus with local schools.	<input type="checkbox"/>
<b>Developing</b> A SACRE with developing practice would:	provide for no special launch or other publicity, so that schools are unaware of the significance of the syllabus revisions for learning and teaching in RE. Have little training provision for implementing the revised syllabus. Be prevented from providing any significant additional guidance or extended training on using the AS by a shortage of financial and human resources.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	use other forms of communication (for example the LA website) to promote the launch. Have clear arrangements for training teachers on implementing the syllabus provided by the LA; this training is well supported and managed. Provides additional guidance or extended training on using the AS over its life.	X
<b>Advanced</b> A SACRE with advanced practice would:	Involve the wider community and use strong media coverage, to give the AS a high profile as an important development in the work of the LA and local community. The launch event includes high quality presentations from a range of local religious and worldviews groups, schools and professional LA officers/councillors. Provides effective training on implementing the AS, which is supported by all schools, leads to teachers being clear about standards and expectations in the AS and the implications for teaching and learning. Provides clear guidance about ways in which schools might begin the process of reviewing their own provision for RE in the light of the revised syllabus.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	Work is in progress regarding the launch of the Agreed Syllabus	

<b>Key Area: 3d – Membership and training of the Agreed Syllabus Conference (ASC)</b> <i>To what extent is the membership of ASC able to fulfil its purpose?</i>		
<b>Requires improvement/struggling</b> A SACRE in this position would:	not have the structures in place to convene an ASC. Not have any admin and advisory support for its work.	<input type="checkbox"/>

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

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<b>Key Area: 3e - Developing the revised agreed syllabus</b>		
<i>How robust are the processes for producing a strong educational Agreed Syllabus?</i>		
<b>Requires improvement/struggling</b> A SACRE in this position would:	not have an agreed plan linked to finance for developing their AS. Have met the five-year review deadline of revising and publishing a new AS.	<input type="checkbox"/>
<b>Developing</b> A SACRE with developing practice would:	have no clear structure for developing a new AS. It does not undertake a thorough revision, tending to add material rather haphazardly to the existing syllabus, leading to lack of coherence in the final outcome. There is little or no consultation during the development of a new AS with teachers, SACRE members and the local religious/worldview communities.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have clear objectives for the revision and involve a wide range of local expertise in its construction. The LA and the ASC in partnership ensure that strong direction is provided to design an AS which is coherent, clear and accessible. Working parties and consultations are reasonably managed and supported.	X
<b>Advanced</b> A SCRE with advanced practice would:	ensure that high quality advice is sought to review and advise on the revisions as they develop. The ASC in partnership with the LA holds well attended consultation meetings and briefings to ensure teachers are fully involved in, and have a sense of ownership of, the revision process. The AS has a clear framework for progression and challenging learning	<input type="checkbox"/>

<b>Where are we and where do we find evidence to support this?</b>	
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**Key Area: 3f - Making best use of National Guidance**  
*How does the Agreed Syllabus Conference make choices relating to the use of national documentation? (See footnote\*)*

<b>Requires improvement/struggling</b> A SACRE in this position would:	not be aware of national documentation in relation to the AS review process and are therefore unable to use this guidance appropriately.	<input type="checkbox"/>
<b>Developing</b> A SACRE with developing practice would:	have a limited awareness and understanding of national documentation in relation to the AS review process and are unable to use national guidance in a coherent way. Have members not fully understanding the broader curriculum and how this is organised and have no opportunity for training to give them the skills to understand how RE might best play a part in the holistic education of the child.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	be aware of national documentation and some of its implications for the AS review process, but does not ensure its use reflects local circumstances. Have ASC members who take note of the broader curriculum picture but do not link the AS to it systematically or appreciate how teachers will be able to make use of it to link to the wider curriculum in schools.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	take full account of national documentation in the construction of the revised AS, while ensuring their work reflects local circumstances. The syllabus is devised so that RE fits appropriately with other curriculum areas at all key stages and guidance about how to make the best links is given to schools.	X

<b>Where are we and where do we find evidence to support this?</b>	Local Authority Officers have attended various courses and any new information regarding the Agreed Syllabus is distributed to SACRE members for comments.
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\*Documentation includes: the Non-Statutory National Framework in RE; the Programmes of Learning in RE (Primary) and Programmes of Study in RE (Secondary), the new Primary and Secondary Curriculums, and “Religious Education in English schools: “Non-statutory guidance 2010”; CoRE; Big Ideas in RE publication 1 & 2; Ofsted RE literature review

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

**Barriers to success**

**Areas for development/ Action points:**

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

**Date of review (1) 6 September 2022**

**Date of review (2)**

**Date of review (3)**

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## Section 4. Collective Worship

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

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

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

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Key Area:4a – Supporting pupil entitlement		
<i>What strategies are in place to enable the SACRE to support the delivery of pupil entitlement in the LA’s schools?</i>		
<b>Requires improvement/struggling</b> A SACRE in this position would:	not have any knowledge regarding the provision of CW nor have any mechanism in place to gain such knowledge.	<input type="checkbox"/>
<b>Developing</b> A SACRE with developing practice would:	be unaware of the issues facing schools in providing CW as part of the pupil entitlement. Provide little advice or support towards fulfilling pupil entitlement to CW.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	understand local issues of delivering pupil entitlement and of the challenges schools face in providing CW. Provide some advice in support of delivering pupil entitlement. Seek to ensure that schools had access to, and advice on, appropriate resources for the delivery of CW.	<input checked="" type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have a balanced and realistic overview of provision and its challenges across the LA. Provide or arrange for systematic support and guidance for schools experiencing difficulty in delivering pupil entitlement. Obtain feedback from schools to evaluate the impact of advice and support. Periodically review its strategies for supporting pupil entitlement.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	Rutland SACRE is Established and possibly verging on Advanced. Primary schools = ESTABLISHED Secondary Schools = DEVELOPING	

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

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

A SACRE with advanced practice would:	members are familiar and comfortable. Meet a request with a judicious and well-informed appraisal of the request by SACRE, leading to a sound decision communicated clearly to the school in a context of ongoing advisory support. Periodically review all existing determinations together with keeping the guidance from the RE professional.	
<b>Where are we and where do we find evidence to support this?</b>	Rutland SACRE has never received a request for a determination. No procedures currently in place.	

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

**Barriers to success**

**Areas for development/ Action points:**

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

**Date of review (1) 29 November 2022**

**Date of review (2)**

**Date of review (3)**

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

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

“By community cohesion, we mean working towards a society in which there is a common vision and sense of belonging by all communities; a society in which the diversity of people’s backgrounds and circumstances is appreciated and valued; a society in which similar life opportunities are available to all; and a society in which strong and positive relationships exist and continue to be developed in the workplace, in schools and in the wider community”<sup>2</sup>.

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

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

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

A SACRE with established practice would:		
<b>Advanced</b> A SACRE with advanced practice would:	have strong representation from all major local religious communities including different groups within the same religious tradition (e.g. different Muslim or Christian communities). Endeavours to include representation from small local faith communities and/or have links with national bodies that can broker advice from those communities elsewhere in the UK.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	<p>Contact would be made with the Jewish Faith representative to advise that as no response had been received, could another representative be recommended to join the Rutland SACRE. Sheila Gewolb from the Board of Deputies of British Jews would be included within the email.</p> <p>The SACRE Adviser would contact the Chair of the Peterborough SACRE to see if they could recommend a Muslim representative.</p>	

**Key Area: 5b SACRE's understanding of the local area**

*How much do SACRE members know and understand the local community in its religious, cultural and ethnic dimensions?*

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<b>Requires improvement/struggling</b> A SACRE in this position would:	meet rarely and this aspect of membership would not be an agenda item when they meet.	<input type="checkbox"/>
<b>Developing</b> A SACRE with developing practice would:	have limited knowledge about the religious, cultural and ethnic diversity in the local area.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	be provided with a detailed analysis of the religious and cultural diversity within the LA and therefore be well aware of different groups representing the diversity within the local area. Know about and have a relationship with local interfaith groups and the work that they do in the locality.	X
<b>Advanced</b> A SACRE with advanced practice would:	have detailed knowledge of the nature of the religious, ethnic and cultural diversity in the local area. Take active steps to inform itself further about the distinctive needs and opportunities created by this diversity. SACRE would have good liaison and seek to develop initiatives with local interfaith groups. Be aware of the impact of this local context on schools and on the provision for RE and CW in those schools.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	The Rutland Census information would be published in September 2022.	

**Key Area: 5c – SACRE's engagement with the community cohesion agenda.**

*How much does SACRE understand the contribution which RE/CW can make to a schools' provision for community cohesion?*

<b>Requires improvement/struggling</b> A SACRE in this position would:	have little or no grasp of what community cohesion means and little understanding of the contribution which RE can make to the community cohesion agenda. Have no opportunity to promote RE's contribution to cohesion.	X
<b>Developing</b> A SACRE with developing practice would:	have a basic grasp of what community cohesion means and therefore a limited understanding of the contribution which RE can make to the community cohesion agenda. Have little opportunity to promote RE's contribution to cohesion.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have an understanding of what community cohesion means and the duty on schools to promote this. Understand and have a clear commitment to the part RE can play in promoting community cohesion and seek to promote this throughout its work.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	understand what community cohesion means and be clear about the duty on schools and the LA to promote this. SACRE members appreciate their key role in promoting RE's contribution to the community cohesion offer of its schools. SACRE would ensure this is explicit in the local AS and related guidance.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	Training to be provided regarding what the key area meant in practice.	

<b>Key Area: 5d – SACRE's role within wider LA initiatives on community cohesion</b>		
<i>How well is SACRE linked to or consulted about LA initiatives promoting community cohesion?</i>		
<b>Requires improvement/struggling</b> A SACRE in this position would:	be given no information about, or contact with, wider LA initiatives linked to the promotion of community cohesion.	<input type="checkbox"/>
<b>Developing</b> A SACRE with developing practice would:	be given little information about, or contact with, wider LA initiatives linked to the promotion of community cohesion.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	be aware of some LA initiatives promoting community cohesion and have opportunity to discuss and contribute to this work.	X
<b>Advanced</b> A SACRE with advanced practice would:	be a key partner and stakeholder in the work of the local authority in this area. Aware of local interfaith groups and in regular communication with them to ensure opportunities to support high quality RE/CW in schools.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	Community cohesion was not just about Religion and was also in relation to bringing together all areas of the community and this was being focussed on within schools.	

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	The SACRE Adviser confirmed that Ministry of Defence schools had their own SACRE. The SACRE Adviser would contact the Chair to invite them to attend a future Rutland SACRE meeting to discuss how they met the needs of their children within their SACRE.
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**Successes/ What are we good at?**

**Barriers to success**

**Areas for development/ Action points:**

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

**Date of review (1)      8 March 2022**

**Date of review (2)**

**Date of review (3)**



## ANNEX

### The responsibilities of a Local Authority

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

In brief, local authorities are legally required to:

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

### The responsibilities of a SACRE

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

In brief, SACREs are legally required to:

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

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

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

In addition, SACREs may:

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



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

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**Rutland SACRE Forward Plan: 2022/23**

Meeting Date	Description	Lead
<b>Standing Agenda Items for every meeting</b>	A Moment for Reflection	
	Welcome and Apologies	Chair
	Record of Meeting	Chair
	Actions from the Previous Meeting	Chair
	NASACRE Self-Evaluation Toolkit	Chair
	Update on Network Meetings	Amanda Fitton
	Training Attended by SACRE Members	All
	Monitoring of RE in Schools & Ofsted Inspection Reports	Elizabeth Papworth
	Forward Plan	
	Any Urgent Business	
Date of Next Meeting		
<b>21<sup>st</sup> June 2022</b>	SACRE Membership	
	a) Appointment of a New Chair	
	b) Appointment of a New Vice Chair	
	c) Appointment of New Members	
	NASACRE Conference/AGM: Update	Amanda Fitton
	Agreed Syllabus Conference: Update	Amanda Fitton
	Education White Paper: Update	Amanda Fitton
<b>6<sup>th</sup> September 2022</b>	Rutland SACRE Constitution	Amanda Fitton
	Agreed Syllabus 2023-28	Amanda Fitton
	Rutland Exam Results	Elizabeth Papworth
	SACRE Annual Report 2021-2022 <i>(publication by December 2022)</i>	Jane Narey
<b>29<sup>th</sup> November 2022</b>	Training Offer	Amanda Fitton
	SACRE Annual Report 2021-2022 <i>(for final approval)</i>	Jane Narey
	Agreed Syllabus 2023-28: Update & Communication Plan	Amanda Fitton
<b>31<sup>st</sup> January 2023</b>	Agreed Syllabus 2023-28: Final Approval	Amanda Fitton
	SACRE Development Plan – draft <i>(SACRE’s completed Self-Assessment Toolkit document to be circulated with agenda)</i>	
<b>14<sup>th</sup> March 2023</b>	SACRE Annual Report 2021-2022 <i>(for final approval)</i>	Jane Narey
	SACRE Development Plan – final approval	
<b>13<sup>th</sup> June 2023</b>	NASACRE Conference/AGM: Update	
	Agreed Syllabus Launch: 15 June 2023	

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