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DARLINGTON
Borough Council

Standing Advisory Council on Religious Education (SACRE) Agenda

4.15 pm
Monday, 14 November 2022
Council Chamber, Town Hall, Darlington. DL1 5QT

Members of the Public are welcome to attend this Meeting.

1.   Attendance at Meeting

2.   Declarations of Interest

3.   To approve the Minutes of the Meeting of SACRE held on 11 July 2022 (Pages 5 - 8)

4.   Re-appointment of Members of SACRE and Notification of Resignation –
     Report of the Group Director of Operations
      (Pages 9 - 10)

5.   NASACRE Draft Handbook on Religion and World Views in the Classroom –
     For information and further discussion
      (Pages 11 - 62)

6.   NASACRE Still Standing Report - Future Direction for SACRES –
     Report of the joint REC/NASACRE LAN Pilot Project 2020/21 – to giver further
     consideration to a formal response.
      (Pages 63 - 128)

7.   Date and Time of Next Meeting –
     Monday 20 March 2023 commencing at 4.15 pm

8. Supplementary Items(s) (if any) which in the opinion of the Chair of this Committee are of an urgent nature and can be discussed at this meeting

9. Questions

Luke Swinhoe

Luke Swinhoe
Assistant Director Law and Governance

Friday, 4 November 2022

Town Hall,
Darlington.

Membership
Jenny Uzzell, Group A Paganism
Martin Stand, Group B Church of England
Dr MA Quader, Group A The Islamic Society of Darlington
Helen Ellis, Group A The Roman Catholic Church
M Calderon, Group A The Religious Society of Friends
Rev Thompson, Group A Darlington Baptist Church
B Singh, Group A Sikhism
Bess Robertson, Group A Darlington Hebrew Congregation (Judaism)
Gen Chogma, Group A Buddhism
Meg Thomson, Group A Darlington United Reformed Church
Dr Kumari, Group A Hinduism
Emma Walden, Group A Methodist Circuit
Beth Miller, Group B Church of England
Councillor C L B Hughes
Councillor Crudass
Councillor Curry
Councillor Renton
Fiona Rankin, Group C The National Association of School Teacher/Union of Women Teachers (NASUWT)
Stuart Rawle, Group C National Association of Head Teachers (NAHT)

Co-opted Members:

M Fryer, Co-opted Member of SACRE
Jan Mole, Co-opted Member of SACRE

If you need this information in a different language or format or you have any other queries on this agenda please contact Allison Hill, Democratic Officer, Operations Group, during normal office hours 8.30 a.m. to 4.45 p.m. Mondays to Thursdays and 8.30 a.m. to 4.15 p.m. Fridays email: Allison.hill@darlington.gov.uk or Tel 01325 405997

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Agenda Item 3

STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION (SACRE)
COUNCIL CHAMBER, TOWN HALL, DARLINGTON. DL1 5QT
MONDAY, 11 JULY 2022

PRESENT –

Jenny Uzzell (Group A Paganism), Martin Stand (Group B Church of England), Helen Ellis (Group A The Roman Catholic Church), Bess Robertson (Group A Darlington Hebrew Congregation (Judaism)), Rev Paul Baker (Group B Church of England), Councillor C L B Hughes, Councillor Curry and Fiona Rankin (Group C The National Association of School Teacher/Union of Women Teachers (NASUWT))

Co-opted Members – M Fryer (Co-opted Member of SACRE)

Officers – Allison Hill (Democratic Officer)

APOLOGIES – Anne Davison, Meg Thomson (Group A Darlington United Reformed Church), Dr Kumari (Group A Hinduism), Councillor Crudass, Councillor Renton, Stuart Rawle (Group C National Association of Head Teachers (NAHT)) and Jan Mole (Co-opted Member of SACRE)

122   DECLARATIONS OF INTEREST

There were no declarations of interest reported at the meeting.

123   TO APPROVE THE MINUTES OF THE MEETING OF SACRE HELD ON 21 MARCH 2022

Submitted – The Minutes (previously circulated) of the meeting of this SACRE held on 21 March 2022.

Councillor C Hughes requested that the Minutes be amended to reflect the discussion held at the meeting on the concerns regarding the quorum issues of this SACRE and that all Members be reminded of the importance of attendance and to let the Clerk know if they are unable to attend so that any quorum issues can be addressed prior to the meeting.

IT WAS AGREED – That, with the exception of the amendment above, the Minutes be approved as a correct record.

124   SACRE ANNUAL REPORT FOR THE ACADEMIC YEAR 2020/21

The Group Director of People submitted a report (previously circulated) to give consideration and approval to the proposed Annual Report of SACRE for the academic year 2020-2021 prior to its submission to the National Association of Standing Advisory Councils on Religious Education (NASACRE) and the Department for Education.

IT WAS AGREED – That the submitted Annual Report for 2020-21 be approved and be submitted to NASACRE and the Department for Education.

125   LOCALLY AGREED SYLLABUS UPDATE

The Chair advised Members that at its meeting on 5 July 2022 Cabinet had approved the Locally Agreed Syllabus for Religious Education in Darlington 2022-2027.

Following approval, the launch of the Syllabus to schools/academies was to be held online via Microsoft TEAMs on Wednesday 13 July 2022 and seven primary academies and the three maintained schools had signed up to the Syllabus.

The Chair advised Members of SACRE that they were also invited to attend if they wished.

IT WAS AGREED – That the approval of the Locally Agreed Syllabus and the launch date be noted.

126   NASACRE DRAFT HANDBOOK ON RELIGION AND WORLD VIEWS IN THE CLASSROOM

Submitted – for discussion the RE Council of England and Wales Draft Handbook entitled 'Religion and Worldviews in the Classroom: developing a Worldviews Approach' and is primarily written to assist those developing syllabuses and curriculum for religious education with a religion and worldviews approach.

Members discussed the draft handbook which is the outcome of first phase of a three-year project on behalf of the Religious Education Council of England and Wales and its aim to take the idea of a Religion and Worldviews approach, as advocated by the Commission on Religious Education's final report and to see what it looks like when applied to a syllabus or curriculum.

The Chair advised SACRE that other documents were expected to come from the handbook and that this will be an ongoing focus for SACRE.

Discussion ensued in particular on demographical data and the rise of non-religiousness and the definition of having no religion and the study of 'non religion' as an increasing scholarly field of part of the school study of religion.

IT WAS AGREED – That the draft Handbook be submitted to the next meeting of SACRE for further discussion.

127   NASACRE STILL STANDING REPORT - FUTURE DIRECTION FOR SACRES

Submitted – for discussion Still Standing Report on future directions for SACRE's, a report on the joint Religious Education Council (REC)/ National Association of Standing Advisory Councils on Religious Education (NASACRE) LAN Pilot Project 2020-21 November 2021.

It was reported that the aim of the project which ran from May 2020 to June 2-21 was to test out the recommendations of the Commission on RE regarding SACRE's.

The Chair advised Members to digest the document (previously circulated) with a view to a formal response to be considered at the next meeting.

IT WAS AGREED – That the Still Standing report be noted and submitted to the next meeting of SACRE for further consideration.

128   **LAUNCH OF THE RE REPORT CARD**

Submitted – for information the media release in respect of the 2022 RE Report Card which summarised the data review of performance of religious education by the RE Think RE organisation over a period of five years.

The Chair advised SACRE Members that there was a lot of ongoing work to raise the profile of religious education and that the data provided in the report card was very positive, in particular that in the last decade the number of pupils in England entering a full GCSE RS Course had increased by 29.7 per cent, although there were still a number of schools in England breaking the law by not teaching RE.

IT WAS AGREED – That the Report Card and data contained within it be noted.

129   **DATE AND TIME OF NEXT MEETING.**

Following a discussion on the start time of future SACRE meetings, to maximise attendance by all Groups:

IT WAS AGREED – That the next meeting of SACRE be held on Monday 14 November 2022 commencing at 4.15 p.m

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**STANDING ADVISORY COUNCIL ON
RELIGIOUS EDUCATION
14 NOVEMBER 2022**

**MEMBERSHIP OF THE STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION (SACRE)
RE-APPOINTMENT OF MEMBERS AND NOTIFICATION OF RESIGNATION**

Matter for Consideration

1. To advise Members of the re-appointment of representatives for Other Religious Faiths (Group A) and the resignation of a Church of England (Group B) representative.

Re-appointments on SACRE

2. There are currently three representatives of Group A - Representatives of the Other Religious Faiths that require re-appointment.

3. Helen Ellis, Roman Catholic; Bess Robertson, Jewish Community; and Bhopinder Singh, Sikhism were appointed to this SACRE on 12 November 2018 for four years and now require re-appointment.

4. The local authority has taken all reasonable steps to assure themselves that he/she is representative of the religion in question.

Resignation

5. To advise the Members that Rev Paul Baker, a SACRE representative for the Church of England (Group B) has tendered his resignation on 11 July 2022.

Recommendation

(a) Members are requested to note the re-appointment of the named representatives for the Catholic Church, the Jewish Community and the Sikh Temple and that membership be for a period of four years.

(b) Members note the resignation of Rev Paul Baker and that thanks of this SACRE be extended to Rev Baker for his valued contribution to the Committee since his appointment.

**Elizabeth Davison
Group Director of Operations**

Background Papers
No Background papers were used in the compilation of this report.
Allison Hill: Extension 5997

RE Council of England and Wales

Draft Handbook

Religion and Worldviews in the Classroom: developing a Worldviews Approach

Stephen Pett

Contents

Acronyms:

ASC: Agreed Syllabus Conference

CoRE: Commission on RE

CoRE report: *Religion and Worldviews: The way forward,* report published 2018, following the two-year independent commission set up by the REC

DfE: Department for Education

MAT: Multi-academy trust

NSE: National Statement of Entitlement (see p. 20)

OFSTED: Office for Standards in Education

REC: Religious Education Council of England and Wales

SACRE: Standing Advisory Council on Religious Education

Foreword

This draft Handbook is the outcome of the first phase of a three-year project on behalf of the Religious Education Council of England and Wales (REC). The aim of the project is to take the idea of a Religion and Worldviews approach, as advocated by the Commission on Religious Education's final report, and see what it looks like when applied to a syllabus or curriculum.

The Handbook is provisional in its current form. Its primary purpose is to inform three framework-writing teams over the next 18-24 months. These teams have been appointed by the REC, after an open tendering process. They comprise team leaders, teachers and others involved in education (such as members of Standing Advisory Councils on Religious Education [SACREs], curriculum leaders in multi-academy trusts [MATs], academics, teacher trainers and advisers). Their task is to apply the draft Handbook to the creation of a framework for RE for their own specific contexts. Using the new religion and worldviews approach, as described in the draft Handbook, the frameworks will set out, for example, choices as to content selection at each key stage to enable teachers to apply a religion and worldviews approach in their own schools.

This is a project, not a consultation. The independent Commission on RE 2016-2018 (CoRE), set up by the REC, was an extensive consultation and this project is a further step in the direction set out by the Commission's final report, *Religion and Worldviews: the way forward*. The draft Handbook will be used by the framework-development teams, but it will also be tested by that process. A final amended Handbook will be published in spring/summer 2024, along with three exemplar frameworks that illustrate how the Handbook can be interpreted and applied in different ways to suit different contexts. These frameworks will be accompanied by sample units of work and pupil responses. The project materials will be freely available to support and inform SACREs, MATs, dioceses and other parties interested in developing syllabuses and curricula for their contexts.

We are mindful of the interest in the RE community around this next step towards an education in religion and worldviews, and so are making this draft Handbook publicly available. We hope to generate interest and to learn from how it is received, so as to support the development of the best version by the end of the project. If you would like to comment, please email info@religiouseducationcouncil.org.uk.

Stephen Pett   Trevor Cooling
Project Leader   Project Director

May 2022

1 The purposes of this Handbook

In 2018, the Religious Education Council of England and Wales (REC) published the report from the independent Commission on RE (CoRE), the result of a two-year consultation, which sets out a vision for a change in RE to a 'religion and worldviews' approach[1]. This report has stimulated wide interest, dialogue and debate among diverse members of the RE community and beyond[2]. Subsequently, the REC published an academic literature review into the term 'worldviews' in relation to religion in academic disciplines[3]. There followed a series of conversations between academics from different disciplinary areas, responding to the CoRE report and the literature review. These conversations were recorded, interpreted and written up as a set of discussion papers[4].

The REC is currently running a three-year project, supported by the Templeton World Charity Foundation, to develop guidance for syllabus writers and curriculum developers for implementing a religion and worldviews approach. This draft Handbook is the outcome of the first phase of this project.

- It takes forward the vision of the CoRE report, building on the rich traditions of religious education in Britain.
- It provides an updated vision of the subject which approaches it from the perspective of worldviews, to help pupils make sense of the diverse, complex world around them, in relation to religion, religions and non-religion.
- It reimagines the subject, so that it is more inclusive of and relevant to children and young people, whose worldviews may range across the secular and/or religious.
- It examines the claim from the CoRE report that 'everyone has a worldview', recognising that 'no one stands nowhere' and that everyone encounters the world from their perspective, with their assumptions, experiences and context.
- It accommodates the idea that 'worldviews' include religious and non-religious, organised and individual worldviews, plural, diverse and changing.
- Looking through this worldview 'lens' shifts the focus in the classroom from the experience of a minority of people who identify as religious in the UK to the study of a universal human experience as it encounters religion, belief and practice.

This approach means enabling all pupils to become open-minded, critical participants of public discourse, who make academically informed judgements about important matters of religion, belief and practice which shape the global landscape. It is a subject for all pupils, whatever their own family background and personal worldviews.

This reshaped subject seeks to reflect the current and future needs of pupils, such as in relation to, for example, diverse identities in a multi-religious and multi-secular world, and matters of justice (e.g. climate, race, equality). It supports the application of current developments in religious education, such as ways of knowing, multidisciplinary approaches and hermeneutics.

The purposes of this Handbook are to:

- **present a 'national statement of entitlement' (NSE):**

  At the heart of this draft Handbook is the NSE (see pp. 18–19), which sets out a clear description of an education in religion and worldviews to which all pupils have an entitlement. This NSE can be used to inspire and guide curriculum development, setting out expectations and a benchmark against which schools' quality of provision can be evaluated.

- **equip syllabus and curriculum developers:**

  This draft Handbook gives a rationale for the religion and worldviews approach, including the NSE, and then provides guidance on how to apply these to the development of a syllabus/curriculum. It recognises that there are flexible ways of doing this that will reflect the context and setting of local authorities, dioceses, multi academy trusts [MATs] and schools.

- **set out the nature of a religion and worldviews approach:**

  This draft Handbook builds on a great deal of development in the subject of RE over decades, and sets out the rationale for its ongoing development, reshaping and reorientating the subject for future decades. An education in religion and worldviews examines the field of study through a worldviews approach, supporting pupils to reflect on and develop their own worldviews, and to make sense of the diverse, complex world around them in relation to religion. It promotes understanding of the diverse and plural nature of worldviews and equips pupils to develop the skills to explore ways of knowing about religion, religions, and religious and non-religious worldviews.

[NOTE: The draft Handbook is primarily written for the framework development teams (see section 1.2 below); this section outlines the purpose of the final Handbook.]

1.1. Who is this Handbook for?

This Handbook is primarily written to assist those of us who are developing syllabuses and curricula for RE with a religion and worldviews approach, including local authorities, SACREs, agreed syllabus conferences and curriculum leaders in MATs.

It is intended to be relevant to schools in England and Wales, including community maintained, academies and free schools with, and without, religious character.

It is intended to be of use to a wide range of people involved in the subject, including those of us with responsibility for the subject in schools both with and without a religious character, school leaders and governors, subject leads and teachers in primary and secondary phases, trainee and early career teachers, their tutors and mentors, inspectors and advisers, examination boards and resource developers.

It is intended to be helpful to people with different worldviews, ranging across religious and non-religious, to understand how an education in religion and worldviews approaches and handles organised and individual worldviews.

It is hoped that it will be of interest to parents, pupils and the wider public, to inform them of the content and purposes of the subject.

1.2 Next steps from this draft Handbook

Phase 2 of the REC project will create exemplar frameworks in the form of case studies to model diverse ways of fulfilling the NSE and of approaching an education in religion and worldviews. Phase 3 will create exemplar units of work and some pupil responses to illustrate these models and how they fulfil the NSE.

The REC has appointed (May 2022) three teams of school-linked groups to take the vision and practical guidance of the NSE and the draft Handbook and apply them to their own contexts.

This will illustrate how the NSE, and its associated philosophy, translates into a syllabus and curriculum for schools in a specific context. The aim is to equip and inspire other syllabus writers and curriculum developers to use the NSE to develop their own documents for use in their own schools. The published frameworks will outline the process taken, including challenges and how these were addressed, as well as the exemplar framework for each context. Lessons learned in this process will be used by the project leader to adjust and amend the draft Handbook prior to publication of the final Handbook at the end of the project in spring/summer 2024.

1.3 Key terms

The draft Handbook will refer to **religious education (RE)** as the term that is currently in use in legislation and guidance. The Commission on RE recommendation that the subject be officially renamed "Religion and Worldviews" would require legislation, whereas this draft Handbook is encouraging a shift in approach that can happen regardless of legislative change. However, this does not prevent schools from renaming the subject as suits their context or needs.

The phrase **'religion and worldviews'** is not intended to imply a list ('examples of religions plus non-religious worldviews such as humanism, secularism, etc.'), not least because the term worldviews encompasses religious and other perspectives on life. Instead, it denotes a relationship between religion and worldviews, to be explored in the subject of RE. The **worldviews approach** presented in this draft Handbook is sometimes described as **'an education in religion and worldviews'** as a way of delineating the scope of the subject. This includes matters and questions raised by the study of religion, acknowledges that the nature of worldviews is itself explored and interrogated within the subject, and that the subject entails the study of worldviews in relation to religion and non-religion.

The draft Handbook uses the term **'worldviews'** to include **religious and non-religious worldviews,** recognising that these terms are themselves not binary: there is a fluidity and flexibility between religion and non-religion, and an individual or personal worldview may well incorporate aspects of both. 'Non-religion' is itself complex and stands in relation to religion and to secularity in different ways[5].

2 Outline and rationale for this development

2.1 Why do we need a change?

The move towards an education in religion and worldviews is not just a change of name. It encompasses an adjustment in the way that content is selected and how it is approached within the subject.

There are many elements in play here, including:

Scholarly understandings

Academic study of religion is increasingly recognising the limitation of the 'world religions paradigm' – the idea that there are six major world religions, and lots of minor ones, and that they have a set of core beliefs and practices that we can neatly package up and present in lessons. Scholars point out the contested nature of the term 'religion'. They note the contrast between teachings of traditions and how these are experienced and lived out in people's lives.

They point to the complex reality of lived religion, which is less neat and tidy, more fluid, and always tied to particular contexts. It is time for pupils to have a more realistic encounter with the world of religion and belief.

Demographics: the rise of non-religiousness

In terms of Census data, in 2001, 15.5% of England and Wales said they had no religion. By 2011 this increased to 25%. British Social Attitudes Surveys from 2016 on have regularly indicated that this is just over 50%. The 2014 and 2016 European Social Surveys show that among young people in the UK (aged 16-29) 70% say they have no religion, and this will be the experience of many teachers of pupils under age sixteen. Recognising the wider global picture of the rise of religion, in contrast with the picture in the UK, Europe and north America, the study of 'non-religion' (by many names) is an increasingly important scholarly field and it needs to be part of the school study of religion.[i]

Content selection

The increased complexity and scope of the field of study, as set out in the above paragraphs, also increase the challenge of content overload. It is simply not possible to study everything, and so decisions have to be made on content selection. Making such decisions on the basis of numerical or cultural dominance is problematic, and a new rationale needs to be provided.

Equality of provision

Across the UK, there are many examples of excellent RE provision and practice, but also evidence of too many schools not meeting their statutory requirement, nor providing all pupils with their entitlement to high quality RE. In part, the shift to a religion and worldviews approach is to reinvigorate the subject, to reinforce its importance as part of children and young people's education in a multi-religious and multi-secular world, and to reinspire those schools currently neglecting the subject.

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[i] The final Handbook will include up to date data, such as the 2021 Census data, when available.

2.2 How does a worldviews approach address these developments?

The idea of **worldviews** offers an approach that revitalises the subject, taking account of scholarly developments and demographic changes. A worldviews approach accommodates the study of the fluidity within and between religious traditions, and the diversity of identities and ways of living and thinking among the non-religious. It also places the development of pupils' perspectives and assumptions within the academic processes of the subject. Their perspectives matter: they affect pupils' engagement and encounter with the content of the subject. Pupils need opportunities to recognise, reflect on and develop their personal worldview, and to understand how their worldview provides a lens through which they encounter those of others.

> The aims of this move towards an education in religion and worldviews, therefore, include the following:
>
> To present a reimagining of RE so that it is more inclusive of, and relevant to, children and young people, whose own worldviews may range across the secular and/or religious, by drawing on relevant scholarly insights.
>
> To provide an academically updated vision of the subject which approaches the study of religion from the perspective of worldviews – incorporating religious and non-religious worldviews, individual and organised, plural and diverse – to help pupils make sense of the diverse, complex world around them, in relation to religion.

3 What do people mean by 'religion'?

On the one hand, the term 'religion' functions quite easily – we generally know what we mean when we talk about religions, or when we say something or someone is religious. On the other hand, the term is contested, with much debate and many theories.

Some definitions:

- focus on beliefs, such as belief in a deity and a supernatural dimension to existence
- focus on the ways of thinking and living of adherents
- look at the function religions play within communities and societies
- allow for a divine origin of religion and the reality of a transcendent Being and realm
- see religion as a human construct, inextricably linked with culture

So we are not able to pin 'religion' down to a single use – nor do we want to. Any account of religion is inevitably tied to a context, and any definition of religion is likewise going to arise from a context or school of thought with its own assumptions. As with many other contested terms (such as democracy, politics, culture) the term 'religion' cannot simply be taken as a neutral description of the way the world is[6].

Part of the argument for seeing 'religion' as the focus of study for our subject is because it draws attention to the contested nature of the subject content. Instead of only studying examples of 'religions', the subject includes studying the nature and implications of the term itself. This brings into focus some of the challenges raised by scholars involved in studying religion, such as:

- the role of the European context – specifically applying a Protestant Christian worldview – in the development and categorisation of the term 'religion', such that it was seen as the norm against which all other 'religions' were classified, setting up a kind of hierarchy

- how this is embedded in the 'world religions paradigm', where religions are seen as separate entities, with a core set of common and comparable characteristics (reflecting the characteristics of Protestant Christianity)
- how the 'world religions paradigm' privileges organised or institutional religions and, in particular, those with established orthodoxies and doctrines, hierarchies and power
- how developments in (post-)secularity increasingly blur the boundaries between religion and non-religion, where 'religious' people may believe, belong or behave in 'non-religious' ways, and 'non-religious' people accommodate 'religious' aspects to their worldviews and ways of living.

The religion and worldviews approach takes account of the significant religious traditions in their changing contexts, balancing organised expressions alongside lived experiences of individuals and communities. A simple illustration might be a shift in language from a study of Islam, Buddhism and Christianity to a study of Muslims, Buddhists and Christians. This still requires rich encounters with traditions, such as their ancient roots and contemporary expressions, their core beliefs and teachings, great works of literary and artistic achievement alongside acts of service, justice, courage and resistance, and the varied impact they make on individuals, societies and the world – including some of their darker legacies. The worldviews approach allows these encounters to be selected to illuminate and illustrate how ideas, beliefs and practices arise, recognising how they are all shaped and reshaped by their contexts – including historical, geographical, social, cultural, political, and theological, for example.

Page 19

4 What do people mean by 'worldview'?

There are many definitions of 'worldview'. Alongside religion, it is another term that sparks debate. Fundamental to the worldviews approach advocated in this draft Handbook is the idea that everyone has a worldview – or at least, the idea that 'no one stands nowhere' – everyone experiences the world from their own context, experience and perspective.

This does **NOT** mean:

- that everyone has a ready set of coherent responses to a set of ultimate questions about life, the universe and everything. A person's worldview may be unconsidered and even unconscious, drawing on a wide variety of influences, and containing contradictions.

- that only people with a religious worldview have a worldview. As part of a religious community's nurture, religious people may have consciously learnt about and practised their tradition, and may have a considered worldview that reflects this; or they may have unconsciously absorbed ideas and ways of living and being that have shaped and coloured their worldview, so that it is recognisably a religious worldview. Non-religious people – sometimes in transparent and deliberate ways, and sometimes unconsciously – will also have absorbed ideas and ways of living and being from their own context, which may have had secular or religious influences, to different degrees. These will shape the way non-religious people encounter, view, and live in the world.

This draft Handbook's entry-point definition is:

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

- This encompasses a person's beliefs, attitudes, identities, assumptions, intentions, values, hopes and ways of being in the world.

- It will affect, and be affected by, a person's thoughts, emotions, experiences, encounters, desires, commitments, actions and reactions; much of this is individual, but much will be shared too – people are not islands.

- A person's worldview will be influenced by their context, in terms of time, place, language, sex, gender, the communities that surround them, ethnicity, nationality, economics, history, class, access to political power etc. (Some contextual influences will be obvious and recognised; some will not.)

- It will change as a person grows and faces new experiences, encounters new people and situations, and engages in learning new knowledge. (Some changes may be conscious and deliberate, some may not.)

- This means a person's worldview may be visible or invisible to the individual, but it will show up through their words, attitudes and actions.

- A person's worldview affects how they interpret the world around them, as they try to make sense of the world they encounter.

- A person's worldview is about more than religion, even if they are an adherent.

- It might be better to say that a person *inhabits* a worldview rather than *has* one.

4.1 Organised and institutional worldviews

The definition above applies to individuals and their personal worldviews, recognising that people are not isolated beings but connected to communities, culture and context.

The CoRE report also identified 'organised' worldviews as 'shared among particular groups and sometimes embedded in institutions', adopting the term 'institutional' worldviews for the latter.

The way a worldview might be seen as 'organised' or 'institutional' will differ. There are global institutions such as the Roman Catholic Church, and the teachings and practices of which might present a Roman Catholic 'institutional worldview'. The Ismailis might be another example of a global 'institutional worldview', with the central authority of the Imamat manifested in institutional structures across different nations. Other Muslim groups, while still 'organised' might have less tight structures, with variation in practice even within a single local community. The terms organised or institutional worldview describe the way a group or tradition or institution presents itself to the world.

A world religions approach to RE has tended to see the institutions representative of each religion as the focus of study. The religion and worldviews approach explores how communities and individuals interact with these organised or institutional worldviews – how people experience them, and their impact on people's lives. For some:

- the scope and riches of their tradition are not captured in the austerity of the term 'institutional worldview' – instead they experience it as spiritual, dynamic, creative and life-enhancing, for example
- the institution gives a sense of community and identity, without their necessarily subscribing to the institution's beliefs and practices
- an organised or institutional worldview may have negative effects, oppressing and limiting their identity and personhood

This kind of interaction is what is being explored through examination of community or individual worldviews.

4.2 Studying religion and worldviews

This draft Handbook builds on the understanding of worldviews presented in the CoRE report.

The OFSTED 2021 *Religious Education Research Review*[7] outlines three types of knowledge that pupils should make progress in:

- **substantive knowledge:** this includes knowledge about religious and non-religious traditions, e.g. core concepts, truth claims, teachings and practices, behaviour and responses of adherents, wider concepts such as spirituality and secularity, and how worldviews work in human life
- **ways of knowing:** this is where pupils learn 'how to know' about religion and non-religion, incorporating methods from academic disciplines
- **personal knowledge:** pupils build an awareness of their own presuppositions and values about the religious and non-religious traditions they study, and of the lived experience of adherents.

The study of the relationship between religion and worldviews is thus a core element of the **substantive content** of the subject.

This substantive content includes **organised/ institutional/ community/ individual worldviews.** These range from precise credal expressions and central teachings to the complex fluidity of individual worldviews within wider traditions.

The methods used to explore, examine and engage with religion and worldviews form part of 'ways of knowing'.

Note that when this draft Handbook refers to **personal worldviews**, it refers to pupils' personal worldviews. This connects with OFSTED's terminology of 'personal knowledge'. This is a shift from the CoRE report, where personal worldviews referred both to the substantive content of individual worldviews within wider traditions *and* to pupils' worldviews. This adjustment in the draft Handbook is intended to ensure that when studying *individual* worldviews of adherents in relation to organised/institutional worldviews, no assumptions are implied about pupils' personal worldviews.

Page 21

4.3 Points to note

Religion and worldviews

- A religion and worldviews approach examines the dynamic between these terms.
- Part of that dynamic allows for encounter with, and study of, diverse voices and the experiences of individuals within wider 'organised' worldviews. Thus, the individual worldviews of adherents within such organised worldviews come under the content to be studied.

Organised and individual worldviews

- Some organised worldviews may be expressed through widely approved doctrines and practices, set out by official hierarchies, e.g. Christian creeds and catechisms; the Rehat Maryada in Sikh traditions. Some 'organised' worldviews may be embedded in institutions, e.g. the Roman Catholic Church.
- Individuals within these traditions may have an individual worldview that reflects these widely approved teachings to a greater or lesser extent.
- Some involvement with an 'organised' worldview may take the form of devotion by a group to a particular guru or saint, e.g. A C Bhaktivedanta Swami Prabhupada, founder of ISKCON.
- Some individual worldviews may weave together influences from diverse streams (e.g. be a practising Anglican, with a preference for Celtic Christianity and interest in Zen Buddhism, married to a pagan, and integrating pagan festivals and sensibilities into their living and being).
- Some may have left their religious upbringing behind but retain at least a trace of a religious worldview (e.g. brought up a Catholic, left it all behind in teens and living as non-religious but still practising fasting during Lent).
- In a country like the UK, people may absorb Christianity *and* a secular, liberal worldview, as part of the air they breathe. Weeks and years are shaped by Christian festivals and observances; Christian ideas underpin law, morality, sanctity of life, the legislature, the monarchy. However, the media, TV, film, popular culture, education – much of this presents a secular perspective as the default worldview.

Religious worldviews

- Note that some religious worldviews incorporate the idea of divine revelation – a divine being has communicated the truth about the way the world is and how people should be. People holding these religious worldviews may believe in this kind of revelation, and part of their way of living and being involves adherence to the divine path, a participation in the deity's on-going purpose, a celebration of the goodness, wisdom and mercy of the deity, and/or fear of divine judgment.
- Other traditions may see the idea of the divine as part of a human construct, a powerful metaphor, a transformative idea that motivates and illuminates ways of living, offering wisdom from the ages, refined through experience, conversation and debate, to guide actions.
- Some people within a religious tradition may seek to live in accordance with a sense of cosmic order and truth, and to ever-deepen their sense of connectedness to all life.
- Some people within a religious tradition may say that their own worldview is beside the point – the truth of divine revelation is true regardless of whether their individual worldview lines up, or their way of living matches the moral ideals of their tradition.
- Many people will vigorously defend their worldview because they believe it to be true. The philosopher Michael Polanyi described this as holding beliefs with "universal intent". Beliefs matter to people because their identity is tied up with them.

4.3 Pupils' personal worldviews

Demographic data suggests that, across Britain, most pupils are not part of organised religious traditions, although that does not rule out echoes of religious influences upon their worldviews.

The worldviews approach brings pupils' personal worldviews into play within the study of religion. From the early days in primary school, developing pupils' personal worldviews includes a growing self-awareness of how your autobiography affects your worldview, and how it shapes your encounters in life.

In RE, a religion and worldviews approach involves helping pupils to develop their personal worldview in conversation with the content and methods of study in the subject. As they move through their education, it helps them to make judgements about the content studied, the methods used, and their own perspectives, in the light of evidence and argument. This draws pupils' attention to ideas of critical scholarly 'positionality', as practised in academic study at undergraduate level and beyond.

Intellectual virtues

The development of pupils' personal worldviews thus involves developing some intellectual virtues, such as

- intellectual curiosity
- some humility about the certainty of their own conclusions
- a willingness to learn from others
- developing the habit of careful listening before responding or making judgements, as they recognise the interplay between their own worldview and the worldview of others in interpreting content
- being prepared to change their mind and adjust their worldview in the light of new encounters, knowledge and experiences.

The development of these intellectual virtues arises (in part) from the modelling of these virtues in the way pupils are taught. The ways that questions are raised and addressed in the classroom, and how the content is handled, will exemplify the kind of openness, humility, curiosity, even-handedness, accuracy, fairness, willingness to be challenged and self-awareness, that the subject wants to promote.

Personal transformation

The subject, as with all school subjects, includes the possibility of personal transformation. The pupil engages with learning about ways of thinking, living and being that are outside of their own experience. The inclusion of pupils' personal worldviews within the educational process draws attention to the possibility that the learning experience might change them, and offers opportunities to reflect on how.

The centrality of pupils' personal worldview development is driven by the entitlement of all children and young people to understand human experience and the way things operate in their own and others' worlds. It is, therefore, part of the identify formation of pupils. They are given opportunities to examine the sources of their own worldviews, and the impact of their contexts on these.

Through the classroom encounters, pupils will develop awareness of how their own worldviews relate with the varied worldviews of others. They will have opportunities to grasp how their worldviews have a bearing on their understanding of, and engagement with, curriculum content. Recognising that this also applies to others is a valuable preparation for life in a world of diverse viewpoints.

While personal worldviews extend beyond matters of religious belief, study of religion (and non-religion) offers opportunities to examine important existential and ethical questions. These include questions around meaning, purpose and truth, identity, diversity, morality, values and commitments, and the accumulated knowledge and understanding arising from centuries of religions and philosophies addressing such questions.

5 The value of worldviews in terms of content and approach

5.1 What is a worldviews approach?

A worldviews approach focuses on how religion(s) and worldviews (religious and non-religious) work, and how we can best go about studying them. It includes all pupils in the enterprise of interrogating the sources of their own developing worldviews and how they may benefit from exploring and engaging critically with the rich and complex heritage of humanity.

The worldviews approach encourages an engagement with some of the scholarly concerns outlined in sections 3 (p. 7) and 4 (p. 8). It self-consciously explores the relationship between the teachings and doctrines of organised worldviews and the beliefs, practice and experience of adherents – what is sometimes called 'lived religion'.

Of course, any presentation of religion is going to be a limited representation – particularly within the constraints of the classroom time for the subject. But given the impossibility of teaching the totality of six major 'world religions' in their diversity, alongside the many other living traditions and the complex web of non-religious worldviews, this approach offers a way of inducting pupils into the study of religion and worldviews, to empower them to be able to handle questions around religion(s), and religious and non-religious worldviews for themselves, within and then beyond the confines of the classroom.

This approach explores the real religious landscape[8]. It is an educational project – an attempt not to stand outside the worldviews of others but to understand what being inside is all about, recognising that we do this from a particular perspective or worldview ourselves.

This approach draws on hermeneutical understandings, recognising that the encounter between every individual pupil and the subject content takes place in a context, and that is affected by the worldview of the learner. The approach therefore draws on pupils' interpretive skills and awareness of how their worldview affects these encounters. At the heart of a worldviews approach is the notion that every human being is an interpreter, and that this subject is teaching them to be 'wise interpreters' of life. Zen or humanist or Salafist or secularist approaches to being wise interpreters would be very different. As pupils grow in self-awareness of their assumptions, they are better able to identify, interpret and understand the worldviews of others.

5.2 Advantages of a worldviews approach

- It takes account of the contemporary place of religion, belief, and practice locally, nationally and globally.
- It draws on developments in, for example, academic theology, philosophy, history, education, and the study of religion.
- It addresses the increase in non-religious worldviews in the secular west, within the wider context of the global growth of religion.
- It takes account of sociological categories, such as the spiritual but not religious, and people 'believing without belonging' or 'believing in belonging', and of the questioning of the category of 'religion' across many disciplines.
- It allows for sensitivity around diversity, identity, and legacies of power, for example, while equipping pupils to be able to take part in dialogue with better understanding of the worldviews of others.
- It is inclusive, in that it is based on the idea that everyone has or inhabits a worldview – so learning about any organised or individual worldview offers scope for learning about one's own.
- It equips pupils for reflecting on, and making choices about, the development of their personal worldview in the context of a complex world.

5.3 What a worldviews approach is *not* doing

There are some potential misunderstandings to address here.

A worldviews approach does not simply take the world religions paradigm and extend it by adding worldviews – whether smaller religious traditions such as the Bahá'í Faith or Paganism, or indigenous traditions, or a range of non-religious worldviews treated as 'religions'. In this draft Handbook, the approach is centred around the NSE. Pupils are entitled to understand worldviews as set out in that Statement, and the selection of content needs to enable that. The NSE attempts to reduce the challenge of content overload by clearly specifying the scope of the subject.

The approach is not reducing the place of religion within the subject. The dynamic relationship between religion and worldviews cannot be explored without examining religion and religions.

The approach is not arguing that, since everyone has a worldview, this leads to relativism, with all worldviews having equal value. Instead, the substantive content includes the relationship between organised and individual worldviews. This allows for a focus on the beliefs, teachings and practices of religions as well as individual responses within these broader traditions. The personal worldview of the pupil is always the perspective from which the learning is done; how this affects learning is brought into focus within the classroom.

Incorporating pupils' personal worldviews is not solely about pupils expressing opinions (of course they will have opinions, and these can become informed opinions). The subject aims to support pupils in making informed judgements based on reliable evidence and sound argument, in relation to religion and worldviews.

The statement that 'everyone has a worldview' does not mean that everyone identifies with an organised worldview. Some may, of course – and globally, statistics suggest that most people have some sort of identification with an organised worldview of one or more kinds. However, someone's rejection of, or indifference towards, such organised worldviews is part of their own worldview.

There are ways of understanding worldviews as totalising systems of thought, where to have a worldview is to be able to offer coherent answers to a set of questions that indicate a view on existence, knowledge, meaning, purpose, ethics and behaviour. Some scholars present organised worldviews as being able to offer such a set of answers to 'worldview-framing' questions, and these are legitimate areas of study[9]. The CoRE report and this draft Handbook have a wider understanding of worldviews, such that it indicates the way in which everyone experiences the world from within their own context and experience. As mentioned before, religion may or may not be influential in this way of experiencing the world.

The reframing of RE as an education in religion and worldviews does not imply that religious and non-religious worldviews are studied in equal measure. 'Worldviews' here does not function as solely representing non-religious worldviews (see Section 1.3 above).

6

Subject knowledge in school and community contexts

The Commission on RE's final report, *Religion and Worldviews*: *the way forward*, argued that a response was needed to the challenges faced by the subject, and teaching, of RE. For example:

- the challenge of ever-expanding content to reflect the diversity of worldviews in the UK and beyond, including the rise in non-religiousness
- the challenge of inconsistent provision, including widespread non-compliance with statutory requirements for RE
- the lack of a clear benchmark statement of what constitutes high quality provision, resulting in inequalities in the breadth and depth of pupils' study
- the lack of consistency of approach across schools either with, or without, a religious character

The draft Handbook takes the next step to address these challenges. It revises the original NSE from the CoRE report, and offers a set of organising principles to guide selection of content, to provide a basis for developing syllabuses and curricula, and indicates possible approaches for study. These include examining how worldviews work and introduce different methods to encourage pupils' critical resources for the academic study of religions and worldviews. The NSE gives the basis for mapping progression and showing how later work builds on foundations laid by earlier work.

While it seeks to set a standard across all types of schools, the NSE is flexible in its application, allowing for local creativity and local agreed syllabuses, and including guidelines for dioceses and other religious foundation settings, and curricula for MATs.

6.1 School knowledge about religion and worldviews

Teachers and other educationalists[10] acknowledge the difference between the kind of knowledge used and created by academics and professionals (e.g. laboratory researchers at the CERN Large Hadron Collider) and the knowledge transmitted and examined in the classroom (e.g. school physics). For example, 9–11-year-olds learn that gravity is a force. 14–16-year-olds learn that gravity is not a force but a force field. At university, they learn that it is a force field *theory*. This has several implications for an education in religion and worldviews:

- school knowledge about religion and worldviews is not the same as university knowledge; it necessarily involves simplification and selection, which may include teaching some ideas about religion and worldviews that are not wholly accurate but are sufficient at the stage of pupils' learning. That means teaching some ideas about religion and worldviews which are appropriate for the stage of pupils' learning and will become more complex and accurate as they mature in their thinking. For example, primary pupils might learn that karma means 'you reap what you sow'; good actions gain good karma, bad actions earn bad karma. Secondary pupils might learn that understanding of karma differs significantly by tradition, such as the Bhagavad Gita's teaching that, rather than balancing positive and negative karma, only 'desireless actions' that do not result in karma will cut the ties from the wheel of life, death and rebirth (samsara). At university, students might learn that karma may not refer to personal moral consequences, rather to a more generalised ontology of causal connections.
- an additional layer of complexity is that school knowledge about religion and worldviews is not necessarily identical with faith/worldview community knowledge either.

6.2 The relationships between school subject and worldview communities

While it is essential that the substantive content about religious and non-religious worldviews is accurate and fair, this is not the same as presenting the content as the worldview communities would present it.

The school subject of RE – an education in religion and worldviews – is not nurture into any particular worldview. Rather, it equips pupils for an educational endeavour that enables them to understand worldviews – to understand how people engage with the content of religions, aware of a range of responses from those inside and outside the traditions themselves, including lived realities and scholarly perspectives, and how this study illuminates their own worldviews – and how their own worldviews, in turn, illuminate their studies.

This approach will include understanding some of the mainstream teachings or 'orthodoxies' of different traditions, and their varying impact on people within these traditions; input and information from faith and worldview communities will be essential for this. In addition, the subject will also include examining the nature of religion itself, different ways in which it is understood, the implications of privileged voices within these structures, and the findings of scholars within and outside these traditions. For example, adherents within religious traditions may be unaware of critical scholarly material on their traditions (such as biblical scholars questioning the authorship of letters said in the text to be by the apostle Paul; or proposed analyses of Meccan and Medinan surahs by scholars in Islamic studies).

The selection of such material is an educational decision, which needs to be transparent. The NSE offers a set of criteria upon which to base selection, for a syllabus or curriculum. A school's context gives an additional set of criteria. In the language of OFSTED in England, but applying beyond, schools need to think about the appropriate intent behind their curriculum when selecting content, as fitting their school situation.

Part of the educational purpose of a worldviews approach is for pupils to be able to consider who might legitimately represent mainstream and minority voices of a tradition, and why. Pupils will examine the relationship between a range of voices representing the tradition or community and the individual voice of the adherent. Care will need to be taken with the sensitivities of children from families whose traditions are being studied. Research shows the challenge experienced by pupils who encounter a mismatch between the characterisations of the organised worldview presented at school and their own lived experience[11].

Part of the role of the worldview communities is to be able to support this educational project, such as by providing a range of voices, with an acknowledgement of where the voices sit within the communities.

6.3 Implications

The relationship between worldviews community knowledge, the academic community and the RE community reflects the different constituencies they serve. Bearing this in mind, along with the history, tradition and modern expressions of different worldviews in England and Wales, this draft Handbook proposes that the priority of content selection and curriculum construction must be around the NSE.

The draft Handbook recognises the need for a partnership between the school subject communities and the faith/worldview communities, not least for the accurate and fair presentation of variety within traditions. However, communities' aspirations for representation, even advocacy, must be in the service of the curriculum subject, rather than the curriculum serving the communities[12].

6.4 Schools with a religious character

The NSE offers a benchmark for a high-quality education in religion and worldviews. The REC project offers this to those responsible for RE in schools with a religious character, to guide on the teaching of religion and worldviews. It does not prevent such schools from teaching their own worldview traditions in other ways, in addition to this approach.

7 Selecting content

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

1. The NSE must frame the intent behind the content selection. The treatment of that content then contributes to the progression of understanding of the elements in the NSE, and the links between them.

2. The legal requirement operates, which is that RE 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain' (Education Act 1996 Section 375).

3. Good practice in RE, as well as European and domestic legislation, has established the principle that RE in schools without a religious character should be inclusive of both religious and non-religious worldviews. Schools should ensure that the content and delivery of the RE curriculum are inclusive in this respect (noting that this does not imply equal time between religious and non-religious worldviews).

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

5. Pupils need to gain 'collectively enough' or 'cumulatively sufficient' knowledge (OFSTED 2021), not total coverage. In this Handbook, 'collectively enough' needs to relate to the NSE, with its three broad strands of *content, engagement* and *position*.

6. All religious and non-religious worldviews studied must have fair and accurate representation.

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

7.1 Implications of this model

A wide range of content could be selected to enable pupils to understand religion and worldviews in the way set out in the NSE. The move to a religion and worldviews curriculum gives great flexibility and freedom in this regard.

The selection of content is no longer driven by the 'world religions paradigm'. The world religions are 'social facts', and the Education Act still requires that RE 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'. However, an education in religion and worldviews includes these traditions as well as developing pupils' awareness of the causes and functions of that paradigm and its effects. This is part of the self-awareness of the approach – it examines the assumptions and perspectives at play.

7.2 Principles for selection

The above criteria offer some guidance to shape and limit the extent of the curriculum. Alongside that we might add 'fewer things in greater depth' as a principle. A current research project at the University of Strathclyde[13] is looking at some principles for 'pedagogical reduction', so that syllabus writers and curriculum developers can choose content wisely, in ways that illuminate and expand pupils' understanding of religion and worldviews. As that project bears fruit in the next two years, this Handbook and framework project will look to draw on its insights for the development of the example frameworks. (See sections 15 and 16 below for more on content selection.)

7.3 Curriculum planning

Content selection for a syllabus or curriculum needs to provide pupils with the foundations for learning about religion and worldviews through their schooling. Current good practice emphasises the critical focus on how early learning prepares for later learning, to create a coherent narrative across the curriculum.

8 Purposes for RE in a religion and worldviews approach

The key purpose for RE in a religion and worldviews approach is for pupils to understand how worldviews work in human experience, including their own, through the study of religion and belief.

This incorporates several other purposes for the subject, drawn from the rich traditions of RE and the wider purposes of education. This education in religion and worldviews will help pupils to examine:

- diverse understandings of the world presented by worldviews (religious and non-religious)
- relationships between beliefs, teachings, forms of expression and lived experience
- questions of meaning, purpose and truth, how these questions may be posed, addressed and understood differently within disciplines and worldviews
- the concepts, language and ways of knowing that help organise and make sense of religion and worldviews
- how their own worldview shapes their encounters with the world, and how their context, experiences and study can shape their worldview.

The worldviews approach seeks context-appropriate expression of the key purpose statement. It is not trying to impose a one-size fits all model but recognises the need for diversity of implementation to fit the varied contexts of schools.

8.1 Purpose statements

A worldviews approach to RE will:

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

9 Revised National Statement of Entitlement

The national statement of entitlement (NSE) indicates that children and young people in schools, whatever their context, are entitled to an education in religion and worldviews that:

- reflects the changing religious and secular diversity of the UK and the world
- is inclusive of, and relevant to, children and young people, whose worldviews may range across the secular and/or religious
- approaches the subject from the perspective of worldviews (incorporating religious and non-religious worldviews, personal and communal, individual and organised, plural and diverse) to help pupils navigate the diverse, complex world around them, in relation to religion and belief

The place for this education in religion and worldviews is the subject currently called Religious Education in legislation in England and Religion, Values and Ethics in Wales.
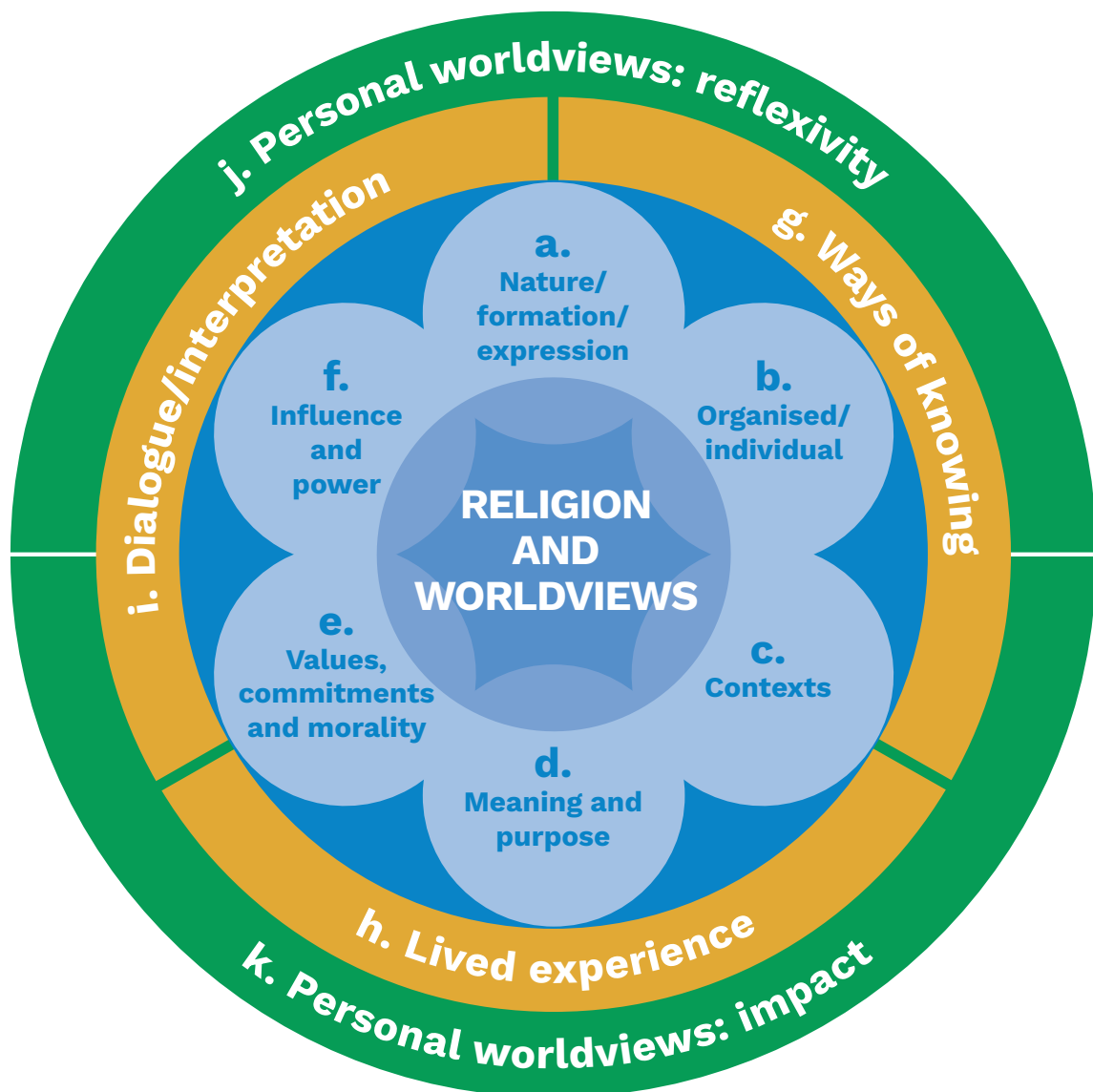
NOTE that wherever the NSE refers to worldviews, it means religious and non-religious worldviews.

Key:
Content
Engagement
Position

Page 30

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

CONTENT

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

ENGAGEMENT

Core statements	Expanded statements
g. Ways of knowing The field of study of worldviews is to be explored using diverse ways of knowing.	The field of study of worldviews is to be explored using diverse ways of knowing. Questions and methods should be carefully chosen, recognising that there are different understandings of what knowledge is deemed reliable, valid, credible, truthful etc.
h. Lived experience The field of study of worldviews is to include a focus on the lived experience of people.	The field of study of worldviews is to include a focus on the lived experience of people (e.g. religious, non-religious, embodied, diverse, fluid, material, experiential) in relation to local and global contexts, recognising the complex reality of worldviews as they are held, shared and expressed by people in real life.
i. Dialogue/interpretation The field of study of worldviews is to be shown as a dynamic area of debate.	The field of study of worldviews is to be encountered as a dynamic area of dialogue and debate, and one which engages with practices of interpretation and judgement within and between religious and non-religious communities.

POSITION

Core statements	Expanded statements
j. Personal worldviews: reflexivity Pupils will reflect on and potentially develop their personal worldviews in the light of their study.	Pupils will come to understand their own worldview in greater depth, and how it relates to the worldviews of others, becoming more reflective and reflexive. As they develop this awareness of their positionality in relation to that of others, they will make informed judgements on how (far) this understanding prepares them for life in a diverse world
k. Personal worldviews: impact Pupils will reflect on how their worldviews affect their learning	Pupils will develop their understanding of how their encounters with the subject content of RE are affected and shaped by their worldviews, whether conscious or not, and that this is also true for everyone else. They will reflect on how (far) their learning may have an impact on their worldview.

All pupils are entitled to receive an education in religion and worldviews in every year up to, and including, year 11. Post-16 students, including those in Further Education, should have the opportunity to study religion and worldviews during their post-16 course of study.

Teaching must promote openness, respect for others, objectivity, scholarly accuracy and critical enquiry.

In line with the DfE Teachers' Standards, pupils are therefore 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
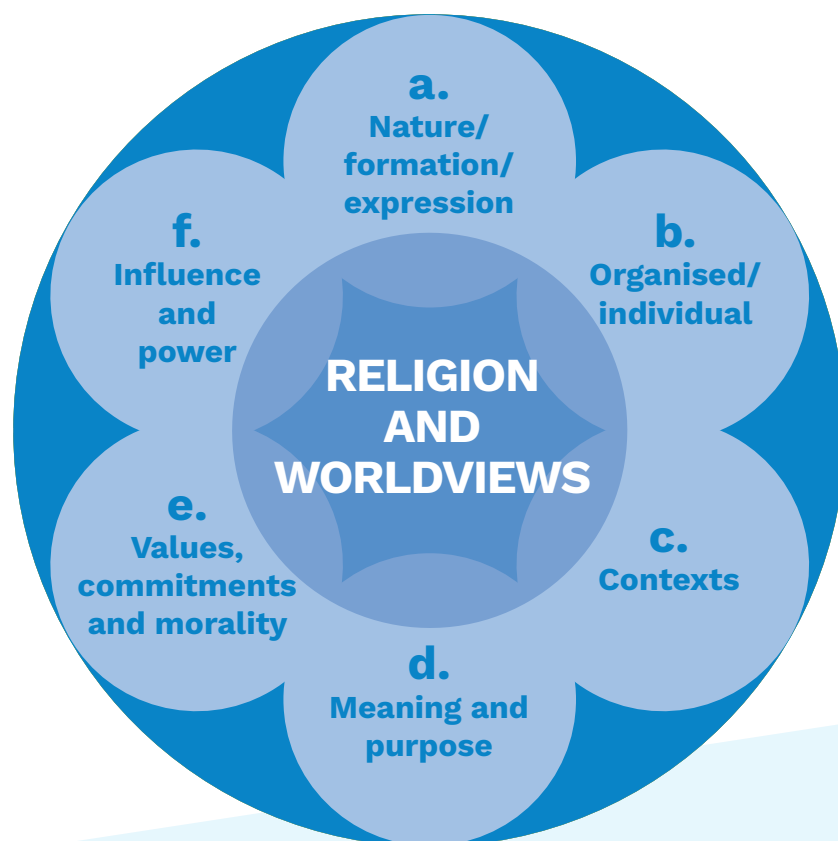
v. promote the value of scholarship

For all pupils to have equal access to high quality education in religion and worldviews, the subject must be given adequate time and resources commensurate with the place of the subject (RE) as a core component of the curriculum.

Schools are required to publish information about their RE curriculum on their website. Schools should include a detailed statement about how they meet the NSE and ensure that every pupil has access to it through the curriculum, lessons and wider experiences they provide.

This national statement of entitlement provides a shared vision for the subject that will be interpreted for, and applied in, a variety of different contexts by syllabus writers and curriculum designers.

Thinking it through

The NSE presents a realm of religion and worldviews to explore (content strand, NSE a-f).

RELIGION AND WORLDVIEWS

a. Nature/formation/expression

b. Organised/individual

c. Contexts

d. Meaning and purpose

e. Values, commitments and morality

f. Influence and power

NOTE that wherever the NSE refers to worldviews, it means religious and non-religious worldviews.

Page 32

As with any exploration, you need to prepare; you need to choose the right tools for the job and a suitable route (engagement strand, NSE g-i).

But your exploration is always going to be undertaken from your own perspective – i.e., from within your own worldview (perspective strand, NSE j-k). Awareness of how this affects your exploration, and how your journey affects your own worldview, is an integral part of the exploration, and something to draw attention to throughout the journey – not just something to reflect upon when you get back home.
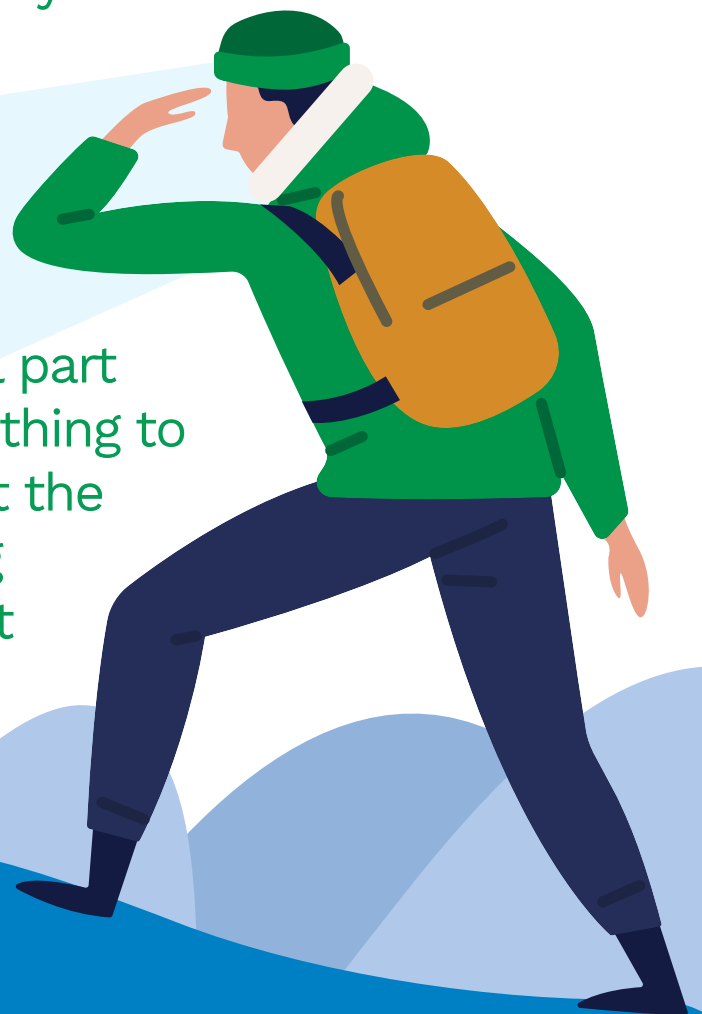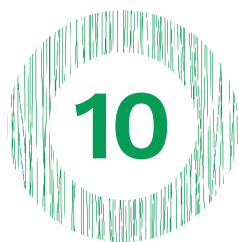
10 Developing pupils' personal worldviews

The development of pupils' personal worldviews is integral to an academic worldviews approach.

It involves:

- enabling pupils to reflect on and articulate their worldviews and the sources of these, so that they can engage in well-informed dialogue in relation to religion and worldviews (while recognising they might also do this in relation to English literature, geography, science or PE, for example)

- drawing pupils' attention to their worldviews and bringing them into well-informed dialogue with the worldviews of others

- developing their reflexivity – their reflection on and self-awareness about the learning process

- using this reflexivity to understand and explain how their personal worldviews both affect their encounter and engagement with the content of religion and worldviews, and also how these encounters may influence their worldviews

- recognising and reflecting on how other people are also influenced by their personal worldviews in how they respond to religion and worldviews

- developing their understanding of the role of interpretation in their own knowledge growth.

Developing pupils' personal worldviews may include the following:

- the ability to apply disciplinary, dialogical and hermeneutical skills

- the acquisition and creation of personal knowledge, arising through the interpretative action of engaging with the content of religion and worldviews

- the development of academic virtues, such as curiosity, intellectual humility, willingness to learn from others, and careful listening before coming to judgement.

Note that the subject will provide experiences, opportunities and encounters with diverse people and content exemplifying something of the richness of worldviews, wisdom, lived religion/nonreligion, artistic expression, human creativity and ingenuity, culture, philosophy, ethics, etc.

The encounter with the rich diversity of human experience gives pupils space and tools for reflecting on their own worldviews, and to recognise how their worldview affects their interpretation of, and engagement with, the world. Pupils can reflect on how this applies to everyone else too, and what that might mean for listening to, and living with, others.

Not all effects and impacts of this on pupils can be known or examined, and for some school contexts (such as those with a religious foundation) syllabus writers may look to identify aspects of moral and spiritual development more closely.

10.1 How to develop pupils' personal worldviews

It is important to note that the *position* strand of the NSE (statements j-k) indicates that pupils are always encountering the content and processes of the subject from the position of their own worldview. This means that developing personal worldviews is not simply a matter of getting to the end of a unit of work and reflecting on their own ideas (see illustration on p. 21). Instead, pupils should have their attention drawn to their position in relation to their studies at different times within a unit of work. There is not a set requirement for this – and it should not become a tick-boxing exercise. Depending on the content, it might be appropriate to reflect on pupils' worldviews at the beginning, middle and end of a unit, asking pupils whether and/or how their ideas are changing or have changed.

Strategies for this include:
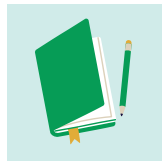
FREE-LISTING [14]

This is an ethnographic method that collects data that shows salience of terms; for example, asking pupils or interviewees to list the first words that come to mind when they think about the term 'religion' or 'non-religion' or 'God' or 'truth'; then gathering the lists and analysing for salience – that is, for rank and frequency. This can indicate personal worldview perspectives before studying religion, non-religion, God, truth etc.

MIXING DESK ANALOGY [15]

This involves drawing up a diagram showing that elements of a person's worldview will have different relevance or importance in different contexts, such as when facing challenges, or at different times in life; see p. 37 for an example of a mixing desk applied to planning.

SNOWFLAKE [16]

This is a diagram that allows pupils to respond to different statements, according to how far they agree or disagree; this visual presentation allows them to see immediately where they agree or disagree with another pupil's responses. Pupils discuss similarities and differences and present their reasons for their responses, applying their learning. The statements can indicate aspects of a pupil's worldview and be revisited at different stages of a unit or units of work to note any changes and continuities.

EXPRESSING IDEAS

Pupils might be asked to respond to stimulus material in different ways, expressing ideas through art, poetry, reflective writing, or even through taking action. These can indicate the nature and impact of pupils' personal worldview, with opportunities to revisit and reflect at different points later in the unit of work or a subsequent one.

One research project on metacognition and worldviews from Exeter University has developed a Worldview Question Framework (see Larkin et al[17]). This works as a place for personal reflection for pupils on their own worldview. Pupils respond to a variety of questions on themes including personal identity, ultimate and existential questions, ontological and epistemological questions (i.e. about the nature of existence and of knowledge). Pupils respond to questions in the light of their learning, and reflect on how their answers might change as they learn more. The research project highlights opportunities for development of this approach.

11 Making good progress: models

The NSE is intended to set a direction and a benchmark for an education in religion and worldviews, although there is no single correct way to deliver it. Appendix 1 offers three possible models, based on the NSE, for the framework development teams to consider and test.

There are a number of ways in which people understand what progression means.

- Pupils might make progress in terms of knowing more and remembering more. The precise knowledge pupils understand, handle and recall will depend on the context, and the NSE offers a set of criteria for selection, to be applied by a syllabus and a curriculum. It is not a simple case of setting out a range of generic stages of knowledge, understanding and skills.

- Progress might be shown in terms of how pupils' knowledge, understanding and skills extend, for example, from simple to more complex understanding, from local to global contexts, encountering increasing contestation and controversy, and/or making richer links between elements. The precise content selection will depend upon the syllabus and/or curriculum context.

- There is current interest in the idea of the curriculum itself as the progression model, whereby the curriculum models the progression, and pupils make progress insofar as they can understand and do what the curriculum sets out. Progress is not to a set of external criteria against which the pupils are measured. Instead, the curriculum has been written in such a way as to embody the pupil progress intended, based on the NSE. (Note that, the idea of the curriculum as a progression model could be a 'knowing more and remembering more' model as the curriculum sets out a series of knowledge building blocks. Progression will be achieved when the building blocks are known, recalled and understood.)

The examples in Appendix 1 (see pp. 42–45) offer some possible progression models that might be developed for the different frameworks initially, and syllabuses eventually. What is lacking in these examples is the kind of detail of subject content around which progression needs to be built. The frameworks, with their particular contexts, will identify content in ways that generic examples cannot.

12 Fulfilling the National Statement of Entitlement

12.1 The Law

The Law in England states that RE must be provided for all registered pupils in each school year in maintained schools and academies, including those in Reception classes and sixth forms, unless withdrawn by their parents, or, in the case of students over 18, by themselves[ii].

The Law in Wales states that RVE (Religion, Values and Ethics) must be provided for all registered pupils in each school year in maintained schools and academies, including those in Reception classes. RVE post-16 is no longer mandatory (although Section 61 of the Act does not prevent a school from imposing a requirement that all learners in its sixth form undertake compulsory RVE classes). There is no right of withdrawal from RVE in Wales[iii].

12.2 National guidance

The NSE sets out an entitlement for all pupils for RE in terms of an education in religion and worldviews.

This NSE aims to establish a shared vision for the subject of RE, revitalised through a worldviews approach. It is intended to guide and assist those of us responsible for developing syllabuses and curricula for RE.

Teaching must promote openness, respect for others, objectivity, scholarly accuracy and critical enquiry.

In line with the DfE Teachers' Standards, pupils are therefore 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.

For all pupils to have equal access to high quality education in religion and worldviews, the subject must be given adequate time and resources commensurate with the place of the subject (RE) as a core component of a 'broad and balanced curriculum'.

12.3 Good practice

The Handbook recommends that schools publish a detailed statement about how they meet the NSE and ensure that every pupil has access to it through the curriculum, lessons and wider experiences schools provide.

Schools should be clear about the level of subject knowledge and expertise required for teaching this subject and establish the level of subject expertise present among their teachers. All teachers need CPD to develop their thinking and practice. Recognising that primary initial teacher education, for example, routinely gives three hours or less of training on RE, and that much secondary RE is taught by teachers with other specialisms, underlines the imperative need for schools to have a systematic plan to enable teachers to engage in sufficient, expert led CPD. Those who are not sufficiently qualified need urgent support with extending subject and pedagogical knowledge and understanding.

Schools are required to publish information about their RE curriculum on their school website. Schools should include a detailed statement about how they meet the NSE and ensure that every pupil has access to it through the curriculum, lessons and wider experiences they provide.

[ii]Education Act 2002, sections 78 to 79; Education Act 2002, section 1A.

[iii]https://hwb.gov.wales/curriculum-for-wales/summary-of-legislation/#religion,-values-and-ethics

13 Connecting the NSE with current practice

The NSE sets out a worldviews approach to the selection of content and of teaching and learning approaches. There are resonances between this approach and current models of RE. For example:

13.1 OFSTED

In England, the OFSTED religious education research review (2021[18]) sets out three types of knowledge:

- 'substantive' knowledge: knowledge about various religious and non-religious traditions
- 'ways of knowing': pupils learn 'how to know' about religion and non-religion
- 'personal knowledge': pupils build an awareness of their own presuppositions and values about the religious and non-religious traditions they study

The NSE approach reflects these three dimensions:

- Statements a-f (Content) fit with the category of substantive knowledge
- Statements g-i (Engagement) fit with the category of ways of knowing
- Statements j-k (Position) fits with the category of personal knowledge.

(Note that key to the NSE is how its three elements intertwine. It is not a list but a process of engagement between the pupil and the world via the subject content.)

13.2 Freathy et al, Exeter

The RE-searcher's model (2015) similarly sets out three elements of RE:

- Representation: the object of study; what is to be known about religion(s) and worldview(s)
- Research: learning about and applying methods and interpretations
- Reflect: the learner evaluates their own worldviews, in the context of the study of religion(s) and worldview(s)

As with the OFSTED model above, the NSE statements connect with these elements.

The work at Exeter University has included involvement in the 'Big Ideas' project (see section 13.4 below), as well as expanding on the RE-searchers model as applied to worldviews, big ideas *in* and *about* religion(s) and worldview(s), and metacognition.[19] There are strong resonances with the worldviews approach in this draft Handbook.

13.3 Big Questions in Classrooms

A research project on multidisciplinary approaches in religious education was undertaken by RE Today Services (2019-2022) as part of the Templeton World Charity Foundation *Big Questions in Classrooms* programme.

In their research project, *Challenging Knowledge in Religious Education*[20], RE Today created a series of resources for teachers to introduce and embed disciplinary approaches in upper primary and secondary school RE. They built on the work of Freathy et al, and base their resources on three elements that connect with the NSE:

- Object of study: the substantive content of religion(s)/worldviews; factual, conceptual and theoretical knowledge
- Methods of study: learning about and applying the intellectual tools and methods used to establish that knowledge
- Subject: the learners recognise their worldviews and how these affect their understanding about religion(s)/worldviews

13.4 Big Ideas

The 'Big Ideas' approach developed by Barbara Wintersgill and colleagues establishes six 'big ideas' as criteria for the selection of content for RE.[21] It was influential in the direction of the CoRE final report, and that document's original Statement of Entitlement (2018). The Big Ideas themselves do not include the element of personal worldviews set out in the CoRE report and this draft Handbook, but while statements a-f in the revised NSE in this document are not the same as the Big Ideas, the influence of the Big Ideas project sits behind the NSE.

13.5 Wales

In Wales, the Government guidance for Religion, Values and Ethics (RVE) divides it into several, interconnected 'sub lenses' through which key concepts can be examined. These sub lenses include:

- Search for meaning and purpose
- The natural world and living things
- Identity and belonging
- Authority and influence
- Relationships and responsibility
- Values and ethics
- The journey of life

Schools are encouraged to take an interdisciplinary approach, and RVE sits within the Humanities Area of Learning and Experience. This gives ample opportunities for exploring ways of knowing (NSE statement f). It is important that non-religious philosophical convictions are studied alongside religions. Pupils developing awareness of *Cynefin* is important in RVE. *Cynefin* is a Welsh word that is not directly translatable but often imprecisely translated as 'habitat'. Broadly it means a sense of connection and belonging, and it encourages exploration of NSE statements a-f, h, j and k.

14 Applying disciplinary methods

The NSE requires that content should be approached in a variety of ways, including applying different 'ways of knowing' (cf. OFSTED). This allows for the application of methods, for example those from theology, philosophy and from within the academic study of religion. Such disciplinary areas are valuable in helping pupils to understand how the study of religion and worldviews can be undertaken in different ways.

For younger age groups, drawing on a variety of methods is sufficient, noting with pupils that different methods handle content in different ways and should be evaluated appropriately. The use of methods and disciplines helps pupils to learn how, for example:

- you can ask different questions about the same content
- answering these questions will require different kinds of methods
- the findings might be interpreted appropriately in different ways
- evaluation of the findings will require a set of tools appropriate to the methods and disciplines
- all the above are affected by the context of the learner/researcher and their personal worldview.

As pupils make progress through the school, they should be taught how disciplines construct different types of knowledge. This means that there are particular assumptions behind the various disciplines, and different types of question being addressed within them.

To apply a worldviews approach is not a matter simply of selecting a method; good curriculum planning entails being clear about the type of knowledge that is being constructed within any given module or unit. For example, the theistic assumptions of theology and the naturalistic assumptions of sociology and anthropology affect how scholars practise the discipline, as well as the relationship of the knowledge created in these disciplines to the worldviews of the adherents within traditions.

Within a worldviews approach, pupils should, for example:

- be helped to recognise the different authoritative weight of a 'sacred' text for adherents in that tradition, and for those outside the tradition for whom it is not 'sacred', and some implications from this
- explore how and why such texts are interpreted and applied differently, looking at a range of perspectives and contexts
- examine how a worldviews approach questions some categories within 'religion', such as, for example, how far a focus on texts is appropriate in different traditions
- learn to recognise that a single voice from a tradition will not be representative, and consider whether and how a tradition could be represented
- learn that any adherent's perspective will indicate a relationship between 'orthodox' or mainstream teachings and individual practice; for example, a theologian's perspective will differ from a sociologist's and from a layperson's
- consider whose voices are chosen within lessons, why, and what implications there may be
- have opportunities to test whether, for example, survey data is reliable, such as by investigating the questions asked, the sample size and range, who was asking whom and why, and how the data was presented.

See Making good progress II, Appendix 1, p. 44, for suggested ways of making progress in disciplinary knowledge.

15 How to use the NSE to develop a syllabus

A syllabus construction process requires a philosophy before it requires a checklist process or set of planning steps. The NSE shapes the philosophy, setting out the nature of the engagement between pupils and the content in an education in religion and worldviews.

This section includes some provisional steps for planning, some principles to bear in mind, and a set of questions to be able to answer after planning. Note that the primary purpose of this guidance within the draft Handbook is for the framework development teams. The guidance will be revised in the light of the experience of developing frameworks and published in the final Handbook at the end of the project in 2024.

15.1 Steps for devising your syllabus

1 Whether starting a syllabus from scratch, or building on one already in place, **start with the NSE**.

2 You might want to put it in the centre of a large piece of paper/interactive whiteboard screen.

3 It would be useful to annotate the NSE to show some connections that you see across statements and strands. Note how some statements can be broken down into smaller parts. Note how some might be used to add a dimension to another (e.g. NSE b could add a dimension of comparison between organised and individual worldviews to another statement).

4 Your annotations could include examples of content/concepts from religious and non-religious worldviews that you might use to enable pupils to grasp the statements – to understand how worldviews work.

5 As you annotate, you might use concentric circles around the NSE – indicating your initial thoughts about how to go deeper into a statement/strand, giving a sense of progression across the age range, and allowing pupils to revisit content. It is important to reflect on local contexts: where do these offer rich opportunities for exploring elements of the NSE?

6 Note the gaps – what areas are left out, or are covered in less detail? Might this be because they are not part of your current RE practice, or maybe cover an unfamiliar area of subject knowledge? How might you address those?

7 It would be helpful to break down the content component of your annotated overview into segments (four or five, perhaps). These could be vertical segments – showing a way that understanding of an NSE statement or statements might be developed as pupils move up through the school. This is to ensure that earlier learning prepares for later learning, and later learning builds on earlier learning. It is also to create a structure for the syllabus, to enable breadth and balance.

8 Some segments may work across all age groups, and some may be more suited to older pupils: consider where these segments might be phased in as pupils move through the school.

9 You could devise exemplar questions that could be used for different age groups to unlock the content – or adapt examples from your current syllabus. Note that a worldviews approach will shape questions differently to a world religions approach: don't just assume questions can transfer straight from one to the other.

10 Reflect on the balance of the *engagement* strand statements from the NSE across your questions. How well do your questions indicate the kind of methods (disciplines with older pupils) that are needed to find out suitable answers?

11 It is important to draft a key stage outline or long-term plan, populated by your example questions. Check for clarity in terms of how the plan deepens pupils' engagement with the strands of the NSE, via your chosen segments, balanced across the school year and across age groups.

12 You might like to test your syllabus design by choosing a sample of key questions from different phases and drafting some units of work to see how the questions open up the strands of content, engagement and perspectives. Consider a range of case studies that give pupils an insight into the way worldviews work in different contexts.

15.2 Principles to bear in mind when developing a syllabus

Using the NSE

- The NSE maps out the knowledge and understanding of how worldviews work in human life that students need to gain if they are both to know how to study this academic subject and to understand the relationship between religion and worldviews.
- The NSE is intended to function "less as a perimeter that restricts, but 'an aperture: a space through which the world can be seen'".[22]
- The NSE provides a structure and criteria for content selection, to avoid content overload.
- The NSE is not a list, nor is it a checklist. The statements relate to each other, and the boundaries are not fixed.
- The worldviews approach is not about studying a list of religious and non-religious worldviews in separate containers. The focus is on the human experience of interacting with the religious and non-religious domain.
- Syllabuses and schools should not simply assume that they are already doing a religion and worldviews approach as set out in this draft Handbook. Many teachers have been examining diversity and applying different disciplines. However, in a religion and worldviews *curriculum*, the focus is on the development and construction of pupils' personal knowledge, through facilitating their interaction with the content as set out in the NSE, while seeking to understand the worldviews of others.
- A syllabus should make judgements about the balance between the different elements of the NSE, according to the context. All units need to include something from each of the three elements of the NSE (content, engagement, position), balanced appropriately.
- The NSE statements are not intended to be covered separately by unit/term. The bigger picture needs to emerge across topics and across school phases, so that the curriculum develops for pupils aged 4–19.
- The different statements can be broken down and units can focus on a part. For example, NSE d could be broken down to ask ontological questions about existence or origins, such as:

  Is there a God or a higher being, force or power? Is this life it, or is there life after death? What exists and what does not exist? What is real and unreal?

  Similarly, a unit could use NSE d and focus on epistemological questions of knowledge and truth, addressing questions such as:

  What is true and false? What is fact and fiction? How do you know? What source(s) do you use to decide? What is knowledge? What is belief? What is opinion? What is faith?

Organising syllabus/curriculum content

- Systematic study of an organised worldview (a religion, for example) can be undertaken, but constructed in such a way as to illustrate and explore the elements of the NSE.
- Organised worldviews can be examined through case studies, which illuminate the elements of the NSE as well as the worldview itself. Such case studies should ideally be microcosms, where focusing on the particular reveals key characteristics or qualities of the wider worldview.[23]
- A syllabus should support teachers to select engaging material that is appropriate to the pupils in their own RE classrooms. This should make good use of creative expressions, lived experience and material religion as well as texts and teachings.
- As they make progress in the subject, it is helpful to build pupils' expertise in a variety of disciplines (NSE g), but it is not necessary to place equal emphasis on each. (See Making good progress model II, Appendix 1, p. 44.)

Questions and contexts

- Enquiry questions are powerful ways to drive the use of the approach. Setting rich questions is one way of addressing the challenge of content overload – the questions can identify a route through the content, and different kinds of questions indicate the best methods and/or disciplines, and appropriate evaluative processes.

- Contexts can influence choices of questions. These might include how a question will contribute to future learning. This might be preparing pupils to be able to welcome some visitors or to go on some visits; or to give them a nuanced awareness of diversity in a particular worldview in preparation for GCSE, along with the critical skills to handle varied questions.

- The local context can help to shape or give a flavour to a syllabus. For example, the diversity of Tower Hamlets, within the wider diversity of London. Compare that with Norfolk and the East of England, where census data identifies Norwich as the most non-religious city, and history indicates East Anglia as a place of occasional rebellion, with notable challengers of the status quo (see, for example, 1075 and 1549 CE). And Cornwall/Kernow, with its Celtic Christian influence, Cornish language (Kernewek) and a local desire for political independence. This means that context is not just about relative size of different religions/worldviews but about the pulse of the local community.

- Comparison with national and global contexts is also important. The largely secular environment of Britain and Western Europe is not typical in global terms.

- Note how the syllabus writer or curriculum developer's own worldview will influence the choices made. It is important to ensure that you are as aware of your own position as you are expecting your pupils to be! Be reflexive about your choices. You might ask questions such as: Are you developing a curriculum in your own image? Have you overemphasised critical or uncritical perspectives? Are all your questions or case studies from your comfort zone, or are you stretching and challenging your own perspectives? Are there spaces for scholars from within and outside different worldviews? Are your sociologists or theologians or philosophers all white European men? If so, make some changes!

- Note also how a teacher's worldview will influence their choices, including choice of questions, examples and case studies used, resources selected, use of language in the classroom, and responses to pupils. It is important to raise teachers' awareness of this as part of training and implementation of the new syllabus/framework.

15.3 Questions to address when developing a syllabus

When developing a syllabus/framework from the draft Handbook, it may be useful to think through the five key areas of pedagogy, worldviews, context, content and progression. This diagram presents some important questions that should be thought through for each of the areas; there needs to be clarity in the decisions taken. The category boundaries between these areas are fluid, so you may feel that some questions fit into more than one area. These are not set out as steps, as the process is not sequential. The order of decisions may be idiosyncratic, depending on context, but they do need to be made.

PEDAGOGY

- What is the 'story' of your RE curriculum in the syllabus? How do the NSE statements run through it?
- NSE: What is the right balance of focus on *content, engagement* and *position*?
- What unit questions will the syllabus provide, or model? How will the syllabus indicate appropriate tools/methods for addressing these questions?
- How will the syllabus enable pupils to reflect on and develop their own worldviews?
- How will the syllabus support and empower teachers to develop their own curriculum in their schools?

PROGRESSION

- NSE: How are you going to ensure that pupils have opportunities to explore statements a-f (content), and statements g-i (engagement)? Will you introduce some at earlier/later stages? How will you ensure that those introduced at earlier stages are taught progressively?
- Will the use of concepts help pupils to make overall progress and, if so, how will these be included? *For example, if the syllabus has a key concept of 'sacrifice': how and when would this be studied, and which worldview case studies would be used to enable pupils to have 'collectively enough' knowledge? E.g. the concept of 'Torah' might be introduced in KS1 and then revisited at greater depth in KS2.*
- NSE: What will appropriate provision for the position statements (j-k) look like at each age?
- How will later learning build upon earlier to create a coherent narrative across the whole of a pupil's learning journey?

WORLDVIEWS

- How are pupils going to be given opportunities to explore the nature of worldviews as a concept? How will they explore the relationship between religion and worldviews?

- How will you decide the balance of religious and non-religious worldviews, ensuring pupils' understanding of both progresses throughout their learning? (NB this does not imply equal time is spent between religious and non-religious worldviews.) How does this meet the legal requirements for RE?

- How will you balance, for example, systematic and thematic approaches?

Writing a framework/ syllabus

CONTEXT

- What is the local context of your area? When and how will this explicitly affect the RE syllabus?

- How does this compare with other parts of the country, or with wider international and global contexts?

- How practical is it for this syllabus be delivered by all teachers of RE?

CONTENT

- How will you ensure what is 'collectively enough' content? How will you try to focus on 'fewer things in greater depth?' Will you stipulate substantive content that you require schools to include so that pupils have 'collectively enough' knowledge? If so, how will you decide that content?

- How will you ensure you look at a particular worldview in sufficient detail? How will you decide on an in-depth study that demonstrates how a tradition works as a worldview? What criteria will you use to choose systematic and thematic approaches?

- Will you stipulate which worldviews should be focused upon in each key stage, or across the syllabus, and why? If stipulated, what is your justification for the ones chosen?

- What guidance will you offer for the selection of case studies that illuminate aspects of religion, religions and worldviews to meet the NSE?

16 Using the NSE to develop questions and construct units of work

16.1 Developing questions

Enquiry questions are powerful ways to drive the use of the worldviews approach. Setting rich questions can address the challenge of content overload – the questions can identify a route through the content, and different kinds of questions indicate suitable methods and/or disciplines, and appropriate evaluative processes. Such questions will increase in complexity and sophistication as pupils move through the school.

In the grid below are some examples of common questions explored in RE, in world religions paradigm mode. Following these examples are some reflections about the features of these kinds of questions, along with some suggestions for how a question might reflect a worldviews approach.

EYFS	• What happens at a wedding or when a baby is born? • What happens at a festival? • What can we learn from stories from different religions?
KS1	• Why are some stories/places sacred? • What festivals are important in Judaism and Islam?
LKS2	• What do different religions teach about God? • What is the sacred text in Islam and how is it used? • What do religious codes say about right and wrong?
UKS2	• What do Christians believe about Jesus? • Why do people go on pilgrimage and what impact does it have? • What are the key beliefs and values of Sikhism and how are these expressed in the Gurdwara?
KS3	• What does Islam/Hinduism teach about life after death? • Is there a God? What and why do people believe? • Are religions sources of peace or causes of conflict?

Note some key features of 'world religions' questions:

- the focus tends to be on the communication of information, transmitting a form of settled knowledge ('textbook' information)
- they tend to be abstract and context-free, as if there are answers that might apply universally
- the answers may contain diversity, but the implication is that there is a form of correct answer.

A worldviews approach is looking more for questions that:

- include an interpretive element (e.g. how do these people understand and apply this?)
- offer a clear context (e.g. how do these two people/groups respond at an identified time and place, and why?)

- recognise that there are different answers that are valid (e.g. different individuals, groups, or traditions may have different responses, and that these may change across time and place)
- include an evaluative element, recognising that different answers may be acceptable in different contexts.

You might consider how in Maths, pupils learn *how* to answer questions – the emphasis is on the methods used, the working, not just the answer. For example, pupils learn to become more systematic, they choose ever more concise written methods, and they learn reasoning skills to unpick questions. The same applies in a worldviews approach: pupils learn *how* to make judgements in RE – they show the process they go through in order to find some answers, and they choose appropriate methods to evaluate the reliability, validity, truth or credibility of those answers.

Acknowledging that a question cannot do everything, some worldview-approach questions might look like the following, for example:

EYFS	• How do different people welcome a new baby into the world? • How do different people celebrate Christmas/Easter in our community? Around the world? • What stories are important in our school community?
KS1	• Why is the story of Rama and Sita special or sacred to Hindus in Britain and India, and what do they learn from it? • How do Jews/ Muslims in our area celebrate Hanukkah/Eid and why are they special times?
LKS2	• Where do Muslims/Christians find out about God, and do they all agree what God is like? • What role does the Qur'an play in the lives of at least three Muslims, and why? • What is the 'golden rule', where is it from, and how is it put into practice by people from different worldviews?
UKS2	• How and why does the life and teaching of Jesus influence the lives of Christians and their communities today? • What is the role and impact of the Gurdwara on the lives of Sikhs and on local communities in our area/Britain? Do Sikhs experience the Gurdwara differently in different cultures?
KS3	• Who believes in life after death, who doesn't, and what difference does it make? • How have different Christians understood the idea of Jesus as God? How is Jesus viewed in other worldviews? • How have Christians, Muslims and Buddhists played a role in conflict and peace in the 21st Century?

Note that there is some value in the kinds of answers given to the 'world religion paradigm' questions set out above. There are mainstream or 'orthodox' responses that often represent an organised or institutional worldview's position, and many people's individual worldviews align with those mainstream positions. However, a worldviews approach does not stop there; it explores how worldviews work in people's lives, which may include how individuals' worldviews relate to the 'orthodox' views. As pupils progress through their schooling, they should also have opportunities to explore how and why these views become 'orthodox', and the implications in terms of power. For example, there may be an assumption that the literate and theological presentation of a worldview takes precedence over the everyday practice of individuals and communities. This is an assumption to explore in lessons.

Disciplinary questions

Enquiry questions can also indicate the kind of methods or disciplines that might appropriately be used to work out answers.

For example:

What difference does it make if Christians believe that God is holy and loving?

This theological question allows pupils to examine Christian understandings that balance biblical ideas of God as a holy, transcendent, just judge who hates sin, while also being seen as an immanent loving father (or mother). A unit could involve interpreting biblical texts and examining voices from Christian tradition, talking with Christians to find out how far they balance these contrasting views and what impact believing in this kind of God has on their lives, and reflecting on how far pupils' own worldviews tend towards love and/or justice in how they respond to people.

What is the role and impact of the Gurdwara on the lives of Sikhs and on local communities in your area/Britain?

This question might draw on sociological survey data on how many Gurdwaras there are in Britain, where, when and why they were built, and how Sikhs use and value the Gurdwara; it might examine case studies from specific local or regional Gurdwaras, with interviews with Sikhs and people who live near the Gurdwaras; it might draw on some texts from the Adi Granth as to the early importance of the langar. Pupils draw on the range of data to come up with conclusions in response to the key questions, evaluating the sources and methods as they do so.[24]

16.2 Using the NSE to shape questions

The NSE offers eleven statements, to be understood as being in relationship with each other. Units of work can focus on a particular *content* statement, alongside one each from the *engagement* and the *position* strands. However, selecting a single statement does not mean that the others are irrelevant. You might consider the metaphor of a mixing desk, below.

In music, a mixing desk takes all the inputs from a band or orchestra and balances them, fading up a particular instrumental or vocal line (or lines) so that it comes to the fore in the mix. While this happens, it does not mean that the other inputs stop – they continue, and their turn in the spotlight comes at other points.

The NSE functions in a similar way. A unit might draw attention to a particular NSE content statement, or it might fade up two or more. For example, a unit might raise a question of meaning and purpose (NSE d) and examine how this is addressed differently in mainstream doctrines and in individual ways of thinking and living (NSE b). The unit may also use examples that show different contexts (NSE c), and while teachers may point this out – and pupils may spot it too – it is not the particular focus of the unit.

Likewise with the engagement strand: emphasis may be placed on a disciplinary approach (NSE g) while also using examples from lived experience (NSE h); this element is noted but plays in the background.
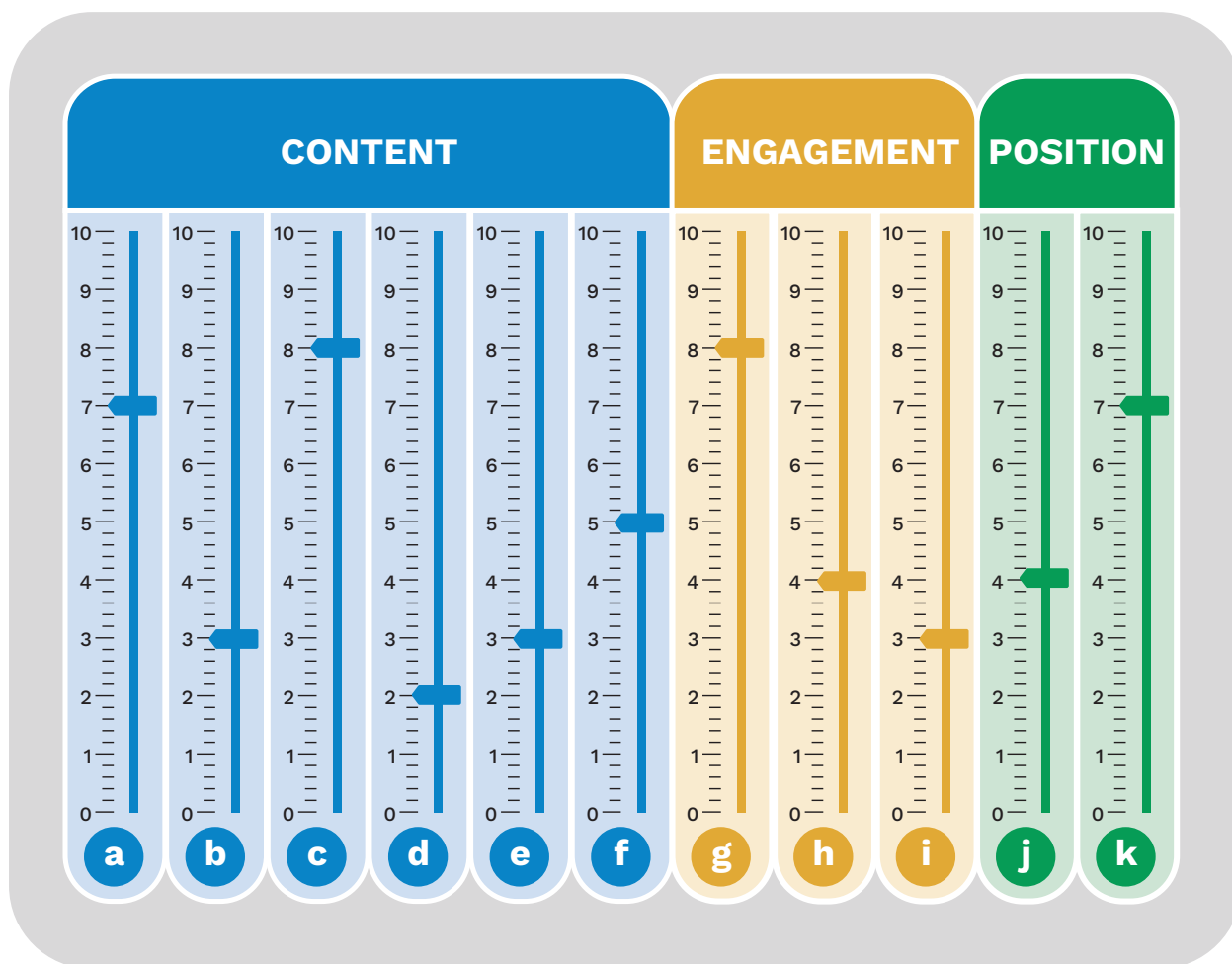
16.3 Constructing units of work

Below is a sample process that might be used to shape a unit using the worldviews approach.

Steps/components	Example 1: KS1
Age range: look at what pupils already know, and where you want them to go next	Pupils have encountered the idea that many religious adherents express their worldview through prayer and ritual (NSE a); this unit focuses on Muslims. They will later explore the relationship between individual and organised Muslim worldviews (NSE b)
Choose the particular focus from the NSE, balancing the three elements appropriately (content; engagement; position)	**NSE a: nature** **NSE h: lived experience** **NSE k: personal worldviews: impact** *Note*: these are the key statements for the unit, but NSE c (how mosques do not all look the same) and NSE d (how mosques indicate the idea of submission to God) are also part of this unit.
Identify an appropriate topic from the syllabus	The mosque for Muslims
Design a question to examine the topic and open up the NSE focus	How is a local mosque important for some Muslims? Why?
Choose the best method(s) or discipline to answer the question	Methods: use photographs of a variety of mosques; visiting a mosque; talking with some Muslims at the mosque and in the classroom.
Identify moments for bringing pupils' personal worldviews into focus, to examine the interaction with the content, its impact on pupils' worldviews and the impact of pupils' worldviews on their study.	Impact of pupils' worldview explored through looking at their expectations before the visit. Talking about what they think will be important about the mosque, and then comparing their ideas after the visit and their conversations.
Identify sources, examples, case studies and learning activities	Identify sources, examples, case studies and learning activities[25]

| Example 2: upper KS2	Example 3: KS3
Pupils have explored how a Christian worldview may be influenced by seeing a 'big story' of God's involvement with humanity (NSE f); this unit reflects on what that might mean in specific examples. They will later explore NSE c in other contexts, e.g. Christian majority/ minority countries.	Y7-8. Pupils have examined some features of religion and their influence in people's lives. They are going on to explore the relationship between religion, spirituality and secularity in the UK and India.
NSE c: contexts (focus on change and continuity) **NSE h: lived experience** **NSE j: personal worldviews: reflexivity** *Note*: these are the key statements for the unit, but NSE a (how ritual may shape and express worldviews) and NSE g (using a historical lens) are also part of this unit.	**NSE a: nature** **NSE i: dialogue/interpretation** **NSE j: personal worldviews: reflexivity** *Note*: NSE b (organised/individual) and NSE c (contexts) are also part of this unit.
Christian pilgrimage: Walsingham as England's Nazareth	The nature of religion and worldviews
Why might Christians have made pilgrimage to Walsingham in Medieval times and why might they make a pilgrimage today?	In what ways might a worldview be religious and/or non-religious?
Discipline: history Method: sources and interviews	Discipline: religious studies Methods: data from surveys and interviews; analysis of definitions of religion and their applicability and interpretation in varied countries/cultures.
Reflexivity explored through reflections on testimonies. How do Medieval and contemporary voices affect/challenge their personal worldviews? How do pupils' own worldviews affect how they encounter these voices?	Reflexivity explored through pupils' accounts of the sources and influences on their personal worldviews. How clear/blurred are the lines between religious and non-religious worldviews in data, in studies and in their own lives?
Identify sources, examples, case studies and learning activities[26]	Identify sources, examples, case studies and learning activities[27]

17 To what extent is this new?

The worldviews approach is not entirely new. It emerges from within the rich history of religious education in the UK. These brief references to the work of some of RE's greatest recent scholars are simply designed to remind readers that the current turn to an education in religion and worldviews has its roots in the intellectual traditions of the subject.

From the **interpretive RE approach** of Robert Jackson, for example, it draws on the idea of ethnography and lived experience, identifying contextual individual and communal worldviews within wider organised/institutional worldviews, and the importance of interpretation for all learners – adherents in understanding their own tradition(s) and for outsiders looking into the tradition. The skills of attentive listening to other voices, dialogue and reflexivity in responding to the worldviews encountered are vital for the success of worldviews approaches in education.

From the **human development RE model** of Michael Grimmitt, for example, it emphasises the importance of the interaction between the 'life-worlds' of the pupil and the 'life-worlds' of the religious (or non-religious) adherent. The worldviews approach recognises the power and significance of learners identifying their own positionality in relation to the worldviews they study. A worldviews approach accepts and embraces the idea that 'everyone stands somewhere' and pupils' studies of worldviews will be deepened where they are able to learn from the worldviews they encounter.

From the **critical realist RE model** of Andrew Wright, for example, worldviews approaches connect to the emphasis on the importance of a clear understanding of the epistemic assumptions of worldviews and of learners. The critical realist emphasis on truth-seeking and on philosophical considerations about the nature of truth, knowledge, belief and evidence, draw attention to the ways in which different worldviews claim to describe the reality of the human condition. Members of different communities (including religions) may see their worldview as a shared vision of the truth about humanity.
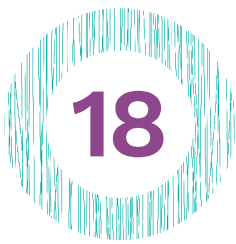
18 How does this approach relate to GCSE?

While numbers of GCSE candidates in England for both full and short courses have declined, this qualification remains the major defined vision for a 14-16 RS / RE curriculum: nearly 300,000 candidates, around half the cohort of 16-year-olds, take these courses. In devising a syllabus, it is important to consider how far these qualifications accommodate the fresh directions of religion and worldviews, and where they may need change or possible radical development.

Current GCSE Religious Studies specifications, which date from first examinations in 2016, allow for diversity: students study two different religions and learn extensively about the internal diversities of the religions on the syllabus (e.g. a Catholic Christianity paper states: "Catholic Christianity should be studied in the context of Christianity as a whole, and common and divergent views within Catholic Christianity").

It is clear, however, that there is still a central, if not fundamental, difference in approach between the current exam specifications, which work from a world religions paradigm, and the worldviews approach set out in this draft Handbook. However, if pupils have had an education in religion and worldviews up to age 14, they would be able to examine critically the particular, contextual presentation of religion(s) within the specification and offer richly nuanced responses to questions.

It has been the practice of the Department for Education (DfE) and, under its influence, the Examination Awarding Bodies, to use contemporary academic and professional thinking in setting the specifications for RS qualifications. For example, the 2013 REC's National Curriculum Framework for the subject, which followed the National Curriculum orders for other subjects, was central in determining the Assessment Objectives in the current GCSE specifications. These specifications emphasise the acquisition of a rich knowledge of two religions, and the processes of critical thinking. Candidates learn about the internal diversity of religions, and develop reasoned responses from their own perspectives to evaluation questions.

In the light of this, it seems wise for religion and worldviews syllabus writing to balance its alertness to current structures and requirements with ambitious attention to future possibilities of a 14–16 religion and worldviews curriculum which uses the NSE as its starting point.

APPENDIX 1:
Making good progress: three models

Making good progress model I

This model offers some snapshots of the kinds of curriculum and classroom experiences that would reflect the requirements, showing how pupils might engage with religion and worldviews, and an indicator of what progression might look like using the NSE. The advantage of these is that they reflect a deepening engagement with content; the limitation is that it does not set out what happens across each year group, in order to clarify where pupils go next, and what they build upon in their learning.

4–5-year-olds	5–7-year-olds	7–9-year-olds	9–11-year-olds
might use photographs to observe home lives of some people from a religious tradition, from at least two different contexts. They notice some things that are the same in the homes and some that are different. They notice that some things in their own homes are the same and some are different, and that not everyone is the same. (**a**, c, g, **h**, j)*	might look at some religious artwork from a diverse range of contexts (such as pictures of Jesus from around the world) and connect them with some stories or texts that help to interpret the artwork (e.g. gospel accounts pictured). They notice how the different ways of expressing the stories in art are more or less familiar and think about why (e.g. according to their own contexts). They are introduced to a selection of voices to help them find out that such stories may be important in some people's lives as part of organised worldviews, and find out why (e.g. they may include important people, and ideas about how to live). They find out that all kinds of different people may see the stories as important, but not everyone, and that sometimes this is to do with belief in God. (a, b, **c**, **g**, j)	might ask questions about meaning and purpose in life, expressing their own ideas and saying where these ideas come from. They might explore how religious worldviews help some people make sense of life and affect how they live day to day. For example, they might talk to adherents about what it means to believe there is a God, or to believe in salvation, or submission, or karma and samsara – how these ideas can transform a person's life. They might examine some texts and stories that illustrate these big concepts and find out ways in which they are interpreted. They may reflect on the difference it makes to these interpretations if someone is an adherent or not, including pupils' own perspectives. (a, c, **d**, g, **h**, **j**)	might ask a question about the difference that context makes to one's worldview. For example, after thinking about their own context, they might use and interrogate data, interviews and visual images to examine the differences it makes to be a Muslim in a Muslim-majority country (e.g. Indonesia) and a Muslim-minority country (e.g. UK), including opportunities and challenges, and how these shape their lived experience – not just intellectual ideas. They might reflect on whether it is similar if someone is non-religious (e.g. Humanist) in a secular society or a religious society. They might reflect on their own context again and consider how it influences their own worldviews. (**a**, **c**, e, g, **h**, **j**, k)

* Note: the NSE statement letters here show the main focus of the units (in bold) and the background statements, reflecting the mixing desk metaphor from p. X.

NOTE

In the final Handbook, there will be three examples for each age-group, to indicate how the NSE can be interpreted in flexible ways, and to prevent any single example from becoming normative.

11–12-year-olds	12–14-year-olds	14–16-year-olds	16–19-year-olds
might ask a question such as 'what is religion?' They might examine a range of common features of religion and carry out some research into their importance in the lives of members of the school and local community, and reflect on the role any of these features play in their own lives. By analysing these, they get an insight into the flexible role of religion in people's lives and worldviews, including their own responses. Having looked at the diversity of expression of religion in people's lives, they can then analyse and evaluate a range of contested academic definitions of religion, reflecting on the impact of a person's worldview on their understanding of 'religion'. (**a**, **b**, **c**, **g**, h, i, **j**, **k**)	might ask questions about how religions change over time. They might explore how significant concepts developed through the ages (e.g. using theological methods to understand Trinity as expressed in art, or theories of atonement in Christian traditions; or the miraculous nature of the Qur'an in Islamic traditions) and how practices develop in place (e.g. RS methods to explore how the Buddha's teaching was adapted as it spread to, for example, Sri Lanka, China, Tibet and the West, exploring how the importance of the story of the life of the Buddha varies across these contexts). They might use these studies to inform their understanding of how such ideas shape cultures and worldviews and enable them to examine questions of power and influence. They might reflect on which methods were most effective in getting to the heart of the matter, and examining why they think so, reflecting on the impact of their personal worldviews on their choices and responses. (a, **c**, **f**, **g**, j, **k**)	might examine the relationship between institutional and individual worldviews by exploring ethical issues (e.g. Roman Catholic doctrines on sanctity of life and data on Catholic people's attitudes to birth control), or by considering how religion/non-religion is presented in RE in comparison with lived realities (e.g. textbook presentations of religions alongside sociological data on the diverse adherence and practice of religions in India; data on the permeable boundary between religion and non-religion in the UK). They suggest different explanations for these relationships, reflecting on questions of tradition, continuity, change, power and culture. They select and apply appropriate disciplinary tools to evaluate the explanations, recognising the impact of context. Throughout the unit, they reflect on the sources of their own worldviews in the light of their learning. (**b**, **c**, **e**, f, **g**, **j**)	might reflect on the legal and political dimensions of worldviews, in relation to religious, ethical and social concerns. They might examine the influence of religious and non-religious traditions on attitudes to the environment, to medical advances, to justice and equality in relation to gender, sex and race, and account for the changes across different contexts, using theological and philosophical methods and applying ethical theories (e.g. changing interpretation and application of ancient texts/ teachings to accommodate technological advances and societal changes; contrasting responses between secular and religious contexts to the growth of Pentecostalism in, for example, the USA, Britain, Africa or East Asia). Students might examine their own worldview assumptions and how they affect their responses to these issues, with a growing awareness of the impact of context on their own and others' worldviews. (**b**, **c**, d, **e**, f, g, h, **i**, **j**)

Making good progress model II

This offers an example of what progress might look like using the NSE. The focus here is on making progress in terms of the process of engagement (NSE statements g-i, how pupils examine and engage with the content – incorporating 'ways of knowing'). Syllabuses themselves will need to develop their own outcomes, dependent upon the kinds of questions and content they set out.

5-7s	• Ask questions; find things out using e.g. observation, interviews, interpreting stories and texts, using data and recognising where it comes from; recognise that sometimes people give different answers to questions
7-9s	• As above, also ask questions and consider the best ways to find answers. Use the methods above with awareness of (for example) organised teachings and individual lived experiences; historical/ contemporary contexts • weighing up how sufficient sources are (e.g. one interview or six; one quote or an extended passage; one example or several) • recognise that people disagree, and some answers leave space for mystery and wonder
9-11s	• As above, but also recognising different questions can fit with subject disciplines, including (for example) theology, philosophy, a social science • awareness of basic assumptions of these (e.g. 'insider/ outsider' perspectives) • examine beliefs, teachings, ways of living with a range of methods (e.g. experiment, interview, qualitative and quantitative data) • basic evaluative methods (e.g. reliable methods/ sources/ findings; generalisable conclusions; coherence with tradition etc.) • recognise that some important questions leave space for mystery and paradox
11-14s	• As above but also reflecting on different ways that disciplines construct knowledge, aware of assumptions • using content from different methods, or applying these appropriately to investigations, examining beliefs, teachings and lived experience (e.g. using hermeneutical approaches to texts; interpreting artistic forms of expression; case study, discourse analysis, experimental method, ethnography, surveys) • awareness of the place of dialogue, debate and disagreement in construction of knowledge • application of specific evaluative tools • awareness of non-western ways of knowing • awareness that *'even if all possible scientific questions be answered the problems of life have not been touched at all'* (Wittgenstein).

14-19s	• As above, but also selecting and applying these disciplinary ways of thinking to increasingly challenging issues, both contemporary and in the past
	  ○ **within** religious communities (e.g. how theology responds to changes in prevailing cultures, such as questions around gender and sexuality; the impact of critical realism and non-realism on debates about God in Christianity)
	  ○ **between** communities (e.g. relationships between atheism, secularism, Humanism, non-religion, and religion; religion in India or China compared with religion in UK)
	  ○ and **beyond** religious communities (e.g. dialogues and debates about the nature of religion, its place in societies and cultures, its roles in relation to prejudice, equality and justice, in politics, in colonialism and national identities etc.) recognising the roots of such debates and the range of ways of handling them
	• appreciating that many questions remain unresolved, and will themselves reflect different worldviews.

Making good progress model III

The paragraphs below offer descriptions of the kind of learning that an education in religion and worldviews as set out in the NSE might look like at each phase. It is indicative rather than restrictive: it is not intended to limit pupils' learning only to the examples described within an age range. It is a spiral process, where progress will fluctuate, and will involve building on earlier learning and experiences. It includes an element of creativity and engagement in terms of the teaching and learning strategies that are implemented.

4–5s	Children begin to hear and use the language of religion and worldviews. They experience, through all their senses, ways in which people explore and express meanings using symbols, stories, rituals and in other ways. They take part in enjoyable, creative learning experiences related to religion and worldviews, and begin to think about where and how their lives are similar and different to those they encounter in RE.
5–7s	Children gather a rich knowledge of different worldviews, including religions, and learn that we are all different. They find out lots about the varied ways human communities celebrate, share stories, understand big ideas and think about what is good and bad. They take part in enjoyable, creative, varied and challenging learning experiences related to religion and worldviews, noticing where their own experience overlaps with the worldviews they encounter, and where their worldviews are different.
7–9s	Pupils begin to identify what a worldview is and how it works. They gather, understand and deploy a rich knowledge of a range of different worldviews. Learning about diversity, they recognise that we each have a worldview, shaped by our families, communities and wider society. They find out how some key examples of religious worldviews teach their ideas and express their visions in practice. They take part in creative learning experiences that deepen their understanding of how religions and worldviews are practised in our communities today and how they draw on ideas from the past and from around the world. They begin to identify aspects of their own worldviews and how they relate to the worldviews of others.
9–11s	Pupils begin to understand what worldviews are, that they affect how we experience the world, and that we can study a range of different worldviews using varied methods, such as through sociological enquiry or textual study. Learning more about diversity, they apply ideas about how our own worldviews are shaped by our families, communities and wider society to different examples. To explain what matters in religion, they use a growing rich knowledge of the ways key examples of religious worldviews teach their ideas and express their visions in practice. They are involved (sometimes as planners) in creative learning experiences that deepen their understanding of varied ways in which religions and worldviews are practised in our communities today and how they draw on ideas from the past and from around the world. They recognise some sources of their own worldviews and identify how someone's worldview affects how they understand and experience the world, in RE as well as in wider life.
11–14s	Pupils apply the insight that all our experiences are affected by our worldview, and use different methods to research and explain different dimensions of the religion and worldviews curriculum, so that they can describe, explain and analyse religious and non-religious ideas and practice. They make skillful and insightful comparisons between a range of different perspectives on big questions about theology, philosophy and society. They learn, by methods of dialogue and listening, to navigate diversity in relation to religion and worldviews with increasing skill. They participate in challenging experiences of debate, dialogue, imagination, encounter and challenge in relation to big ideas and questions, drawing on their own worldviews and reflecting on the worldviews of others to come to informed judgements on contested matters.
14–19s	Students deepen their understanding of the role that worldviews play in how we interpret our encounters in life, and apply this as they continue to expand and deepen their growing rich knowledge of religion and worldviews. They consider, and appropriately deploy and evaluate, a range of disciplinary methods by which religions and worldviews are studied. They apply these different methods to the religions and worldviews they study in increasing depth. They respond to the challenges, dilemmas and controversies raised by religion and worldviews in contemporary society, locally and globally, drawing on their awareness of how worldviews affect and shape their encounter with the content of RE, and how the content shapes their worldviews. They research and evaluate creative insights offered by different communities into the human condition.

Endnotes

1. *Religion and Worldviews: The Way Forward*, REC 2018, available **www.religiouseducationcouncil.org.uk/worldviews**/

2. D Cox, *REC religion and worldview bibliography and reading list*, REC (2021)

3. C Benoit, T Hutchings and R Shillitoe, *Worldview: A Multidisciplinary Report*, REC (2020)

4. A Tharani, *The Worldview Project: Discussion Papers*, REC (2020)

5. See, for example, the work of the Nonreligion and Secularity Research Network, and Lois Lee, *Recognizing the Non-Religious, Reimagining the Secular*, OUP (2015)

6. See p. 31 in Hedges, P (2021) *Understanding Religion: theories and methods for studying religiously diverse societies*, University of California Press.

7. OFSTED Research review series: religious education (2021) **www.gov.uk/government/ publications/research-review-series-religious-education/research-review-series-religious-education**

8. Shaw, M & Dinham, A (2015). *RE for REal: The future of teaching and learning about religion and belief. Project report.* Goldsmiths, University of London

9. See, for example, the work of James Sire (*The Universe Next Door* (IVP 2020)) and Anne Taves ('From religious studies to worldview studies', *Religion*, 50(1), 138 (2020)), offering worldview questions from religious and non-religious perspectives.

10. See, for example, Christine Counsell's blog **https://thedignityofthethingblog. wordpress.com/2018/03/27/in-search-of-senior-curriculum-leadership-introduction-a-dangerous-absence/** and Rosalind Walker on school science knowledge: **https://rosalindwalker.wordpress.com/2018/01/14/the-nature-of-school-science-knowledge/#more-357**

11. Moulin, D (2011) "Giving voice to 'the silent minority': The experience of religious students in secondary school religious education lessons", *British Journal of Religious Education* 33 (3), 313-326

12. This is a controversial point and will need further discussion and reflection. The relative role of educationalists and members of faith communities in the selection of content for RE has oscillated over the decades.

13. 'After Religious Education' is led by David Lewin, University of Strathclyde **https:// pureportal.strath.ac.uk/en/projects/after-religious-education-curricula-principles-for-education-in-r**

14. This is a method used in social science research. I encountered it in the Understanding Unbelief project, and have used it in resources supporting that project (**https:// research.kent.ac.uk/understandingunbelief/research/public-engagement-projects/ understanding-unbelief-in-the-re-classroom/**); also in resources developed for the Challenging Knowledge in RE research project from RE Today: e.g. *Investigating God* ed. Fiona Moss for primary and *Studying God* for secondary.

15. See also the examples using the mixing desk analogy for pupils' personal worldviews developed in *Investigating Worldviews* (for primary) and *Studying Worldviews* (for secondary), also part of the Challenging Knowledge in RE research project from RE Today.

16.   This strategy was originally developed by Sarah Northall, formerly Head of RE at Chipping Norton Secondary School. See it in basic form in *More than 101 great ideas* ed. Rosemary Rivett, and applied to ideas of God using the discipline of psychology in *Investigating God* ed. Fiona Moss for primary and *Studying God* for secondary, all published by RE Today.

17.   S Larkin, R Freathy, J Doney and G Freathy *Metacognition, Worldviews and Religious Education: A Practical Guide for Teachers*, Routledge (2020)

18.   OFSTED Research review series: religious education (2021) **www.gov.uk/government/ publications/research-review-series-religious-education/research-review-series-religious-education**

19.   See for example:
       Freathy, G., R. Freathy, J. Doney, K. Walshe and G. Teece (2015) *The RE-searchers: a New Approach to Primary Religious Education.* Exeter, University of Exeter.
       Freathy, R., J. Doney, G. Freathy, K. Walshe and G. Teece (2017) 'Pedagogical Bricoleurs and Bricolage Researchers: The case of Religious Education.' *British Journal of Educational Studies*, 65(4): 425-443.
       Freathy, Rob and Helen C. John (2019) 'Religious Education, Big Ideas and the study of religion(s) and worldview(s).' *British Journal of Religious Education* 41(1): 27-40.
       Freathy, Rob and Helen C John (2019) 'Worldviews and Big Ideas: A way forward for religious education?' *Nordidactica*
       See also: the work of Ruth Flanagan **https://socialsciences.exeter.ac.uk/education/ staff/profile/index.php?web_id=ruth_flanagan**

20.   See project publications for primary schools: **www.natre.org.uk/resources/termly-mailing/bqic-primary-big-questions-big-answers/** and for secondary schools: **www. natre.org.uk/resources/termly-mailing/bqic-secondary-challenging-knowledge-in-re/**

21.   See Wintersgill, B (Ed.) (2017) *Big Ideas for Religious Education*, University of Exeter; Wintersgill, B with Cush, D and Francis, D (2019) *Putting Big Ideas into Practice in Religious Education in Practice*, Culham St Gabriel's Trust.

22.   See David Lewin, 'Religion, Reductionism and Pedagogical Reduction' in G Biesta and P Hannam (Eds), *Religion and education: the forgotten dimensions of religious education?* Brill 2020 David Lewin is quoting from Robert Macfarlane's *Introduction* to Nan Shepherd, *The Living Mountain* (Canons, 2014)

23.   See David Lewin, as above.

24.   One way of addressing this question, using this approach as outlined, can be seen in *Investigating How We Live*, ed. Fiona Moss, RE Today 2022.

25.   For example, *Picturing Islam, Picturing Muslims* (2019) S Pett and L Blaylock, RE Today

26.   See Adam Robertson (2022) "A journey to 'England's Nazareth'" in *REtoday*, 39:2, 26-27

27.   See, for example, *Studying Religion* (2022) ed. S Pett, RE Today

Acknowledgements

Page 61

STILL STANDING

A report on future directions for SACREs

A report on the joint REC/NASACRE LAN Pilot project 2020-21

Claire Clinton

November 2021

Religious Education Council
of England and Wales

nasacre

National Association of
Standing Advisory Councils
on Religious Education

Contents

EXECUTIVE SUMMARY

This report is an analysis of a joint REC/NASACRE project which ran from May 2020 to June 2021. The 'LAN Project' aimed to test out the recommendations of the Commission on RE regarding SACREs. For the project, funded by Culham St Gabriel's Trust, four SACREs engaged in action-research into the Commission on Religious Education's report recommendations on the future viability of SACREs.

In September 2018 the Commission on RE gave a call to government and RE bodies for wide ranging reforms to the present law around RE in English schools. In section 7, their report details what is positive and important in the work of SACREs which the Commissioners would want retained in a modified form, as local area networks. The Commission report goes on in its recommendations in section 8, to suggest a number of possible changes to improve the make-up of SACREs and their work within local communities and schools. Over a one-year period, May 2020-July 2021, this local area network project has sought to investigate the proposals in recommendation 8, specifically 8b and 8e of the CoRE report, through analysis of case studies produced by four SACREs.

- The case study in Barking and Dagenham showed how a small amount of funding to a SACRE/LAN can be highly effective and impactful for teachers of RE, providing opportunities for support to all schools and connect schools with faith/belief/other support groups.

- The Bath and NE Somerset action research project demonstrated that the National Entitlement is useful for structuring a renewed Agreed Syllabus. A SACRE Agreed Syllabus review tool was created as part of this research project.

- The work in Hampshire suggested that the democratic involvement of the LA was essential in an effective and fully representative SACRE

- Richmond SACRE found that SACREs could and should review their membership within the current legal framework to ensure that it is representative. A diverse range of voices with specific roles making up a SACRE/LAN is essential if an LA is to be able to discharge its legal responsibilities. A SACRE membership tool was created as part of this research project.

The fact is that schools have changed enormously over the last 70 years, and so has religious and non-religious practice and its place in our society. Having analysed the action-research, this project has discovered that, with proper funding, section 8 recommendations from the CoRE report could be useful in ensuring that there is effective support for RE/Religion and Worldviews in schools.

However, this report concludes that without a significant change in funding to SACREs the ambitious and positive recommendations from CoRE will fail and systemic change will not be possible. A SACRE cannot be expected to carry a wider remit without new funding streams being secured for their work. The RE community must come together to ensure current SACREs find their place in this new educational system.

This report therefore makes the following recommendations:

RECOMMENDATIONS

The UK Government should consider:

1. it is 33 years since the last Education Reform Act was passed in parliament. The time is right for the legislation around RE and SACREs to be reviewed and reformed, providing clarity to SACREs and schools about the nature of high quality 21st century RE in schools.

2. the National Entitlement, contained within CoRE, should be developed with all key RE partners to create clear guidance that all schools must fulfil in terms of the RE they teach. Exemplar schemes of work for RE at all key stages which a SACRE could use to inform its own practice around producing a local agreed syllabus would be welcome.

3. SACREs need to continue to have statutory powers to carry out their work and the necessary funding to meet these requirements.

4. reforming current SACRE groups to reflect the make-up of 21st century society and ensure the diverse voices around religion and worldviews are captured and used in a SACRE's work and decision making. As part of this government might consider whether a separate group for the Church of England group should continue to be a separate group, but rather these important members should join a newly constituted religion and worldviews panel.

5. asking a SACRE to assist in the local development and delivery of faith aspects of the governments approach to community integration and cohesion.

6. the implications of its academisation programme. There are at present SACREs operating with only 1 state school within their area – all others being academies. Creating, reviewing and publishing a local agreed syllabus is not a viable nor good use of public money in these circumstances. Government needs to ensure SACREs do not get left out of education reforms and changes. SACREs themselves have identified reduced contact with schools as the greatest issue they face at present – The Government should consider how they can resolve this issue.

7. celebrating the work of a SACRE in determining and creating education locally – involving at their best many parts of local communities and working for the best for all pupils in their area.

SACREs should consider:

1. reviewing their membership to ensure that it is representative of their local community, and the religions and worldviews included in their Agreed Syllabus. Having a diverse range of voices with specific roles making up a SACRE is essential if an LA is to be able to discharge its legal responsibilities. Current SACREs can start the process of reform around membership now – there is nothing in the present legislation that would hinder then.

2. continue to build local partnerships with their LA to ensure necessary funding.

3. within the present legislation their ability to widen their membership. The CoRE report helpfully suggests current SACREs think about adding, if they have not already, into their membership; education departments at museums and universities, local ITT providers, local RE CPD providers, training school hubs, parents, governors, pupil voice, academies and free schools to name a few possibilities. Widening representation and local buy in to strengthen the work of high quality RE in schools.

4. making use of the toolkit (see Appendix 4) for auditing a current agreed syllabus (AS) provision in relation to a National Statement of Entitlement for an education in Religion and Worldviews. At this point also to consider how non-religious traditions feature in the AS and best practice in terms of presenting different religions/worldviews.

5. the next agreed syllabus should take account of the changing landscape of religion and belief in Britain by, for example:
   - paying more attention to non-religious traditions in both the syllabus structure and the exemplar units of learning;
   - providing more clarity on which aspects of Humanism, for example, would be included;
   - taking care to avoid 'colonial' attitudes and language in the programme and address an updated understanding of the broader aims of education, and
   - providing for teaching about key terms in the study of religion and particular worldviews, including 'spirituality' and 'secularism', as a contribution to 'worldview literacy'.

Page 67

NASACRE should consider:

1. providing further support and opportunities for current SACREs to meet across local LAs and regions to support high quality RE in their areas.

2. provide national training which equips current SACRE members to carry out their duties well. Learning from best practice being shared and celebrated.

3. bringing chairs and vice chairs together nationally to ensure they have the relevant knowledge and skills to be able to lead current SACREs forward in ensuring they are relevant dynamic groups useful to schools and their local communities.

STILL STANDING

A report on future directions for SACREs

1. Introduction: Background to the project

In September 2018 the Commission on RE (CoRE) final report was published by the Religious Education Council (REC) (Religious Education Council, 2019) which gave a call to government and RE bodies for wide ranging reforms to the present law around RE in English schools. In section 7, the report details what is positive and important in the work of SACREs which the Commissioners would want retained in a modified form, as local area networks. The Commission report goes on in its recommendations in section 8, to suggest a number of possible changes to improve the make-up of SACREs and their work within local communities and schools. Over a one-year period, May 2020-July 2021, this local area network project has sought to investigate the proposals in recommendation 8, specifically 8b and 8e of the CoRE report, through analysis of case studies produced by four SACREs.

2. Who is sponsoring the project?

The project has been sponsored through a grant that the REC was successful in gaining from Culham St Gabriel's (CStG). The project itself has been a collaborative one between CStG, REC and the National Association of Standing Advisory Councils on RE (NASACRE).

3. Who are participants in the research project and what is expected of each category of participant in the project?

The Principal Researchers: Claire Clinton (RE Matters) and Dr Lorraine Foreman-Peck (Honorary research fellow Oxford University) were responsible for co-ordinating the project with the different SACREs drawn from around the country, being a contactable source of support throughout to Local Researchers and Case Study Leads, analysing action research results from case studies and writing this final report on the project.

The Case Study Leads and Local Researchers: Were responsible for working with their SACREs to decide the recommendation they want to try and implement, feeding back to the Principal Researchers on how they are meeting their targets and goals throughout the project. They were responsible for allocating different roles to the membership within their own SACRES in order to be able to run their part of the project.

Stakeholders: The Principal Researchers had regular contact with CStG, REC and NASACRE on a termly basis throughout the project, allowing for reframing of the project especially in the early stages, as well as receiving guidance and support throughout.

Other participants, active or passive, whose rights and interests are directly or indirectly affected by the research have been considered throughout the project (ref. to Ethical Statement in appendix 1).

4. What could be the benefits of taking part?

The project gave SACREs the opportunity to try out a recommendation from the CoRE report across the course of a year in an area of their choosing. Taking part in this project gave the opportunity for SACREs to work in new ways, in potentially closer, more purposeful ways, with the aim of providing a long-term legacy for each SACRE. The project also contributed to professional knowledge of the communities they serve and gave each SACRE the opportunity to develop new skills and research techniques.

Key research questions for SACREs were:

- Q: What features of SACRE are working well and they would want to keep? (Section 7 in CoRE)
- Q: What features of SACRE are they unhappy about or feel could be improved? Is there anything causing a problem/s in their work as a SACRE?

5. Wider context:

This project has operated in a wider context that is important to document here, as this has also had an impact on how the project has been approached as well as how the SACREs that chose to take part have worked.

In 2015 and 2018 Prof Linda Woodhead and Charles Clarke wrote two publications setting out the arguments for a new settlement for RE.

> *"We began this pamphlet by suggesting that, seven decades after 1944, the time is overdue for a new settlement in the relationship between religion and schools. The old settlement no longer works as well as it needs to for the benefit of schools, religion and wider society. The simple fact is that schools have changed enormously over the last 70 years, and so has religious and non-religious practice and its place in our society. (Prof Linda Woodhead and Charles Clarke, 2015)"*

'A New settlement for RE: Revised' in 2018 has the following recommendations which are interesting to note as later in that same year the CoRE report was published. In summary they are:

- **Recommendation 1:** The current arrangements for the local determination of RE, including the Agreed Syllabus Conferences, should be reformed.
- **Recommendation 2**: The name of this part of the statutory curriculum (for RE) should be changed to 'Religion, Beliefs and Values' (RBV).
- **Recommendation 3**: The nationally-agreed 'Religion, Belief and Values' syllabus should be required in all state-funded schools with the option for schools with a religious character to complement the requirement with further provision as required by their religious designation.
- **Recommendation 4**: OFSTED should ensure that all schools properly fulfil their duty to teach the nationally agreed RBV curriculum.
- **Recommendation 8**: In the new framework which we recommend the local Standing Advisory Councils on Religious Education (SACREs) would be asked to assist in the local delivery and implementation of the new RE (or RBV) curriculum, and to be consulted about the development of that curriculum. Local Agreed Syllabus Conferences should be abolished.
- **Recommendation 9**: SACREs should be reconstituted and properly resourced in order to assist in developing, and then delivering, the faith aspects of the government's approach to community integration and cohesion, as well as strengthening links between the teaching of religion and belief in schools and higher and further education institutions (Prof Linda Woodhead and Charles Clarke, 2018).

Many of these recommendations, are echoed within the CoRE report. In the last three years since these reports were published, we have seen much dialogue and debate around proposals for change. More recently Prof Trevor Cooling, whilst he was chair of the REC, stated that the CoRE report should be seen as the start of an important conversation into the future of high-quality RE. He asks teachers to think of the CoRE report to an opal.

> *"I have been lucky enough to see for myself an opal mine. When an opal first comes out of the ground it looks pretty unimpressive…then it is worked on and refined by craft persons and the finished product is stunning. My view is that the Commission's report is like an opal that has just come out of the ground. It needs RE teachers and others to work on it and turn it into the stunning finished product (RE On-line and Trevor Cooling, 2021)."*

The CoRE report was published in September 2018. This projects remit relates to section 7&8 in the report.

CoRE Report Section 7 states there are important strengths of the present SACRE system that should be maintained are:

- Access to lived experience/community groups; school/faith engagement (97)
- RE Centres (where existing) (97)
- Exam analysis (98)
- CPD (98a)
- Hubs/teacher networks (98b)
- Keeping RE on the agenda of providers (98c)
- Competitions/awards/events (98d)
- Advice on faith/school matters (98e)

8

- School support (safeguarding/prevent, withdrawal…) (98f)
- Locally supporting RE (99)
- Collective worship and determinations (100)

It then goes on to highlight some issues with the present system:
- Capacity – funding and support (101)
- Recruiting and retaining members. "unwieldy committee structure means some SACREs unable to meet" due to absence. (102)
- Academies /schools have reduced contact with SACREs/ see SACRE as irrelevance. (103)
- Reducing capacity (104)
- Unrepresented stakeholders (105)
- "battleground for representation" (105)

If these issues can be addressed then there should be the following intended gains:
- Access to professional advice and capacity (101)
- Better access to local support (103)
- Sufficient funding (through CSSB) (104)
- Reduce bureaucracy (106)
- Effectively support all schools (106)
- All schools have equal access (110)

The report then goes onto section 8 to make some recommendations to ensure these gains are won:

a. Name change from SACRE to LANRW (Local Area Network for Religion and worldviews)
b. provide information about support to all schools
c. connect schools with faith/belief/other support groups
d. produce an annual report that goes to the DfE
e. membership (teachers 0-HE, school leaders/governors, ITE/CPD providers, school providers, faith/belief/other support groups)
f. additional duties
g. funding – LANRWs are properly funded in order to operate

There was a mixed reaction to the CoRE report when it was published, but in the main, the RE community agreed that there were helpful suggestions within the report for seeking to improve the present situation. As this project focuses on SACREs it is worth presenting NASACRE's initial response to the CoRE report, particularly since it is the national body that represents SACREs in the spirit of the CoRE being an 'Opal that together craft-persons polish together' (Trevor Cooling 2021).

"We are disappointed with Recommendation 8, to rename and reconstitute SACREs to become Local Advisory Networks. Having spent two years gathering evidence and consulting, the Commission offers little evidence why a change is needed and despite meeting with NASACRE and many SACREs it did not ask for opinions on a change of name or status. This is a shame. There are already local networks which support dialogue between religions – local inter faith organisations. These are very different entities to SACREs, and there is scope for confusion. A network (like a local inter faith body) simply shares and discusses, but a Council has much greater gravitas, giving direction and having cultural status and value. This essence is lost in the new name, perhaps unintentionally. That a SACRE is 'standing' is important as it signifies permanence and a place in the democratic structure, which makes it accountable. This too would be lost, with a more transient sounding advice network. There appears to have been little thought given to how an LA constitutes these networks (108), or how they would be accountable for their work. If currently LAs are struggling to do this it is not clear how a larger body would improve things. We are not intrinsically opposed to some reform of the make-up of groups that make up SACREs or the committees of an ASC, but the make-up proposed appears to severely weaken the contribution of the significant religious bodies in the locality, professional and elected local representation, thereby weakening local democracy (NASACRE, 2019)."

In 2019 the book, 'Reforming RE (Chater, 2020)' was published and within that, Dave Francis critiques the CoRE report in relation to Section 7 & 8. He writes about how a shift from RE to 'Religion and Worldviews' is a helpful development.

9

Page 71

"Studying diversity means knowing the variety of ways in which worldviews are communicated, interpreted, understood and acted upon in different contexts. This has very exciting possibilities for bringing the subject to life for children and young people in ways that will engage them with the importance and power of religion and big questions in people's lives,"

He makes clear that in all the discussions around LANRWs (Local Area Networks for Religion and Worldviews), adequate funding is a pre-requisite, since without it, development and change are impossible.

> *"Essential to the success of both this and the following issues, of course, is that the final part of the Commission's proposal is fulfilled, namely that:*
>
> 'Statutory funding must be provided for all Local Advisory Networks for Religion and Worldviews, calculated by size of local authority and of a sufficient level to enable the group to carry out its activities effectively. This should be ring-fenced within the Central Schools Services block of funding (CSSB) provided to local authorities'[1].
>
> *Without this provision, LANs will, like too many of their SACRE forebears, lack the capacity and expertise required to have the desired impact on learning."*

In 2020 NASACRE issued a Freedom of Information (FOI) to all LAs in England to find out their SACRE/RE/collective worship funding. In May 2021 NASACRE released its report detailing its findings (C Clinton, P Smalley, D Weston, 2021).

The report "found that only 12 SACREs out of 135 who reported their spending on SACRE and RE in 2019 spent the 2% recommended of Central Schools Services Budget (CSSB) funding (C Clinton, P Smalley, D Weston, 2021)."

The report shows that LAs support for SACREs is something of a 'Postcode Lottery'. The majority of SACREs in England do not receive a sufficient share of the CSSB to enable them to carry out their duties well. 25 Authorities claim to use no funding on SACRE business in contravention of statutory responsibilities. This lack of support in many areas leads to SACREs being unable to carry out their statutory duties - 7 LAs stated that their Agreed Syllabus was over 6 years old. One syllabus was last reviewed in 2010, despite a statutory duty to review the syllabus every 5 years.

"More than half of LAs disclosed that they do not use any funds to support RE in schools. This inevitably means that in some areas pupils in school are not getting the very best RE, as the SACRE is unable to support them as they would want to. The report calls on SACREs, LAs, and the DfE to take action to ensure that SACREs are adequately funded by LAs and can carry out their duties and help ensure that pupils in schools receive high-quality RE and Collective Worship (C Clinton, P Smalley, D Weston, 2021)."

Within this wider education context, the CoRE report comments that "There is an increasing disparity of provision and support for RE in schools of a religious character and schools without a religious character. Over a third of schools and over 40% of academies without a religious character offered no RE in Year 11 in 2016, compared to 11% of schools with a religious character. Across Key Stage 4, 27% of schools and 35% of academies without a religious character offered no RE, compared to 7% of schools with a religious character (Religious Education Council, 2019)."

The National Association of Teachers of RE (NATRE) reported in 2020:

1. A third of all state funded secondary schools continue to report that they make zero hours of provision in year 11. Since the implementation of the revised Education Inspection Framework (2019), this narrowing of the curriculum has been identified in some secondary Ofsted inspections but not in all cases where RE is absent or limited.
2. Just under a half of Academies without a religious character (49.2%) report providing zero hours for Religious Education in year 11.
3. The number of schools that report offering no provision in year 11 has increased in schools required to follow a locally Agreed Syllabus too. In 2018, the number of schools reporting offering zero hours in year 11 was 33.8% and this has increased in 2019 to 38.5%.

4. It should be noted that the average percentage of curriculum time in year 11 is inflated by those schools where GCSE RS is offered. Pupils studying this course, typically spend approximately 10% of curriculum time (120-140 guided learning hours) on a GCSE as recommended by Ofqual. The increase in the number of all schools offering less than 3% of curriculum time in year 11 (around 45 minutes on average) is therefore a serious concern. This figure has risen from 43.2% of schools to 65.3% of schools; an increase of more than 50% in just one year (NATRE, 2020).

It is interesting to note that in Wales, although there have been some significant changes in legislation affecting RE, (including the removal of the parental right of withdrawal and the requirement to now provide RE for pupils from the age of 3 years), the role of SACREs remains the same. The name of SACREs however will change to SACs - Standing Advisory Councils - to accommodate the change of the name of the subject from Religious Education to Religion, Values and Ethics. RVE forms part of the Humanities Area of Learning and Experience in the new Curriculum for Wales (Government, 2021). Whilst subjects are grouped into areas, it is intended that each subject area be taught in breadth and depth. RVE is one of the four mandatory subjects within the curriculum.
Within Wales, further statutory guidance on RVE is also being provided. This will be added to the overarching Curriculum for Wales guidance. As such, Agreed Syllabus Conferences must 'have regard' to this when producing a locally Agreed Syllabus. The guidance on RVE has been subject to a consultation process which ended on 16th July 2021 and therefore the final guidance is still awaited.

Methodology

NASACRE wrote to all SACREs on several occasions in 2019 and invited them to be part of the project. In addition, the REC advertised the opportunity via its newsletter. By January 2020, 14 SACREs had made contact with Claire Clinton, the project lead, and she had had a conversation about what commitment they would need to make to be part of the project. Eight SACREs from across the country were provisionally interested. Between June-September 2020 four SACREs dropped out due to not having enough time, professional support or capacity within their system/structure to be able to be an active part of the project.

The report of each of the 4 LAN projects can be found in Appendix 3-6. In summary they each sought to look at one recommendation from the CoRE report around LANs:

Case Studies:

Barking and Dagenham

This case study shows how a small amount of funding to a SACRE/LAN can be highly effective and impactful for teachers of RE, providing opportunities for support to all schools and connect schools with faith/belief/other support groups.

The LA and SACRE were keen to be part of the LAN project because there was already a focus on rejuvenating SACRE and the support it provided to schools within the LA. This project provided a way to research ways of how SACRE could be both a useful resource and a mechanism for promoting/supporting high quality RE within the LA. Barking and Dagenham SACRE secured a NASACRE/Westhill grant of £2000 which was put towards CoRE Section 8b and 8c. The SACRE organised six hours of professional development over a six-week period giving more than 60 teachers in the authority access to over 25 different leaders and representatives of a variety of religions and worldviews. The focus was to enable the teachers to understand diversity within each religion. A baseline assessment was taken before the training to assess both teacher confidence in understanding diversity within religions/worldviews and the to ask questions of religious and worldview leaders/representatives. This assessment was repeated after the sessions to measure the impact of the training on both teacher knowledge and their confidence in asking the right questions to further their own understanding.

Before the three CPD sessions 28% of teachers said they felt confident/extremely confident around teaching diversity in RE. After the training this figure was 82% - **An increase of almost 300%.** The biggest change was in

Page 73

teachers' confidence around Buddhism with 7% of teacher feeling confident about teaching Buddhism before the training and 63% feeling confident after it. 30% of teachers felt confident or extremely confident to ask questions to religious and worldview leaders/representatives, which changed to 69% after the training – **An increase of over 200%.**

The project aimed to give SACRE members the opportunity of direct contact with teachers and schools. 64% of SACRE members attended and led some of the training at the CPD events. Providing events where a SACRE members and teachers were brought together, enabling SACRE members to utilise their expertise was an effective strategy. Not only did it provide elements that teachers had identified as training needs, it built links between SACRE members and teachers in Barking and Dagenham schools.

Full details of the project write up can be found in appendix 3 on page 26.

Bath and North East Somerset

This case study shows how a SACRE/LAN looked at the CoRE National Entitlement (NE) statement and thought about what they needed to be aware of when reviewing an Agreed Syllabus to ensure it was in-line with CoRE.

The existing RE consultant worked with a group of local teachers and SACRE members to create an auditing tool. The NE Statement which appeared in the CoRE Final Report, presented 'a set of organising principles which form the basis for developing programmes of study'. The Commission recommend that the NE apply 'to all pupils in all publicly funded schools, and that independent schools are encouraged to adopt it as a mark of good practice'. For the Commission, the NE set out 'the parameters of the subject and the key underlying concepts that pupils must be taught in order to understand religious and non-religious worldviews' (p.32) (Religious Education Council, 2019).

The auditing tool created (found on pages 20f) was examined with a view to considering implications of the NE for:

1. Syllabus structure
2. Pedagogy and
3. Schemes of Learning.

Alongside this, Bath and NE Somerset examined a possible model for delivering the NE was considered, namely that provided by the Big Ideas for RE publications (Barbara Wintersgill, Denise Cush and Dave Francis, 2019).

Conclusions from the audit were that the next Agreed Syllabus should take account of the changing landscape of religion and belief in Britain by, for example:

- paying more attention to non-religious traditions in both the syllabus structure and the exemplar units of learning

- providing more clarity on which aspects of Humanism, for example, would be included

- taking care to avoid 'colonial' attitudes and language in the programme and address an updated understanding of the broader aims of education

- providing for teaching about key terms in the study of religion and particular worldviews, including 'spirituality' and 'secularism', as a contribution to 'worldview literacy'.

The Big Ideas for RE publications were also proved to be helpful in focussing children's learning, aiding progression, supporting relevance and encouraging transferable skills such as critical thinking, analysis and evaluation, both in primary and secondary settings. This would include consideration of sources of authority, for example, in thinking about who represents an 'authentic voice' within a tradition.

Full details of the project write up can be found in appendix 4 on page 33

Hampshire

This case study reflects upon how SACRE works within the present legal framework and asks the question if changes to this as proposed in the CoRE report would enhance what a SACRE/LAN can do.

Hampshire SACRE has reflected upon its present practice and provision within an LA and have considered what could be lost or gained if there was a change from a SACRE to a LAN, where there are no statutory requirements on a Local Authority (LA) to support RE in its local schools. Hampshire considers that not only that the present legal requirements are critical, but that a SACRE/LAN having strong working relationship with an LA is very important. Part of the present legal requirements ensure that the public democratic voice is placed within a SACRE and Hampshire SACRE sees this as a crucial component of the present set up. These strong links within an LA ensures that the work around RE and Collective worship links into a wider area of current council initiatives. Hampshire has always had its chair and vice-chair as councillors to ensure that SACRE has a status within the LA. It is Hampshire's experience that this continues to ensure SACRE is fit for purpose and useful to schools.

The CoRE report suggests that a LAN should have a wider membership, and this is something that Hampshire SACRE welcomes but believes can be actioned already under the present legal framework. Working with museums, Cathedrals and universities around initiatives that they provide for schools/teachers would be a very good addition to a SACRE's practice. It is the belief of Hampshire SACRE that their success rests on the commitment from the Local Authority as required in statute. Were this to be lost, as in the current proposals for LANs, it is not clear that the LAN would have the administrative or professional support required. Therefore, Hampshire SACRE is uncertain what the LAN vision adds and the conclusion of this research study is that the existing legal framework is fit for purpose.

Full details of the project write up can be found in appendix 5 on page 53.

Richmond Upon Thames

This case study focused on Section 8e from the CoRE report looking at membership of a LAN being expanded and how to organise this.

Richmond SACRE wanted to review its own present practice and consider whether they could expand their membership in line with the suggestions given in CoRE report. The CoRE report mentions that SACRE membership has not kept pace with the educational system since their creation in 1980s. Richmond SACRE comments in its research project that the way in which the 1988 legislation guides membership has been muddied over time in current practice. Richmond has tried to go back to the original principles and assessed that these are strong principles. Those invited onto a SACRE/LAN needs to be appointed with due care to ensure that they are representatives of the communities they are there for, whether a teaching organisation or a religion and worldview group.

In their research project Richmond SACRE went back to the legislation around how a SACRE is formed and thought about whether this gave them any new learning in terms of how their SACRE recruits members of SACRE. They discovered that SACREs at present can interpret these laws creatively to put into place all the LAN recommendations found in 8d. They believe this is worthwhile to do. They mention in their project that whether a SACRE continues to be called at SACRE or has a name change to a LAN the same issues around getting volunteers onto a committee, such as a SACRE/LAN will apply. Richmond SACRE found that the current SACRE legislation does not exclude any LAN recommendations and so they conclude SACREs should review their membership and ensure that it is representative of their local community and the religion and worldviews included in their Agreed Syllabus. Having a diverse range of voices with specific roles making up a SACRE/LAN is seen by Richmond SACRE as essential if an LA is to be able to discharge its legal responsibilities.

The SACRE membership tool (page 49f) created as part of this research project seeks to ensure that voices within a SACRE/LAN represent a wide range of religion and worldviews and other voices within a LA. It is hoped this will be useful to all SACREs at present.

Full details of the project write up can be found in appendix 6 on page 567.

What has the participatory action research told us?

Barking and Dagenham's project reveals the need for funding in order for a SACRE/LAN to engage with and support RE teachers locally with effective professional development. Bath and NE Somerset case study shows that the National Entitlement can provide a template through which every SACRE can review its present Agreed Syllabus to ensure it is in-line with the present best practice in RE/Religion and Worldviews. Hampshire researched the area of how important it is for a SACRE/LAN to work with public democratic voices within its structures – something that the CoRE report did not include in its report, to ensure its work links up with other local initiatives and is always open to public scrutiny. A SACRE/LAN should always be accountable if it is to work at the highest levels of impact and effectiveness. Richmond's case study highlights the importance of a SACRE/LAN having clear protocols to work within around its membership. If a SACRE/LAN membership is to be widened, which is welcomed secured funding is an important factor.

West Somerset, Halton, Manchester and Warrington SACREs were all interested in taking part in the project but withdrew from the action research due to lack of capacity or funding. This is the most telling finding and fits with the NASACRE funding report of May 21 national picture and show the importance of CoRE recommendation 8g – a SACRE/LAN needs secured funding in order to operate. The LAN pilot project has discovered for those SACREs who took part were able to implement recommendations around a LAN without any legislative changes for 8 b, c and e.

Reflections

During the project Claire Clinton has met with many SACREs individually (virtually at their SACRE meetings), via conferences and has led workshops on the future of SACREs from which these reflections are drawn. From this she has found that the majority people involved in SACREs would like to see reform in the groups that make up a SACRE/LAN. The Church of England Education Office supports the CoRE recommendation on LANs. It agrees that the current SACRE system needs reform to better support schools and pupils and this view is held by many across the diocesan network. They would, however, want to continue to engage at a local and diocesan level and so support exploration of what is seen as the innovative concept of a Local Authority Network. SACREs have spoken repeatedly about reforms to SACRE membership, these conversations were always so that no group who want to be part of this work should be excluded – something many would like to see placed in legislation. SACREs on the whole like the additional ideas for expanding SACRE membership – including governors, parents, academies/free schools and ITE/ITT/CPD providers joining a SACRE. The only reasons for this not happening currently, appears to relate to funding, a lack of awareness of how the current legislation can be interpreted and potentially that some of these groups themselves might not want to be part of a SACRE.

Securing a SACRE/LAN high quality support via professional support is important. The NASACRE funding report, May 21 revealed:

> "We asked LAs how much they allocated to **professional support** including advisers and consultants. 100 LAs answered this question. 27 reported that they allocated £0 of funding to professional support. The average spend on professional support by the 73 authorities that responded to say they allocate funding was £7,095.03. The responses ranged from £59,418 to £145 (C Clinton, P Smalley, D Weston, 2021)."

There is therefore work here to be done in ensuring that there is funding for this support, but also the Religion and worldview community must invest in new leaders to be able to offer this support locally.

> "There are exciting prospects here for the adventurous LAN. Each could produce a rigorous and far-reaching programme of guidance and training for teachers, making effective use of local and national resources. In my view this can only really happen if LANs employ expert professional

advisers or consultants, to ensure that such programmes are well coordinated and led (Chater, 2020)." Dave Francis

Richmond SACRE's research project shows that in terms of inclusion of CoRE's recommendations around membership, these can be carried out straight away if a SACRE wishes to and there are examples of SACREs who already have these other groups operating effectively within their membership. This report notes where this is happening the SACRE has good professional support in place.

The call for a name change had less clear results – the majority of SACRE members were unsure about this. The case for a name change is linked for members of SACRE around a LAN not having any statutory roll within the CoRE report. There is a fear that something could be lost from the present status of a SACRE by becoming a voluntary group that operates more as an interfaith group, which already exists in many areas and would have no funding to fulfil its statutory duties. Many like 'RE' being taken away from the name of a SACRE, they would become a Standing advisory Council (SAC), allowing an equal emphasis on RE/Religion and worldviews, Collective Worship and community cohesion.

LANs having a wider remit beyond RE and CW was seen positively by the majority of SACREs, with the caveat that proper funding needs to be in place for any additional roles to be added to a LAN's remit. Funding is also seen as the issue around 8 b, c, d and f of CoRE's recommendations for SACREs being able to carry these recommendations out.

The National Entitlement for RE suggested in CoRE was overwhelmingly seen as something SACREs were positive about as an idea to work towards, with the understanding that the CoRE entitlement statement could be improved in places.

Finally, when asked what is the greatest issue with SACRE (providing SACREs with the list of section 7 of CoRE's report issues), SACREs themselves identified reduced contact with schools as the greatest issue they face at present along with secondly, recruiting and retaining members. SACREs would like to work to see these issues resolved, but again mention the lack of funding as a limiting factor to work on these issues.

Final words

This report has shown that without a significant change in funding to SACREs/LANs the ambitious and positive recommendations from CoRE will fail and systemic change will not be possible. Many SACREs who were interested in potentially trying out a LAN recommendation from the CoRE report found they did not have the professional support, time or capacity to work on this project. It is a significant finding that the four SACREs who have carried out action research into LANs could draw on secured funding to work on this project. SACREs are, "in the main made up of volunteers, supported by LA officers. Despite inadequate funding and appropriate support structures in some local areas, many SACREs have continued to meet, provide a syllabus and training to schools, and to provide advice on the interface between education and religion and worldviews." Linda Rudge, NASACRE chair May 2021. This research project has found that SACRE/LANs cannot be expected to carry out a wider brief without a new funding stream being secured.

At present, the government appears to be in favour of local determination and therefore SACREs deliver, in theory, something that government is positive about – adapting national programmes/initiatives so that they work locally. However, as this report is being written the government has announced it wants to expand further its academisation programme with schools. Without political reform around SACREs at this point they could be left obsolete in a new world of education. The RE community must come together to ensure a SACRE/LAN finds its place in this new educational system. SACREs are operating in difficult situations, often the will of those who make up their members desperately want to work well with schools but without adequate funding and professional support are hampered to be the support they would like to be to schools and their local community. Reform around a SACRE/LANs constitution is an imperative along with it being properly resourced. It is not fair that, as NASACRE reports, in its funding report at present funding is a postcode lottery.

This project has discovered that, with proper funding, section 8 recommendations from the CoRE report about a LAN, potentially ensure support for RE/Religion and Worldviews can become more effective. In order to produce the opal that Trevor Cooling speaks about, the RE community must continue to work together to find the best finished product from the CoRE report.

C Clinton July 2021

Page 77

Appendices

Appendix 1 LAN Guidance and Resources

Introduction

The following explanations and guidance are intended to help you organise your research related to the CoRE recommendations. The approach that is suggested is Participatory Action Research (PAR).

1. What is Participatory Action Research (PAR)?

- PAR is a version of action research that emphasises its participatory features. The basic idea is that all workplace problems or problematic social situations are best researched by people whose problems they are. Action research as a research approach is attributed to Lewin (1947) who devised it as a way of tackling intractable social situations such as racism and homelessness. The approach was adopted by educators, third world organisations, social workers, health care workers and many other professions which try to deal with social problems. The PAR approach stresses a democratic approach to problem definition and problem solution. This makes good sense in that clients are in the best position to define their situation and to help solve their problems as they see them. The key idea is that research should be *with* people not *on* people.

2. How does PAR differ from other approaches to research?

- Standard social scientific research approaches generally start with a problem set by academic researchers or organisations that employ researchers to find information about situations or the impact of an intervention or policy. The researcher is not part of the problem that is being researched. In some cases PAR can be thought of as a *hybrid* between standard social scientific research and action research. Standard social scientific research methods can provide information and highlight areas that need attention or development. However information, while important, does not always provide understanding or indicate solutions to problems. Action research is a way of testing out possible solutions to practice problems. In our present project you are invited to investigate a problem your SACRE has identified which comes under one of the headings in the CoRE Review recommendation 8d to e.

3. Who should be in the research team?

- In a PAR research team the members will each play a different role and have different responsibilities. While there should be a Lead Researcher, different jobs should be allocated to members of the team as appropriate to their skills and wishes. For example, one person might keep the minutes of meetings and decisions, another do a literature search, another collect data, another carry out interviews etc. You need to work out an even balance of contributions.
- In large SACREs the research team will be a sub set of all the members and will have to find ways of keeping the rest of the SACRE membership informed and able to comment, perhaps by having a standard item on regular committee meetings. Roles and responsibility can be configured in different ways. These and their associated responsibilities must be explicit.
- In the present project there are two Principal researchers who have overall responsibility for the direction of the project. Claire Clinton will be responsible for project management and liaison with the sponsors. Lorraine Foreman-Peck will act in the role of research consultant. Each SACRE will have a Lead Researcher and research jobs will be divided amongst other members of the team as meets their skills and interests. Client groups (e.g. schools, community groups etc.) might be configured as having an advisory role.
- The Lead Researcher should be given the right to ask team members who are not able to fulfil their obligations to step down, and should appoint another member if someone is unable to continue. The project must adhere to the ethical guidelines outlined in appendix i. The Lead Researcher role is important for the continuity and coherence of the project. As the project extends for over a year it may be advantageous to appoint a Deputy Lead Researcher if possible.

17

4. What are the data collection stages of a PAR project?

*   The table below sets out in schematic form what data must be collected and recorded at each stage. Implementation of the plan must be documented and data collected, otherwise the case study cannot be written with any credibility. Data should be stored safely and anonymised. It should not be released without permission to any unauthorised person. (see appendix i on ethical guidelines)
*   No data collection method is prescribed by action research, but remember the project cannot succeed if data is not collected. The steps at which data collection is necessary are presented in bold in the chart below.

• Process	• Tasks	• Data collection activities
• Specifying the problem	• Discussion and reflection with SACRE members on your present situation, with client groups, other stakeholders e.g. parents, pupils? what is good about your present situation, what needs improvement?	• Some suggestions for data collection: Focus group reports, survey data, interview data, observation field notes.
• Planning an intervention or change	• Discussion and reflection. Reading any published evaluations of similar projects, theoretical literature if necessary	• Notes and a rationale for what you propose. Success criteria agreed (numerical and /or qualitative)
• Implementing the intervention	• Collecting the data which provides the evidence for whether the intervention has been successful or not	• Make a data collection table showing what data your evaluation is based on
• Evaluating	• Describing and analysing what you did. Reflecting on the outcomes. Learning lessons for future action, devising principles for action if possible.	• Produce a report arguing your case with recommendations.
• Revising the problem if necessary	•	•

5. How does a research team find a research focus and a research question?

*   We have suggested that you discuss with your research team and clients what aspects of your SACRE are working well and what you would like to change or improve. However not all problems are easily researchable or feasible given the resources available to you. Furthermore each research proposal has to be evaluated in terms of its relevance (to your situation and CoRE recommendation 8d and e and the possibility of its making a more general contribution to RE and /or the functioning other SACREs. A proposal therefore

18

must be presented for comment to the Principal Researchers and the sponsors before any intervention is carried out. The table below sets out a suggested pro forma for the research proposal. I have taken an example from recommendation 8e viii as exemplification. It is purely a work of fiction!

The Research Proposal Format

• Title of research project	• Developing partnerships with museums: an action research case study
• Project researchers	• Name of Lead and other researchers in the SACRE team and their roles, names of other participants (these will be anonymised in any publication)
• Brief background of your SACRE	• Geographical area covered, very brief history, number of members, funded? major activities
• Your research focus	• Developing a partnership with a national university museum and the MATs in secondary schools in X area
• Rationale for the focus/ relevance and importance to the CoRE recommendations	• The area has a major national museum on its door step which is a resource that is not used by secondary school RE teachers in this area. A partnership would enrich the teaching of RE and contribute to schools' requirement to meet their obligation for pupils' cultural development and contribute to the government's integrated communities policy. • The case study will contribute to our understanding of how to build partnerships between RE teachers, MATs and museums.
• Problematic aspects of the present situation	• No record of partnership. Many of the schools do not have a specialist teacher of RE. The Museum has no history of working with this subject area. They do not currently have an outreach program. Little understanding by SACRE members of this museum's mission or pedagogy. MATs do not prioritise RE. The RE curriculum is changing to a National Entitlement and includes new elements such as World Views
• The research question	• How can our SACRE enable a partnership between a local national museum and MATs through a jointly devised outreach session?
• Research approach	• PAR including SACRE members, RE teachers and museum education department, school leaders, other stakeholders
• Research methods –qualitative: focus group, feedback from workshop, evaluating a pilot jointly devised outreach programme	• Activities will be planned which will provide the opportunity to collect data at each stage of the action research process. Step 1 focus group with members of SACRE, museum educators, RE teachers or school leaders. Step 2 background reading and discussion. Planning a workshop day with all participants –

19

	collecting data from workshop day. Step 3 proposing an intervention- such as a joint planning sub cttee to devise an outreach programme. Step 4 evaluating the process, what lessons did we learn?
• Ethical considerations	• We will follow the recommendations of the British Educational Research Association (2018) see appendix i. we will apprise the PAR research group of its guidelines
• Indicative time line of activities, data collection. Deadline for reporting to Claire Clinton. Deadlines for draft and final report.	• Activities etc. itemised from May 2020-July 2021

6. How do you write up an action research case study?

- The general advice for writing up an action research case study is to write according to the chronological order of events, i.e the story of your research. The four major steps have been outlined in paragraph 4. You should imagine your audience to be people just like you: committed to improving the provision of RE by your SACRE. Please use non-sexist language and anonymise participants' names and other details that may identify your SACRE and schools. Any references to the literature should use the Harvard referencing system. The length of the case study is up to you but we suggest you do not exceed 5000 words. Your case study may be edited and condensed in the final publication.

The following headings are provided as a guide to writing up.

- Suggested headings for writing up the case study
- **Title:** (this should indicate the topic e.g. Developing partnerships with museums: lessons from a participatory action research study)
- **Introduction** (brief history and social context of your SACRE, the present situation, what needed improvement/investigation in the light of your context, policy changes)
- **Rationale for your project** (why did you want to do it, why is it important, relevant necessary?)
- **Literature** (what documents, literature, government reports, previous evaluations, theories affected your thinking and planning, if any?)
- **The research question** (it should follow on logically from the discussion above, it should take the form of a 'How to' question, e.g. how do we form a partnership between a museum and a school)
- **Ethical considerations** (please see the appendix i Ethical Guidelines for Researchers- this section should discuss whether there were any particular ethical problems you faced in this project and how you dealt with them)
- **Planning the Intervention** (what did you need to find out, what did you plan, what did you hope to achieve, what did you think would be a good outcome, did you have a way of measuring success? Did you have some qualitative criteria?)
- **The intervention (**what did you do? What data did you collect? Were there any problems?- a neat way of presenting what you did at each stage of the action research is to provide a data collection table). The chart below gives an imaginary example of data collection addressing the first step of the action research cycle.
- Data collection table: fictional example

• Date & place	• researcher	• data	• notes	• Decisions /observations /comments

20

• 2.4.2020 • Museum x	• JS	• Interview with Museum head of learning	• Notes made and shared with research team	•
• 10.4.20 •	• LF, JS, EF	• Reading of govt. policies, previous evaluations etc	• shared with team	•
• 12.4.2020 • School x	• PJ	• Interview with CEO of the X MAT	• Notes shared with research team	•
• 20.4.2020	• LF	• Structured focus group meeting with SACRE members and RE teachers	• Recorded, transcribed by LM. Report shared with research team	•

- **How the data was analysed** (a brief account of how the data collected about the implementation was interpreted according to the success criteria or objectives)

- **The outcomes** (what was the outcome? Positive and negative findings are equally valuable to your community of practitioners.
- **Reflection and discussion of the outcomes** (Because action research is about taking action, practice and innovation your readers will be most interested in the principles for action that you established, your recommendations, and lessons learnt, even if you did not meet your objectives or success criteria. It is your insights about how to bring about change that count.

- They wish to learn from your experience. Could your case study provide any guidance for others?)
- **Dissenting voices** (as PAR is a democratic form of research any participants whose views differ from the majority should be recorded)
- **Dissemination activities** (This section need not go into the write up but it is important to consider. The sponsors of the project will produce a publication summarising your case study which will be made available on their web site. Your SACRE will not be explicitly named but will be listed as having taking part in the acknowledgements section. It is recommended that in addition to this publication you should think about whether those that have been affected by the research, or have given up time for interviews, or questionnaires etc. should receive a thank you letter with a short summary of the main findings of the research. It is important to acknowledge people who have helped you in some way).
- Foot notes (if any)
- **References** (please use the Harvard system of referencing: In the text if you use a quotation please in brackets place the author's name and date of publication). In your list of resources at the end of your action research please list alphabetically the list of texts used, their author/s, date of publication, Title of publication, places of publication and publisher's name.

7. Reading about action research and PAR

- Foreman-Peck and C. Winch (2010) Using Educational Research to inform Practice. (this introductory book has chapters on action research ch. 7, standards in action research ch. 8 and the ethics of practitioner research ch. 9)
- Danley, Karen Sue et al. A Handbook for Participatory Action Researchers 1999, Boston University of Massachusetts Medical School *(explains PAR in the context of psychiatry and is available on the web)*
- Kemmis, S and Mc Taggart. R(eds) 1988 The Action Research Reader 3rd edit. Deakin University Geelong. *(a well-known introductory text)*
- Stringer, E (2007) Action Research 3rd edit. Sage, Thousand Oaks

21

8. Reading about research methods

- Bell, J. (1987) 2nd edition Doing your research project. A Guide for First time Researchers in Education and Social Science. Buckingham, Open University Press *(this book has been through many editions – I prefer the second edition-it has many ideas for collecting data)*
- Robson, C. (1993) Real World Research: A Resource for Social Scientists and Practitioner –Researchers. Oxford, Blackwell. *(there is a second edition, but I prefer this one)*

Written by Dr Lorraine Foreman-Peck & Claire Clinton

22

Appendix 2 SACRE initial questions form

This questionnaire form was produced to help researchers in each SARCE identify their SACREs concerns and from that begin with create the area of focus for each SACRE within the project.

Area	
1. SACRE professional expertise/support (8f)	Do you have a RE consultant, advisor to support the work of your SACRE?
	What is working well?
•	What is causing any issues?
•	What would you like to change?
2. SACRE recruitment's (8d)	Are all your panels on SACRE filled as you would like? Is SACRE ever not quorate?
	What is working well?
	What is causing any issues?
	How could this be changed?
3. SACRE's make up (8d)	Do the present 4 panels work well? Do they have any limits? Do you feel they need updating from 1988 when they were set?
	What is working well?
	What is causing any issues?
	How could this be changed?
	Would your SACRE like to add to your membership? If so, who and why?
4. SACREs contact with schools (8e)	How do you make contact with schools? Can this be done quickly? Do schools know who SACRE is and what you do? Do you hear from schools? Do they ask for support in any way?
	What is working well?
	What is causing any issues?
	How could this be changed? Ideas?

23

5.	SACRE providing CPD (8e)	Do you have an annual conference? Regular local support meetings? Primary or secondary meetings? Do you run courses that support teacher CPD in RE?
		What do you provide for schools already?
		What is working well?
		What is causing any issues?
		How could this be changed?
		What would you like to provide?
		In what ways would you modify your core provision of developing study units related to the proposed national entitlement?
6.	SACREs providing schools with links to local faith and belief communities (8e)	Do you provide a database or website that links places of worship and schools? Do you provide any training to local faith leaders about how to support schools? Do SACRE members help to give advice around issues to do with faith in schools?
		What do you provide for schools already?
		What would you like to provide?
		Is there anything that could prevent your SACRE from providing this type of support?
7.	SACREs providing learning outside the classroom support (8e)	Do you provide support to schools around how to make use of local places of worship and museums?
		What do you provide for schools already?
		What would you like to provide?
		Is there anything that could prevent your SACRE from providing this type of support?
8.	SACREs providing extra resources for schools (8e)	Do you already provide SOWs, Lesson plans, films for schools around =high quality RE?
		What do you provide for schools already?
		What would you like to provide?
		Is there anything that could prevent your SACRE from providing this type of support?

24

9. SACREs facilitates school to school collaboration (8e)	Do you bring schools together? If so how? How do you get teachers onto SACRE? Do you have any RE SLEs (Subject leaders in education)
	What do you provide for schools already?
	What would you like to provide?
	Is there anything that could prevent your SACRE from providing this type of support?
10. SACREs facilitates schools celebrating successful RE (8e)	Do you run any competitions locally around RE for schools?
	What do you provide for schools already?
	What would you like to provide?
	What prevents your SACRE from providing this type of support?
11. SACREs promotes good community relations (8e)	Is your SACRE involved in local interfaith work? Does it have a role within the LA around community cohesion?
	What do you provide for the local community already?
	What would you like to provide?
	Is there anything that could prevent your SACRE from providing this type of support?

25

Appendix 3 B&D write up of LAN research project

This project has developed from The CoRE report section 8 and the need for a new Continuing Professional Development (CPD) framework:

Aim of Project:

- To provide 2/3 CPD occasions where local teachers can meet local faith leaders and learn about different religions in the spring term 2021. These days will build teachers subject knowledge around religions and world views and allow them to be clearer on similarities and differences.

Why do we need this project?

- It will improve religious literacy, helping teachers to talk knowledgably about religion/world views and diversity with pupils;
- It will help to build community – between teachers as well as between community members when meeting with local religious/worldview leaders.

This initiative is the first stage of an action research within the nation LAN project. We will be using the data from the CPD sessions to investigate what is going well, what causes issues, how things could be changed.

• Process	• Tasks	• Data collection activities
• Specifying the problem	• B&D has suffered from a lack of any specific RE CPD for a number of years. • SACRE discussed Sept 19 this need and decided to apply for a NASACRE and Westhill Trust grant to allow this work to be carried out. • This project seeks to look at the impact of a 'LAN' providing CPD for teachers around subject knowledge around religions and world views.	• Survey data from teacher in 2020 • • Before teachers attend CPD collect data on interest, knowledge and confidence around religions and worldviews. Then compare to evaluations after CPD to measure impact after 3 training occasions.
• Planning an intervention or change	• In order to do this we decided as a SACRE to create a SACRE working group: established June 2020 (Chair, vice-chair, LA rep and RE Advisor). Meet regularly to progress the project. This group reports back to SACRE at each meeting over the course of the year. • At the sub group: We decided to go and do some reading on creating this event to see what we could learn from research about holding/organising this type of CPD. Thinking about our reading – what we have learnt from 3 articles we read:	a) Adult SACRE members will be invited to attend the teacher CPD days – *64% of SACRE members attended* b) Break down barriers constructed through ignorance and fear of the unknown, and

26

- Kathryn Wright PHD thesis 'Theology of embrace': In order to learn from religion and worldviews you need to create a safe place where adults feel able to listen with an open heart, and for those who share to do so with an open heart. If you can create this then your time potentially will be very powerful in terms of teacher learning and understanding about someone else's life – their motivations and outlook/worldview. Real life encounters offer the teacher a great source of knowledge and understanding of other ways of living – as well as epistemological wisdom – gaining insight.
- Emma Salter: religious representation in secular RE (article in BJRE): Just telling children about faith isn't enough. Having children being able to meet someone from that faith allows them to build/make their own perspective. Personal connections are important in pupils building their own views/opinions. Personal testimonies that people have are important to show how teaching are put into practice. But doing that it allows pupils to link their own ideas and questions to a factual base. Don't be concerned if someone gives a biased personal; the research piece talk about the fact that the teacher should be there to highlight the factual learning so pupils can see what is different. Recommended practice to include a faith practitioner when teaching RE
- Charles Taylor: The politics of recognition (book): So complex and complicated not sure there is anything in it for us – was our first reaction to reading parts of it! But we think it is about seeing that everyone has worth, universal dignity. Our true self/identity is formed through continual dialogue with others and our experiences. We can't find a sense that one culture is superior to another culture, unless we have the same fusion of horizons about things before we can make value judgements. The fusion of horizons comes from Gadamers work and further reading on this might help with the theoretical aspect of the research - it's about finding common understandings when people have very different background traditions and understandings.

We can see as we think about setting up these CPD events we need to ensure:

- Telling us teachers need to meet people who are living with the faith to see how it is used in every-day life to then help children to develop their knowledge and thinking around religion
- Teachers to develop their authentic self they need to dialogue with others from different cultures and religions – different voices.

challenge the resulting stereotypes which emerge in popular culture around religion.

Desired outcomes:

1. Teachers understanding their responsibility to know the correct information to give to pupils – teaching standards (substantive subject knowledge)
2. Teachers aware of what they don't know
3. Teachers know where to go to find correct information
4. Teacher confidence to ask questions to religious/worldview leaders
5. Knowing the point of contact for a religion in a local area (link to SACRE)
6. Sharing what they know with others in their school or local school community, information embedded with school systems

-
- CPD assessment at the end of our intervention shows the above bullet points 1-6 have been more than met
-

27

		- Dialogue, places where you can safely ask questions and not upset people are essential if you want deep learning and insights to be gains by teachers at CPD. Also that wisdom only develops where there is openness to hear – need to flag this up gently with teachers in how we set up events - All of this informs who we set up our CPD opportunities as well as how we introduce people, and set parameters for respect, asking questions - We should still go ahead – Action point for Claire to re-advertise to RE leaders and BDSIP out to schools - Hold 2/3 training events for teachers in B&D. 23rd Feb – Event 1 (1:30-4:30pm) Islam & Christianity 2nd March 2021 – Event 2 (1:30-4:30pm) Hinduism & Sikhism & Jainism 30th March – Event 3 (1:30-4:30pm) Judaism & Buddhism - Create baseline assessment for teacher's expertise. Denominations, how different people interpret scriptures; have they visited places of worship; confidence on teaching this religion/world view; answers questions from pupils on this religion. https://docs.google.com/forms/d/1XA0GpG_RDzCMfRuIjaPg5ga2HhHJK_R2LHFM6bibpbs/edit	
	Implementing the intervention	- Produce a baseline assessment for teachers to complete before coming to the 3 CPD events - done - Advertise CPD to schools and teachers – done via Prof RE advisors school database; BDSIP advertised to schools and HTs; SACRE HT rep also advertised it out to head teachers; faith forum newsletter to pass onto any teachers they know – all achieved - RE advisor then recruited religion/worldview leaders and representatives to lead sessions at the CPD events.	- Data from our google form showed: Results are very positive: Before the 3 CPD session 28% of teachers said they felt confident/extremely confident around teaching RE. After the training this figure was 82%.**A rise of 54%.** We can see dramatic change in teacher confidence around understanding different religions and worldviews from the training input – with every input after training there is a much larger percentage of 'yes'. The biggest change is in teachers

28

			confidence around Buddhism with 7% of teacher feeling confidence about teaching Buddhism before the training and 63% feeling confine after it.
			29.7% of teachers felt confident or extremely confident to ask questions to religious leaders. After the training we found teachers, confidence rose to 69%. **A rise of almost 40%.**
			Overall, we have found that teachers have gained a great deal from attending these sessions. We used £2000 to put on this provision and therefore believe this shows excellent value for money as targeted CPD for teachers, as well as building up community cohesion.
Evaluating	Outcomes: 1. Give adult SACRE members will be invited to attend the teacher CPD days 14 members were present at different session, 4 there for all 3 session (out of a possible 22 members) 64% involved. 9 members of SACRE presented – they weren't just present, but more active 2. Teachers understanding their responsibility to know the correct information to give to pupils – teaching standards (subject knowledge) • From the initial questionnaire it was evident that teachers had gaps in their learning and had come on this CPD to full those – so they were understanding their responsibilities in this area. Evident from evaluations that every teacher had gained in terms of subject knowledge. • 10 recording of faith leaders now up on YouTube for all schools to access: *https://www.youtube.com/watch?v=oM8F76W5sVc&list=PLBm9k0V6w4-UI3QbXMRa-2rQ_3pViRb-b*	

29

3. Teachers aware of what they don't know

- The initial questionnaire and the final the evaluations showed for some teachers:
- Where they felt confident about their subject knowledge the CPD sessions opened up an awareness of what else there was for them to add to their subject knowledge
- Teachers who were aware from the start of subject gaps in their knowledge, and evaluations show their progress in closing gaps. Know where to go next or what they needed to do further reading on.
- The sessions catered for everyone – that was a strength of it. Because of the small numbers in breakout rooms and the opportunity to question the presenter was a strength.
- The sessions were devised so that there was time for questions and dialogue
- People were able to ask whatever questions they had – an opportunity to take teacher's subject knowledge a lot deeper.

4. Teachers know where to go to find correct information

- Contact details for all 25 presenters were shared with teachers – so teachers had met all of those contacts – they would have felt much more able to carry on a dialogue with or to approach to ask a question.
- It gave teachers a sense of what different faith leaders and representatives would work better at primary (KS1 or KS2) or in a secondary setting.
- For the first time B&D has launched a database of POW and faith contacts – this event gave teachers face to face (although virtually) contact with people on the database.
- Highlighted for teachers what they need to develop in terms of their own expertise in leading RE in their schools and having good subject knowledge.
- Having the 3 sessions spaced out really helped to absorb the information learnt.

5. Teacher confidence to ask questions to religious leaders

- Evidence in evaluation (54% and 40%)
- 'Theology of embrace'
- On order to learn from religion and worldviews you need to create a safe place where adults feel able to listen with an open heart, and for those who share to do so with an open heart

30

- The politics of recognition (book)
- We think it is about seeing that everyone has worth, universal dignity. Our true self/identity is formed through continual dialogue with others and our experiences. We can't find a sense that one culture is superior to another culture, unless we have the same fusion of horizons about things before we can make value judgements

6. Knowing the point of contact for a religion in a local area (link to SACRE)

- Generosity of all the different religious leaders who wanted to enable teachers to be in a better place to help teachers to be able to lead better RE in schools. Joint responsibility to improve the education opportunity for our children around religion and worldviews was impressive.
- Bullet points 1-5 have been met
- Have to acknowledge that to be able to do events like these you need a lot of knowledge and a lot of contacts. It has been successful because it comes on the back of work that our professional RE advisor has done for many years in East London.
- Succession planning – how do we ensure the links are secured.

7. Sharing what they know with others in their school or local school community, information embedded with school systems

- Area to follow up. What have they done back in school as a result of the training? How could the training be better next time? What do you need next?
- CPD assessment shows the above bullet points 1-6 have been more than met
- SACRE have now written a funding application for further funding from the LA to be able to build upon the work we started with teachers this year. This is also a successful outcome from the project.

Final words

- CoRE report suggest that LANs should in recommendation e) provide CPD for schools. We have researched what a small amount of funding (in this case £2000) can provide a LAN with the opportunity of leading for local teachers successfully.
- We believe if SACREs were to change to a LAN then having a relationship with schools is an important element of what they offer, and providing CPD an essential part of that relationship. This provides SACRE members with opportunities to share their expertise and substantive knowledge with teachers in their community. As

well as LAN members to learn from teachers the questions they need answering in order to represent different religions and worldviews successfully in their classrooms. Most importantly it provides a place for on-going dialogue and questioning.

- But we were able to do what we did as a SACRE fine. The NASACRE/Westhill awards gave us the chance to make an intervention. For the LA to see what as positive and to be proud of gaining the award. This has now led to the LA releasing more funding to SACREs work going forward and means we will have a budget annually to decide how best to use for the benefit of teachers in B&D schools. So whatever SACREs are called this is an essential part of their work, and having NASACRE/Westhill awards allows 5 SACREs annually to have this journey potentially within their locality.

SACRE working group members

- Avril Carnally – B&D LA rep on SACRE; Randip Sahota – B&D teacher and SACRE chair; Councillor Dorothy Akwaboah – SACRE vice-chair; Claire Clinton – B&D RE advisor
- May 2021.

Appendix 4 Bath & North East Somerset Local Advisory Networks (LAN) Project – Report

An audit of, and consultation on, the current Agreed Syllabus for RE in Bath & North East Somerset, Bristol, the London Borough of Haringey and North Somerset in relation to the CoRE National Entitlement Statement and the Big Ideas for RE publications.

Purpose

The purpose of this part of the larger LAN Project is to begin to fashion a possible way forward for future RE curriculum development in the light of The National Entitlement (NE) Statement which appeared in the Commission on Religious Education (CoRE) Final Report[2]. The aim is to provide guidance on RE that will facilitate pupils' deeper knowledge and understanding of the world of religion and worldviews. It is intended that the resulting guidance will continue in the Locally Agreed Syllabus tradition of compelling learning, enabling those who follow it to 'gain a deep awareness of their own and others' identities;... wrestle with the mysteries of life and the answers given by a wide variety of religions and beliefs;... and develop a clear sense of what is of real value in the world today' (Agreed Syllabus Vision Statement).

Approach

The National Entitlement (NE) Statement which appeared in the Commission on Religious Education (CoRE) Final Report, presented 'a set of organising principles which form the basis for developing programmes of study'. The Commission recommended that the NE apply 'to all pupils in all publicly funded schools, and that independent schools are encouraged to adopt it as a mark of good practice'. For the Commission, the NE set out 'the parameters of the subject and the key underlying concepts that pupils must be taught in order to understand religious and non-religious worldviews' (p.32).

This 'set of organising principles' is set out on pp.34f of the Report, and is reproduced here in full.

THE NATIONAL ENTITLEMENT TO THE STUDY OF RELIGION AND WORLDVIEWS

All pupils are entitled to be taught Religion and Worldviews [R&W] in every year up to and including year 11. Post-16 students, including those in Further Education should have the opportunity to study Religion and Worldviews during their post-16 course of study.

Schools must publish a detailed statement about how they meet the National Entitlement and ensure that every pupil has access to it through the curriculum, lessons and wider experiences they provide.

Pupils must 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

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[2] Religion and Worldviews: The Way Forward. A National Plan for RE, 2018, CoRE

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 norm
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.

Programmes of study must reflect the complex, diverse and plural nature of worldviews. They may draw from a range of religious, philosophical, spiritual and other approaches to life including different traditions within Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, non-religious worldviews and concepts including Humanism, secularism, atheism and agnosticism, and other relevant worldviews within and beyond the traditions listed above, including worldviews of local significance where appropriate.

Teaching must promote openness, respect for others, objectivity, scholarly accuracy and critical enquiry.

Pupils are therefore entitled to be taught by teachers who:

a. have secure subject knowledge
b. are capable of addressing misconceptions and
c. misunderstandings and handling controversial issues
d. demonstrate a critical understanding of developments in the study of religion and worldviews
e. promote the value of scholarship.

In order for all pupils to have equal access to high quality education in Religion and Worldviews, the subject must be given adequate time and resources commensurate with the place of Religion and Worldviews as a core component of the curriculum.

34

For the purposes of this current Project, a locally agreed syllabus, in this case the one entitled 'Awareness, Mystery, Value' (AMV)[3], shared by Bath & North East Somerset, Bristol, the London Borough of Haringey and North Somerset, has been examined with a view to considering implications of the NE for:

4. Syllabus structure
5. Pedagogy and
6. Schemes of Learning.

Alongside this, a possible model for delivering the NE will be considered, namely that provided by the Big Ideas for RE publications edited by Barbara Wintersgill.[4]

In the following tables, I have attempted to identify how key aspects of (1) syllabus structure, (2) pedagogy and (3) schemes of learning are reflected in (a) the current Agreed Syllabus, (b) the National Entitlement Statement and (c) the Big Ideas for RE publications.

In the final column, I have tried to represent the views shared by a small team of teachers and advisers in the Agreed Syllabus area at an online consultation event aimed at exploring the possible implications of applying ideas from the National Entitlement and/or Big Ideas on future syllabus review. Any mistakes and misrepresentations are mine, for which I apologise, but I hope the reflections listed in the final column will be a useful starting point for further discussions amongst teachers and SACRE members.

The consultation group:

Amy Trevethan, Head of RE, Gordano School

Carole Hope, RE & SEND Co-ordinator, Chew Stoke Church School

Jan McGuire, RE Adviser, Haringey SACRE

Jo Backus, Deputy Chair, North Somerset SACRE

Karen Maynard, RE Subject Leader, St Martin's Primary School, Worle

Laura Harris, NATRE South-West Regional Ambassador for RE and RE Co-ordinator, St Andrew's CofE VC Junior School, Nailsea

Merryn Evans, Head of RE, Redland Green School, Bristol

Sian Gunton, Head of RE, Norton Hill School.

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[3] www.awarenessmysteryvalue.org

[4] Wintersgill, B. (Ed). 2017. *Big Ideas for Religious Education*. University of Exeter.

  Wintersgill, B., D. Cush, D. Francis. 2019. *Putting Big Ideas into Practice in Religious Education*, RE Online.

35

1. Implications for Agreed Syllabus Structure

There are many different agreed syllabuses in England, so the approach taken here may not apply in all instances. Nevertheless, there will be certain shared features that will enable those who wish to conduct a similar audit to follow the plan presented here.

It would appear important to establish at this point whether the NE as stated implies a particular structure or range of structures for syllabus development. The following plan is an attempt to identify a) the key elements of RE / R&W syllabus structure, b) current aspects of the AMV Syllabus that fit those elements and c) the implications for those elements contained within the NE.

Key elements of syllabus structure	Aspects of AMV	Aspects of the National Entitlement	Aspects of Big Ideas	Implications for Syllabus Development
Legal requirement for agreed syllabuses to 'reflect the fact that that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.'	Minimum requirements for which religions are to be studied: at least a third of learning opportunities illustrated from Christianity. Hinduism, Islam, Judaism, Buddhism and Sikhism are featured for specific age-groups. Schools are free to include studies of other religions and beliefs, as well as groups *within* traditions, as appropriate and as may reflect the principal faiths and beliefs in the locality and the wishes of parents and governors. Non-religious as well as religious perspectives are included throughout.	"Programmes of study must reflect the complex, diverse and plural nature of worldviews. They may draw from a range of religious, philosophical, spiritual and other approaches to life including different traditions within Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, non-religious worldviews and concepts including Humanism, secularism, atheism and agnosticism, and other relevant worldviews within and beyond the traditions listed above, including worldviews of local significance where appropriate" (p.13).	As for the National Entitlement.	Non-religious traditions would be an addition to the minimum legal requirement stated here, though they have long been included in Agreed Syllabus RE. It will be important to provide guidance on which non-religious worldviews to include. Clarity will also be needed on aspects of Humanism as an example of a non-religious worldview. Consideration should be given to best practice in terms of presentation of different faiths with awareness of the dangers of 'colonial' attitudes to choice of material. It will also be important to build in teaching about the key concepts of

36

| The right of parents / carers to withdraw their children from all or part of RE | There is a checklist for managing the right of withdrawal and a statement that, 'The purpose of the law on withdrawal has always been to allow parents and communities to make arrangements for *their own preferred RE* not so that children can take part in other studies or activities.

Schools should ensure that parents / carers who want to withdraw their children from RE are aware that RE is taught in an objective way that is relevant to all pupils and respects their own personal beliefs. They should be made aware of the RE syllabus learning objectives and what is covered in the RE curriculum and should be given the opportunity to discuss this, if they wish. The school may also wish to review such a request each year, in discussion with the parents. It is good practice to publish the RE policy in the prospectus and on the school website.' | "The DfE should review the right of withdrawal from R&W and provide legal clarification on:

i. whether parents have a right to withdraw selectively from parts of R&W

ii. whether parents have a duty to provide an alternative curriculum for R&W

iii. whether children withdrawn from R&W can access other curriculum subjects or special educational needs and disabilities (SEND) support during the time they would normally be studying R&W.

b. The DfE should work with school leaders to develop a code of good practice for managing the right of withdrawal.

c. The DfE should monitor how the right of withdrawal is being used on an annual basis and provide data on the number of full and partial withdrawals and the reasons for withdrawal where given" (p.68). | No comment on withdrawal, but there is this statement about the benefits of RE:

"RE makes a unique contribution to students' learning by teaching them about contemporary religions and non-religious worldviews.

It is uniquely placed to create greater understanding and tolerance between people of all religions and non-religious worldviews and thereby to improve relationships in society / communities.

It contributes to the development of students' ideas, values, practices and identities" (Book 1, p.5). | There is confusion about withdrawal, e.g., the new relationships & sex education framework has grey areas about what parents can withdraw from, making it quite difficult for parents.

Whether the right of withdrawal is kept or not, it is good to advise on a formal process. The law doesn't require parents to give a reason, but perhaps it should.

One possible problem is with the domination of Christianity – might we get more buy-in from different communities if this changed? Is it now an anachronism to think of the UK as a 'Christian country'?

Another difficulty is where parents opt their children out of a single part of the RE curriculum such as visiting a place of worship such as a mosque.

It might be better to concentrate our efforts on a national deal for rigorous RE rather than press for change to law.

Not many parents actually exercise this right anyway. |

37

				More important to address the children's experience.
Organisational principles for curriculum content	A single attainment target: 'By the end of each key stage, students are expected to know, apply and understand the matters, skills and processes specified in the relevant programme of study' and a programme of study organised around six areas of enquiry: A. Beliefs, teachings and sources B. Practices and ways of life C. Forms of expressing meaning D. Identity, diversity and belonging E. Meaning, purpose and truth F. Values and commitments.	Considerations: 1. Equality: R&W that is 'objective, critical and pluralistic'. 2. The curriculum for R&W is more than learning 'facts' about a series of institutional worldviews. It is about understanding the human quest for meaning, being prepared for life in a diverse world and having space to reflect on one's own worldview. 3. The complex nature of belief and belonging. 4. The concepts of 'religion', 'belief' and 'worldview'. 5. Respect. 6. Diversity. Also, take account of school context, teacher expertise and pupil interest.	Six Big Ideas for RE: 1. Continuity, Change and Diversity 2. Words and Beyond 3. A Good Life 4. Making Sense of Life's Experiences 5. Influence and Power 6. The Big Picture. Content can then be built around a series of *topic-related and transferable questions* (see Book 2, p.14).	There are important questions here about some of the key terms: what is meant by 'objective, critical and pluralistic'? There is a constant need to update our understanding of what education is for. We should involve children in an exploration of these terms, at appropriate stages. We need to be aware that how the curriculum content is structured can shape the way it is presented and perceived. The NE statement is not completely represented in this table – can we refine it, perhaps reduce the number of items? – more work on this is needed for the sake of clarity.

38

| Curriculum time for RE | The following *minimum* hours should be provided[5]:

♦ Reception: 36 hours per year;
♦ Key Stage 1: 36 hours per year;
♦ Key Stage 2: 45 hours per year;
♦ Key Stage 3: 45 hours per year;
♦ Key Stage 4: 40 hours per year;
♦ For post-16 students[6] in full-time education at community and voluntary controlled schools: 10 hours per year. | "In order for all pupils to have equal access to high quality education in R&W, the subject must be given adequate time and resources commensurate with the place of R&W as a core component of the curriculum" (p.13).

"All pupils are entitled to be taught R&W in every year up to and including Y11.

Post-16 students, including those in Further Education should have the opportunity to study R&W during their post-16 course of study" (p.12). | Where time for the subject does not allow teachers to teach the whole programme, the following two principles should be observed:

1. It is more important during each unit of learning to draw on a little of the material in relation to each Big Idea than to focus on a few Big Ideas and ignore others.

2. The priority is that pupils learn and understand the essence of the Big Idea (e.g. that religions / worldviews are diverse). Where time does not allow for all aspects of the Big Idea to be taught, teachers should choose from the examples of knowledge and activities those which, in their judgement, will best enable their pupils to achieve this learning. | RE teachers in primary and secondary school settings felt that a statement of minimum curriculum hours for RE lends strength the RE case when debates about curriculum time are ongoing. It's the RE equivalent of the National Curriculum and emphasises that the Agreed Syllabus (or adopted equivalent) is the LEGAL document. Here is where it can be made clear that assemblies for example are NOT part of RE curriculum time.

We should consider saying that schools MUST (or SHALL), rather than SHOULD, provide at least a set minimum of hours as curriculum provision for RE.

This also emphasises the need for subject specialists where possible. |
| Skills and other 'essentials for learning and life' | The following skills and attitudes are built into the syllabus programme: | "In particular, R&W should enable young people to: | "RE should aim to develop in students the ability to: | We should bear in mind here, the current Ofsted emphasis on |

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[5] See Religious education guidance in English schools: Non-statutory guidance, 2010, p. 9)

[6] Post 16 students have the right to withdraw themselves from RE [and collective worship]. See The Right to Withdraw.

				knowledge – and **how** the child learns.
	Skills of: investigation, interpretation, reflection, empathy, evaluation, analysis, synthesis, application expression, self-understanding. Attitudes of: self-esteem, curiosity, sense of fairness, respect for others.	- reflect on their own personal responses to the fundamental human questions to which worldviews respond, and learn to articulate these responses clearly and cogently while respecting the right of others to differ - develop skills relevant to various disciplinary approaches to R&W, including qualitative and quantitative research skills (at age appropriate levels), philosophical enquiry, hermeneutical approaches to texts, and approaches for understanding the arts, rituals, practices and other forms of expression - develop wider transferable skills and dispositions including respect for others, careful listening, critical thinking, self-reflection and open-mindedness - learn to discuss controversial issues both critically and respectfully, and work with others (including those with whom they disagree)" (pp.76f).	- use terms such as 'religion', 'religious', 'non-religious' and 'secular' appropriately whilst understanding their contested nature; - develop knowledge and understanding of a range of religions and beliefs; - discern and analyse connections between religions and beliefs and social, economic, political and cultural life; - make informed comments about religious issues and about the religious dimensions of personal, social, political and cultural issues; - understand the rationale and consequences of some of the main approaches to the study of religions and non-religious worldviews; - articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ; - carry out enquiries into the world of religions and beliefs; - reflect, communicate and act in an informed, intelligent	This could be spelled out in terms of how learning is layered for pupils. Skills are important but should be sewn into ideas of how pupils' knowledge is advancing. This could appear as planned sequences of learning.

			and sensitive manner towards those who profess religions and beliefs and also towards those with no expressed beliefs" (Book 1, p.5).	
Programmes of study for each age-group / key stage	9 study units for Reception & KS1; 12 for KS2 and 9 for KS3 – all framed as questions for investigation and combining a focus on ONE of the areas of enquiry A-C plus ONE from areas D-F. Each study unit comprises further questions called 'statutory learning opportunities'.	Summary of five underlying principles of the NE (para. 45): 1. Understanding 'religion' as a category, and understanding the nature of worldviews, are central to the aims of the subject. 2. Worldviews are not fixed, bounded entities. 3. Interactions between individuals and institutions / communities / religions / culture / traditions are complex. 4. Emotions, experiences and belonging may be at the heart of why and how someone might identify with a religious or non-religious worldview. 5. The study of religious and non-religious worldviews is not the preserve of any one particular discipline at university level.	Sample units of learning being prepared for each age-group: 4-5; 5-7; 7-9; 9-11; 11-14; 14-19. Each unit having a major focus on one of the Big Ideas; some will have minor focus on another one of the Big Ideas.	However the programme is arranged, the key thing is to ensure that every lesson is relevant and meaningful to children's lives.

41

| Organisational structures for standards / learning outcomes | Learning Outcomes move 'beyond levels' to include more specific attention to the *content* of the RE curriculum. They are designed to provide guidance on how well pupils are doing in different areas of RE enquiry and what they must do to next to make progress.

Key RE skills are presented in a way that enables pupils to exercise higher level skills at ANY point in the programme of study.

Expected Learning Outcomes are listed in three sections:

• Investigation of religious and non-religious worldviews;
• Knowledge and understanding of Christianity;
• Knowledge and understanding of religions / worldviews other than Christianity.

The Learning Outcomes relevant to each unit appear underneath the enquiry questions in the Programmes of Study. See D02 | "Religion and Worldviews should enable young people to:

a. reflect on their own personal responses to the fundamental human questions to which worldviews respond

b. learn to articulate these responses clearly and cogently while respecting the right of others to differ

• develop skills relevant to various disciplinary approaches to R&W, including qualitative and quantitative research skills (at age appropriate levels), philosophical enquiry, hermeneutical approaches to texts, and approaches for understanding the arts, rituals, practices and other forms of expression
• develop wider transferable skills and dispositions including respect for others, careful listening, critical thinking, self-reflection and open-mindedness
• learn to discuss controversial issues both critically and respectfully, and work with others (including those with | The guidance on assessment is based on that provided for teachers by *Learn, Teach, Lead RE* groups, based on Anderson and Krathwohl's taxonomy. Taking account of DfE guidance, the LTLRE model set out to:

• identify the 'essential curriculum core' which all students should attain in RE
• identify tangible learning objectives closely related to the curriculum at several stages (e.g. end of an age group, end of year, and end of unit of work)
• include a statement of what constitutes the expected standard for all students at the end of each key stage
• include formative assessment tasks designed to identify specifically what students have learnt in direct relation to what has been taught
• include examples of alternative teaching and activities for students who have not demonstrated learning
• identify new applications of the core for students who | Currently we are joined up in terms of the relation of assessment to the programme of study.

If the NE statement is to be used, this needs to be reflected in any impact assessment statements.

If Big Ideas are used, we need to change to use that vocabulary, but this is more worked out than the NE Statement at the moment.

Important to avoid muddle!

Ofsted looking for lots of knowledge, Need for rigour – critical analysis.

Transferable skills are good – we need more on evaluation and analysis.

With KS4 not all do GCSE but some might want to do A level – it will be important that standards enable all students to continue with studies in Religion & Worldviews.

Critical thinking skills are vital in primary as well as secondary – RE has to be than just knowledge and understanding; we need to drag the so-called higher level skills in to primary settings to: Get children wondering and questioning! |

42

		whom they disagree)" (pp.76f).	have achieved the 'key elements' (Book 1, p.39).	

2. Implications for Pedagogy

Elements of Guidance	Aspects of AMV	Aspects of the National Entitlement	Aspects of Big Ideas	Implications for Syllabus Development
Pedagogies / methodologies to be applied	Appropriate methodologies for AMV are listed here: www.awarenessmysteryvalue.org/ > Guidance > F03 Advice on different curriculum models is found here: F04	"Pupils must be taught… 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" (p.13).	"Big Ideas are not a philosophy of education and do not presume any particular pedagogy. They are not intended to be a prescriptive programme and they can be applied to many styles of syllabus" (Book 1, p.24). One way is to follow a spiral, 'enquiry-based' model as commended by Ofsted (2013): asking questions, investigation, drawing conclusions, evaluation, reflection and expression. This model is also at the heart of the revision of Bloom's taxonomy developed by Anderson and Krathwohl. This begins by creating a contextualised plan, which takes the student on a journey beginning with finding out new information and moving on to developing understanding before using the higher order processes of applying, analysing and evaluating. The final stage of this process is 'creating', which	All pedagogies, including Big Ideas, do presume some sort of background in how they operate. All approaches have initial assumptions. Pupils could investigate and come to understand what those assumptions are. Different lenses – pupils will understand how the lens can change what you're looking at. This will need interpretive skills. In any event we will need clarity over what a pedagogy / methodology / lens is. Having a discipline is different from a pedagogy and pupils can investigate this idea too. We don't have to change the current AMV openness to a variety of approaches, but might want clearer definitions.

43

			requires students to bring together their learning in a coherent whole. This can be achieved by focusing an enquiry on topic-related and transferable questions.	
Spiritual, moral, social and cultural development (smscd) and British Values (BV)	AMV Guidance on smscd and BV: www.awarenessmysteryvalue.org/ > Requirements > A05	"As with all school subjects, Religion and Worldviews plays a vital role in developing key skills and contributing to an individual's spiritual, moral, social and cultural development" (pp.76f).	Opportunities to explore smsc matters occur throughout the exemplar units. Opportunities to explore BV are most likely linked to Big Idea 5 'Influence and Power'.	RE will continue to play a vital role in promoting pupils' spiritual, moral, social and cultural development.
Teaching about non-religious philosophies of life	Throughout the programme of study schools will include consideration of non-religious as well as religious perspectives > B03 Guidance on the teaching of Humanism for each Key Stage. Over **Key Stages 3 and 4 as a whole**, there should be teaching about Buddhism, Sikhism *and a non-religious worldview, such as Humanism*.	"Pupils must be taught… 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" (p.12).	"Some of the most prevalent ideas and questions relating to religion that are likely to be encountered by people living in the 21st century concern the very truths of religions / worldviews themselves. Any study of religion that claims to belong to the 21st century must address these challenges and must reflect the movement of people in the West away from institutional religions / worldviews to personal interpretations on the 'fringe' of religions / worldviews, new religions, spiritual movements and a range of agnostic and atheist views, often drawing on	It is important to recognise that not all non-religious 'philosophies of life' are organised or institutional – many are held unconsciously or contextually. But it is vital that the 'nones' are engaged in the subject. Perhaps we should start talking about 'worldview literacy'. We need to sort definitions with pupils, e.g., Humanism is not the same as atheism. Worldviews often have legal and political dimensions; we should include a systematic look at feminism, for example, as well as nature-based worldviews. Spirituality and the 'thin-line' of human existence / natural world.

44

			elements of one or several of these in developing their individual worldview" (Bo0ok 2, p.9).	We could include more on environmental and social issues, including perspectives from worldview traditions (e.g. Buddhism) on such movements as 'Extinction rebellion' and 'Black Lives Matter'. This could provide opportunities to 'step outside the syllabus' and investigate global concerns.
Inclusion	General guidance on inclusion > A06 Special Educational Needs and Disabilities (SEND) > A07 Gifted and Talented > A08 Religious and cultural backgrounds > A09 Community cohesion > A10	"All pupils are entitled to be taught Religion and Worldviews in every year up to and including year 11. Post-16 students, including those in Further Education should have the opportunity to study Religion and Worldviews during their post-16 course of study" (p.34). "Schools must publish a detailed statement about how they meet the National Entitlement and ensure that every pupil has access to it through the curriculum, lessons and wider experiences they provide" (p.34). "Teaching must promote openness, respect for others, objectivity, scholarly accuracy and critical enquiry" (p.13).	1. It is more important during each unit of learning to draw on a little of the material in relation to each Big Idea than to focus on a few Big Ideas and ignore others. 2. The priority is that pupils learn and understand the essence of the Big Idea (e.g. that religions / worldviews are diverse). Where time does not allow for all aspects of the Big Idea to be taught, teachers should choose from the examples of knowledge and activities those which, in their judgement, will best enable their pupils to achieve this learning. This principle also applies to planning for pupils with learning difficulties.	

45

| Resources, including religion / worldview adherents | The AMV website resources section contains advice on: selecting and using RE resources; artefacts collections; visitors and local places of worship; websites; key features of six religions at each key stage; glossaries of religious terms; smscd; a publication on materials for teaching about world religions; links to the 'Understanding Christianity' resource; relating to Holocaust Memorial Day; Humanism; ideas for 'concept starters' in different religions and beliefs; and a primary schools' guide about the diversity of religion and belief. | "It is our view that learning about a worldview without reference to the lived experience of adherents, and where possible direct encounter with them is insufficient for effective learning in Religion and Worldviews. It is critical that young people explore the ways in which the reality of any one worldview as lived by individuals might differ markedly from what is stated by authorities within that tradition. This has clear implications for schools and for resource providers…

"Schools must seek to engage with those who identify with various worldviews, including those with dual or multiple identities and those who do not identify with any institutional worldview. Schools must make the effort to enable pupils to meet a variety of individuals who identify with a particular worldview, not only local or national authority figures" (p.76). | Book 2, Chapter 6 identifies the questions and substantive knowledge that might be included at each age-group if pupils are to understand the Big Idea. The charts included for each Big Idea are resources from which teachers and others can draw in creating schemes of learning. | How can we moderate amongst the many resources on offer, so that high quality materials are recommended?

Who judges who is an Authentic Voice of a tradition?

Perhaps we do this via community consensus. Go with teachers and own experience unless doubts are raised.

But things shift – past materials might now be inappropriate.

Do we need a statement about the materials and resources being used in our schemes of work? A disclaimer? |

3. Implications for schemes of learning

Schemes of Learning	Aspects of AMV	Aspects of the National Entitlement	Aspects of Big Ideas	Implications for Syllabus Development

46

Principles for content section and coverage of religions & beliefs	Each unit is developed around a single key enquiry question plus 3, 4 or 5 'learning objectives' (LOs). For each key stage a minimum number of learning objectives are to be covered using examples taken from Christian traditions, with fewer minimum LOs being specified for five other religions. Schools have freedom to explore other religions and beliefs in relation to the LOs once the minimums have been reached/.	"Programmes of study must reflect the complex, diverse and plural nature of worldviews. They may draw from a range of religious, philosophical, spiritual and other approaches to life including different traditions within Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, non-religious worldviews and concepts including Humanism, secularism, atheism and agnosticism, and other relevant worldviews within and beyond the traditions listed above, including worldviews of local significance where appropriate" (p.13).	The Big Ideas are 'lenses' through which substantive content is selected. "In the Big Ideas approach *breadth* is not so much about covering as many religions / worldviews as possible as ensuring that pupils have the opportunity to broaden their understanding of religion and worldviews over time. "In the Big Ideas approach *depth* is not so much about restricting the number of religions / worldviews covered in detail as ensuring that pupils have the opportunity to deepen their understanding of each Big Idea in the context of an appropriately wide range of religions / worldviews" (Book 2 p.11).	As above, we need awareness of how the lenses being used to view content themselves affect the view. Pupils can understand this and can be encouraged to recognise it. Interpretive skills are key here.
Principles for continuity and progression	Each unit relates to two of the six areas of enquiry and each area of enquiry features three or four times in each key stage. Revisiting these ensures continuity of focus on 'what really matters in RE'. Progression in knowledge and understanding relates to these area of enquiry but in relation to the features religions/worldviews being	"In the long term, there is a need to secure continuity and progression between the National Entitlement and any accredited courses. Therefore, we expect that the next time GCSE and A-level come to be reviewed, the review will ensure that courses are aligned with the	The Big Ideas provide a basis for progression and continuity. There are narrative summaries of expected understanding for each age-group (Book 2, Ch.6). Principles for progression: 1. Increasing the level of detail	The principles of progression in the Big Ideas may prove useful when applied to our current scheme – this could be further investigated by a working party.

47

	studied. A list of Learning Outcomes' for each unit (see below) provides a series of statements that bring these together and provide a map of progression over the whole programme.	National Entitlement for R&W" (p.44).	2. Moving from local to global contexts 3. Making increasing links between smaller ideas 4. Including exceptions and contrasts 5. Moving from simple to complex and controversial ideas 6. Understanding diversity in increasingly complex settings 7. Recognising and handling an increasingly wide range of interpretations.	
Breadth of teaching	Provision is made for schools to develop materials that go beyond the exploration of major world religions and non-religious philosophies of life, as appropriate for their school and parents' / carers' wishes. In addition, supplementary teaching schemes have been developed: • 'Distinctively local' units exploring features of religion and belief found in the Local Authorities sharing the AMV Syllabus.	"If pupils encounter only religious worldviews and not non-religious, only Abrahamic faiths and not Dharmic ones, only the large institutional 'world religions' and not smaller, local, indigenous or newer religions, for example, their understanding of the fundamental matter of this subject is impoverished. "Pupils deserve to know that their own and their family's worldview and community are acknowledged, even if they belong to a smaller community. If your own worldview is never	"The Big Ideas distinguish between the study of people as well as 'isms'; for example, Jews as well as Judaism; Christians as well as Christianity. The Commission on RE made the comparison rather more elegantly between an individual's 'view of the world' or 'philosophy of (or approach to) life' and the term 'institutional worldview' to describe organised worldviews shared among particular groups and sometimes embedded in institutions. The two are connected because individuals' ways of understanding the world	Important to consider whether the current schemes of learning adequately cater for the variety of expression being recommended in the NE and Big Ideas.

48

	• 'RE-Live' units exploring aspects of contemporary life relevant to the study of religion and belief.	mentioned, it is easy to conclude that you don't count.

"It is important that pupils engage with the diversity of religious and non-religious worldviews that exist not only locally but also nationally and globally. Studying only one worldview or even two or three will not achieve this (p.74).

"Pupils must be taught…

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" (p.12). | are likely to draw on one, or many, institutional worldviews. These two important dimensions of worldviews are reflected in each of the Big Ideas, although the balance is different in each" (Book 2, p.8). | |
| Expectations and outcomes | The Learning Outcomes relevant to each unit appear underneath the enquiry questions in the Programmes of Study.

There is a summary of the learning outcomes for each Key Stage here: D02 | "By the end of Key Stage 2 and again by the end of Key Stage 4, all pupils should learn about a range of religious, philosophical, spiritual and other approaches to life including:

a. the complex, diverse and plural nature of religious and non-religious worldviews, within and beyond the worldviews listed below, and the concept of 'religion' as a category | There are assessment exercises attached to each exemplar unit of learning in the scheme. Activities relate to the Anderson and Krathwohl's taxonomy (see above).

"In the end, what is important is not the grade but students' understanding how well they have grasped the Big Ideas, which depends on the extent to which they can apply those ideas in new contexts" (Book 1, p.42). | As above, it is important to ensure that younger pupils are enabled and encouraged to apply 'higher-level' skills of critical thinking, analysis and evaluation in R&W lessons. |

49

		b. Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, including different traditions within each of these c. non-religious worldviews and concepts including Humanism, secularism, atheism and agnosticism, including the various experiences of those who identify as having 'no religion. Pupils may also benefit from awareness of a broader range of worldviews, depending on the considerations above" (pp.74f).		

Key findings

As far as the **Agreed Syllabus structure** is concerned, our investigation revealed the following points for attention:

- It will be important to ensure that non-religious traditions feature as an addition to the minimum legal requirement traditionally stated, as well as providing guidance on which non-religious worldviews to include.
- Clarity will be needed on aspects of Humanism to be included as an example of a non-religious worldview.
- Consideration should be given to best practice in terms of presentation of different faiths with awareness of the dangers of 'colonial' attitudes to choice of material.
- It will also be important to build in teaching about the key concepts of 'religion', 'worldview', 'secularism' etc, perhaps in advance of the rest of the RE programme.
- There should be clear recommendations about the process of applying the right of parents/carers to withdrawal their children from RE. The law doesn't currently require parents to give a reason, but perhaps it should.
- Consideration should be given to the predominant place of Christianity within the whole programme, and to the inclusion of examples form a wide variety of traditions.
- There is a constant need to update our understanding of what education is for. We should involve children in an exploration of the terms 'objective, critical and pluralistic', at appropriate stages.
- There is a need to be aware that how the curriculum content is structured can shape the way it is presented and perceived.
- Can the NE statement itself be refined, perhaps reducing the number of items? – More work on this is needed for the sake of clarity.

50

- Consider saying that schools MUST (or SHALL), rather than SHOULD, provide at least a set minimum of hours as curriculum provision for RE.
- Ensure that the current Ofsted emphasis on knowledge – and **how** the child learns – are spelled out in terms of how learning is being built up for pupils. Skills are important but should be sewn into ideas of how pupils' knowledge is advancing, e.g., through planned sequences of learning.
- However the programme is arranged, the key thing is to ensure that every lesson is in some way relevant and meaningful to children's lives.
- If the NE statement is to be used, this needs to be reflected in any impact assessment statements, including how critical thinking is encouraged in primary as well as secondary.
- If Big Ideas are used, there is a need to change current areas of enquiry to use the six Big Ideas as lenses and to work thorough the implications of any shift in focus.
- New units of learning could include 'transferable skills' and that might mean more activities that include evaluation and analysis for primary aged children: encourage 'wondering' and 'questioning'.
- With KS4 not all do GCSE but some might want to do A level – it will be important that standards enable all students to continue with studies in Religion & Worldviews.

In terms of the **implications for pedagogy**, our investigation revealed the following points for attention:

- The current Syllabus is open to a variety of approaches, but might require clearer definitions of key terms such as 'pedagogy', 'discipline', 'methodology', and 'lens' and encouragement of the interpretive skills students would need to engage with them.
- All pedagogies, including Big Ideas, do presume some sort of background in how they operate. All approaches have initial assumptions. Pupils could be encouraged, at appropriate ages and stages, to investigate and come to understand what those assumptions might be.
- RE will continue to play a vital role in promoting pupils' spiritual, moral, social and cultural development.
- It is important to recognise that not all non-religious 'philosophies of life' are organised or institutional – many are held unconsciously or contextually. But it is vital that the 'nones' are engaged in the subject. Perhaps we should start talking about 'worldview literacy'.
- We need to sort definitions with pupils, e.g., Humanism is not the same as atheism.
- Worldviews often have legal and political dimensions; we should include a systematic look at feminism, for example, as well as nature-based worldviews. Consider including more on environmental and social issues, including perspectives from worldview traditions (e.g. Buddhism) on such movements as 'Extinction rebellion' and 'Black Lives Matter'. This could provide opportunities to 'step outside the syllabus' and investigate global concerns.

In terms of the **implications for schemes of learning**, our investigation revealed the following points for attention:

- Revisit guidance on the materials and resources being used in our schemes of work and advise caution when thinking about who represents an 'authentic voice' within a tradition.
- In writing materials for use in schools there is a need to recognise how the lenses being used to view content themselves affect the view. At appropriate ages and stages, pupils can understand this and can be encouraged to recognise it. Interpretive skills are key.
- The principles of progression in the Big Ideas may prove useful when applied to the current scheme – this could be further investigated by a working party.
- Ensure that the current schemes of learning adequately cater for the variety of expression being recommended in the NE and Big Ideas.

51

- As above, it is important to ensure that younger pupils are enabled and encouraged to apply 'higher-level' skills of critical thinking, analysis and evaluation in R&W lessons.

Dave Francis, Associate Adviser

Bath & North East Somerset SACRE

16 July 2021

52

Appendix 5 'Does the existing legal framework ensure good practice in the running of a SACRE?' HAMPSHIRE SACRE

Introduction: overview of the study and key issues, current problems in running SACREs as reported elsewhere

NASACRE submission given by Paul Smalley to the Commission on RE in 2017 (1) stated that members felt a locally agreed syllabus enables pupils to learn about religions where they live. NASACRE felt that it helped teachers feel that they 'own' the syllabus and are committed to it, and agreed that the writing process is important in that it helps people to understand RE.

SACRES in England raised concerns raised about the lack of a 'national standard' and many SACREs felt that where there was not significant local expertise in a particular faith this could be a problem in how that faith is understood. The major concern was that of capacity as Local Authority support is being 'squeezed' in many areas, meaning that the production of a new Agreed Syllabus and ongoing support is done on a very tight budget and relies on voluntary support from RE teachers and others, whereas in the past much of this would have been done by a paid LA specialist adviser.

NASACRE reported that over three quarters of SACREs monitored the compliance and quality of RE provision in their local area. Sometimes this was done through an examination of data and often the SACRE issued a questionnaire to school for this purpose. Many SACRES also engaged in some form of visits to school, often by the RE adviser. Some SACREs felt that their ability to monitor effectively was hampered by a number of factors, including the power to require schools to change bad, or non-compliant practice and a lack of resource to carry out as much monitoring activity as the SACRE would like to. Whilst nearly 9 out of 10 SACREs in the survey have access to specialist RE advisers, this seems to vary between as little as two days per year and as many as 65, with no SACRE now reporting a full time RE adviser. There does appear to be a correlation in that those SACREs with the smallest numbers of contracted days' worth of advice appear to be engaged in the least effective monitoring and support activity. Funding was clearly a major issue for many SACREs with budgets varying tremendously (although of course the number of schools within an LA varies too). What is included is also difficult to ascertain, making comparisons difficult; half of SACREs have advisory time funded additionally to the budget.

The research concluded with the following statements:

Many SACREs are not opposed to a National 'Framework' or some definition of core entitlement – for all schools, but any solution needs a significant locally agreed element.

• All SACREs would like to do more to support, guide and advise schools.

• SACREs need fair and proper funding, and reasonable provision of specialist help and advice to enable this to happen.

• The creation of a Locally Agreed Syllabus is enabling for teachers and others involved and leads to high quality RE

• There needs to be consequences for schools who are not providing good RE. Either SACREs need to be given power to hold schools to account or Ofsted need to rigorously examine RE provision in all schools.

Section 1. What are Local Authority legal responsibilities with regard to SACREs?

A very good summary of Local Authority responsibilities is provided on the Interfaith website (2). The responsibilities include establishing a conference to produce a Locally Agreed Syllabus, advising the Local Authority on RE in Community and Voluntary Controlled schools and having responsibility for ensuring that children receive their statutory entitlement of RE in maintained schools. SACRE's must send their annual report to the Department for Education every year and therefore hold the LA to account with this. They have one specific legal duty which is to consider requests for determinations of Collective Worship and if approved, to modify the requirement for the school.

53

Section 2. How are Local Authority legal responsibilities met in Hampshire?

Hampshire SACRE (3) has a strong process for Monitoring RE. Modest funding for adviser time is available to monitor the effectiveness of the Agreed Syllabus through visits to both primary and secondary schools. Hampshire SACRE professional advice is given by the County Inspector/Adviser for RE who is also able to draw on the expertise of the Primary RE Inspector/Adviser. This ensures specialist monitoring for RE in primary and secondary schools is possible. The time for monitoring is in addition to the HIAS time for SACRE business.

SACRE's contact with schools is assisted by SACRE members accompanying professional adviser on their visits. This gives members an opportunity to see current issues and good practice in schools. SACRE advisers also run training for SACRE members at the start of each academic year which ensures that members are aware of their role and responsibilities as well as how best to support schools.

Hampshire SACRE is also closely linked with the Hampshire Inspection and Advisory Service (HIAS) that both RE Advisers are part of more broadly. This enables the SACRE to be aware of wider trends and developments that affect schools, such as SEND, assessment and changes to the EYFS framework for example.

Hampshire SACRE has the services of an experienced Clerk based in HCC Democratic Services. All SACRE reports and minutes are on the LA template and published by the Clerk on the HCC website. Hampshire CC treats SACRE as it would all other county council committees. It funds the cost of the Professional adviser(s) to SACRE for 20 Days of the Advisers' work. All SACRE groups are filled and the Professional Adviser works with the Clerk to SACRE to review membership and contact nominating bodies when there are vacancies.

Hampshire SACRE operates in a context of an outstanding Children's Services – where there is still a robust intact School Improvement Services. This organisation runs training for schools in all subjects. SACRE works alongside to support HIAS RE Advisers in implementing the Agreed Syllabus. The Monitoring Group process is critical to this and is the link between SACRE, HIAS and schools. The Chair of SACRE is traditionally a County Councillor and the Council take SACRE and RE teaching seriously and therefore a high profile Elected Member is Chair. This gives weight to SACRE's work and ensures HIAS can listen to SACRE.

Having strong links into the Local Authority is critical. This enhances the work of the SACRE and links it into the wider arena of current council initiatives such as health, environment and mental health.

Section 3. What are the perceived benefits of Local Authority responsibilities to SACRE being met in these ways?

The strength of Hampshire SACRE comes to a large extent because of the direct engagement with Local Democratic processes, which work well in Hampshire. The chair and vice chair of the SACRE has always been a Local Authority Councillor and this has enabled the SACRE to be aware of wider council initiatives. Sometimes this has resulted in the contribution of the SACRE to wider Local Authority initiatives such as the annual production of a Hampshire Inter Faith calendar. This has increased the status of the SACRE in the Local Authority and ensured the SACRE continues to have relevance in the whole organisation. The use of groups where necessary has also enabled the SACRE to take on a wider range of work and to do this effectively. An example is the group which meets termly to monitor RE in schools and to look at the results of school visits that its members have taken part in with the Advisers. This enables the SACRE to deal with confidential information and make suggestions for RE improvements. Another example of the use of groups is the group formed recently to undertake work on an advice document with a small number of SACRE members as well as a time limited group working on the Determinations policy. More of these are planned for future academic years so that the SACRE members can gain experience of working with others and contribute to the development of ideas within the SACRE.

The advisers train the SACRE members at the start of each academic year and outline their role and the role of the SACRE in monitoring RE locally. This helps make all members aware of the role that they play and how they can help schools and helps inform their judgements when speaking to schools.

The two professional advisers run subject specific post qualification professional education courses for senior leaders, teachers and governors including networks, webinars and conferences through the Hampshire Teaching and Learning College (HTLC). The advisers are also able to work one to one with RE leaders in schools through the management partnership relationship established with schools and HIAS. SACRE members are encouraged to attend

54

as many of the training sessions as they can and contribute to discussions, providing their own expertise to the training session. For example, the chair of the monitoring group has attended RE and EYFS training and the Muslim representative attended the Islam webinar to talk to teachers. They can also help with links to their own communities. For example, a SACRE member provided a link with a member of his own community who wrote articles for Primary RE News for teachers to help with subject knowledge.

A key strength of the SACRE is the wide range of members from all backgrounds who bring a diverse range of perspectives and expertise to every meeting. Teachers are nominated into Group C through the Teachers' Liaison panel (Link with the LA and joint Trade Union group). This works for LA schools. The SACRE is also able to co-opt where necessary to ensure all types of schools are represented on SACRE, including Secondary Academies, 6th form colleges, special and independent schools. There are no SLE advisers but there are two Advisers working part time for RE Secondary and Primary. They therefore work with the professional expectations and responsibilities that Public Service employees are bound by. SACRE has the capacity to co-opt people to SACRE where there is need and where the existing 'groups' leave gaps. For example, Hampshire SACRE has representation from Academies, Governor services ensuring SACRE has broad understanding of key educational issues.

Section 4. Discussion: including of how the present model could be improved and whether the LAN vision adds something new: drawing on wider documented experience.

What is causing any issues?

In the past academic year, COVID-19 has made the monitoring visits very hard to complete. However virtual meetings have been held with RE leaders and planning and RE work have been looked at. Schools have commented upon how supportive they have found the visits and useful for them when planning the rest of their RE provision. SACRE members have been able to attend these virtually and this has enabled them to see RE set for home and virtual learning. Face to Face as well as virtual meetings are planned in 2021 and 2022.

The Hampshire SACRE has found some faith communities harder to contact and it has not been possible to recruit a representative from some. For example, it has found it hard to find a representative from some Christian denominations. This has been time consuming to work on and these positions have still not been filled. As both advisers work with other SACRES, it is known that other SACRES face similar issues and recruitment is an ongoing issue. The SACRE prefers to work with a nominating body rather than individual members of communities so that the process is streamlined and can draw on work already going on in other SACRES. Such a process also helps with those communities that are harder to engage with and ensures a wider pool of members. It is possible that a wider membership of the LAN might help with this in providing an ever-bigger pool for membership from a range of interested but diverse backgrounds that could strengthen membership of a SACRE. It also might enable the SACRE to be more aware of initiatives in other areas that it could contribute to, such as Cathedral, museum, university or other provider initiatives for RE. A greater unity in approach to RE CPD would be welcomed as well as greater awareness of what other stakeholders in RE are doing.

Section 5. Conclusions and questions raised for further research.

Overall, the success of Hampshire SACRE rests on the commitment from the Local Authority as required in statute. Were this to be lost, as in the current proposals for LANs, it is not clear that the LAN would have the administrative or professional support required.

Therefore, it is uncertain what the LAN vision adds and the conclusion of this pen study is that the existing legal framework is fit for purpose.

References:

1. https://nasacre.org.uk/file/nasacre/1-488-evidence-submitted-on-behalf-of-nasacre-to-the-commission-on-re-by-paul-smalley.pdf
2. https://www.interfaith.org.uk/activity/understanding-sacres
3. Committee details - Standing Advisory Council for Religious Education | About the Council | Hampshire County Council (hants.gov.uk)

55

Appendix 6 Richmond SACRE: Expanding and organising SACRE membership

Richmond Participatory Action research

BACKGROUND

The Final Report of the Commission on Religious Education, *Religion and Worldviews: The Way Forward. A National Plan for RE*, was published in September 2018. It set out a National Plan for RE comprising of eleven recommendations, and called on the Government to consider and adopt it.

Recommendation 8 in the Report made a series of proposals regarding the establishment of Standing Advisory Councils on Religious Education and suggesting that the legislation in relation to these should be amended and they should be renamed as Local Advisory Networks for Religion and Worldviews (LANs).

d. The Local Advisory Network for Religion and Worldviews should be made up of members from five groups: i. teachers of Religion and Worldviews from all phases including Higher Education ii. school leaders and governors iii. ITE and/or CPD providers iv. school providers including the LA, MATs, dioceses etc v. religion, belief and other groups that support RE in schools or wish to do so (this might include local museums and galleries as well as religion and belief groups).

This proposal emerged from the following findings outlined in the Report:

102. Whilst there are SACREs that are highly effective, some SACREs find it extremely difficult to recruit and retain members and the unwieldy committee structure means that some SACREs are unable to meet due to lacking representation or attendance from members of one or more committees.

105. The composition of SACREs has not kept pace with changes in the education system. There are many more stakeholders involved in supporting high quality RE than are represented on SACREs, including higher education institutions and school providers. We have also found in the written and oral evidence that SACREs can sometimes become battlegrounds for representation rather than focused on improving support for schools. We therefore recommend a number of changes to the composition of SACREs.

In relation to Point 102, it might be argued that many of the concerns expressed would apply equally to LANs and adversely affect their ability to carry out the role defined for them in the Report.

In relation to Point 105, anecdotal evidence through NASACRE, supported by information included in Annual SACRE Reports, indicates that some SACREs engage creatively with the current legislation around membership and already include a wider range of stakeholders.

Specifying the problem

As part of this project, The LB of Richmond upon Thames SACRE was invited to consider and respond to these and other issues relating to membership of it and of other SACREs.

At its meeting on 1st October 2020, the following points were made:

1. When SACREs were first set up in the late 1980s, Local Authorities (LAs) such as the LB Richmond upon Thames generally followed very clear legal procedures when recruiting members - in law it was and is the responsibility of the LA **NOT** the SACRE itself to decide which communities and organisations should have representation on its SACRE and it is the responsibility of the LA to approve the nominees of the its chosen sponsoring bodies.

2. In the past a Council Committee Clerk serviced the SACRE and among her/his duties ensured that membership was secured, maintained and monitored in accordance with these procedures. This role is still performed by the Clerk to the LB Richmond upon Thames SACRE to some extent but unfortunately, it is no longer the case in many SACREs elsewhere, although the functions provided by the Clerk in this respect are still the legal responsibility of each LA.

56

3. More recent practice seems to indicate that new members to many SACREs are appointed more informally, for example, a member resigning from Group A might suggest someone from her/his community as a replacement or a local teacher with a particular interest in RE might be persuaded to join Group B.
4. Since the initial establishment of many SACREs over thirty years ago, the original records listing the official sponsoring bodies for communities and organisations entitled to representation on SACREs may have been lost, are perhaps no longer reflective of the local area and indeed some of those communities and organisations may no longer exist.

Planning an intervention or change

Richmond upon Thames SACRE wanted to ensure that its operating systems were robust and effective. To see if there were any elements of CoRE report around the make-up of a LAN that differed from current practice and indeed if it might improve it.

Process

The RE professional that supports the SACRE worked with a team to create documents about where to go to within sponsoring groups and communities when looking to ensure representation on the group was as diverse and inclusive as possible. SACRE could see the practical use of these not only for them but all SACREs, and if there was a legislative change for a LAN.

It was suggested in the present circumstances the most practical way in which to proceed is to support LAs in ensuring that:

1. every SACRE has appropriate membership
2. SACRE members are appointed in accordance with the relevant procedures
3. attendance of members at SACRE Meetings is monitored and recorded
4. members are supported and enabled to play a full and active role in all aspects of the work of the SACRE of which they are a part
5. where possible, membership of SACREs embraces a wider range of key stakeholders in RE as outlined in the Commission on Religious Education's Report.

Implementing the intervention

It is recommended that each LA should have a constitution or Terms of Reference document outlining which nominating bodies and organisations should have a place/places on each of these four groups. (link to NASACRE exemplar constitution https://nasacre.org.uk/file/nasacre/SACRE%20constitution.pdf)

Group A represents 'such Christian denominations and other religions and denominations of such religions as, in the opinion of the authority, will appropriately reflect the principal religious traditions in the area'. In order to decide on what these should be, the LA will need to do some research as to which groups should be represented in Group A and recognise that these groups might change over time. In the case of **Group A** most of the groups that the LA is looking to for representation will have formal structures at national or local level that can be approached.

It may also be the case, though, that there is a desire to have someone representing a religious tradition or worldview that features in the locally agreed syllabus but where there are few members of that religion or worldview in the immediate area.

It is perhaps helpful - though not essential - for members of **Group A** to have knowledge and understanding of education in state maintained community schools and in some SACREs, teachers from particular religions and worldviews may serve on this group.

Please see page 43 for further guidance about possible nominating bodies for **Group A**.

Group B represents 'the Church of England'. The relevant nominating body for most LAs for **Group B** is usually the Diocese/Diocesan Board of Education for the area and representatives could include local clergy, teachers, including teachers from Church of England schools, governors and members of local Anglican congregations.

57

Group C is 'a group of persons to represent such associations representing teachers as, in the opinion of the authority, ought to be represented, having regard to the circumstances of the area.'

Traditionally, this has been interpreted to mean teachers from the different teaching unions but it might also mean those who come from local head teacher groups or networks of RE teachers in the authority. Some SACREs include teachers from academies in **Group C**, particularly where those academies have chosen to adopt the locally agreed syllabus.

Although it is not a legal requirement to do so, many LAs have a policy of ensuring that all strands of education are represented on their SACRE, appointing teachers to **Group C** who come from EYFS, Primary, Secondary and Special Schools, including alternative provision. **Group C** might also include a representative of a local university department leading on Theology and Religious Studies or involved in training RE teachers. Qualified teachers working as education officers in major places of worship, galleries, museums and other relevant sites locally where learning in RE takes place might also serve on this group.

Group D includes 'persons to represent the local authority'. Traditionally, this has been local councillors from various political parties, perhaps proportionate to their profile in the LA.

In addition, an LA may take the decision to choose whomsoever it sees fit to represent it and its interests – such members of **Group D** might include parents, school governors and any other key stakeholders. Some LAs also appoint officers to **Group D**. If they do so, it is important that the LA examines the issue of conflict of interest. It would be difficult if the officer voted for something that the local authority would not carry through. At least one LA has appointed a Humanist representative to **Group D**.

The LA will approach sponsoring bodies for a nominee or nominees and then appoint the person(s) nominated if they believe that those person(s) will represent the opinions of the sponsoring body.

If the LA believes that a member ceases to represent their sponsoring body then it can remove them from SACRE and ask for another nominee [Education Act 1996: 393(30)].

This does, though, mean that the LA has to firstly make a judgement about what constitutes a sponsoring body. The 1996 Act states: 'Before appointing a person to represent any religion, denomination or associations as a member of the council, the authority shall take all reasonable steps to assure themselves that he is representative of the religion, denomination or associations in question.' [392(2)] and it can only know this if it has made a decision about who is nominating the person in question.

It is worth noting that an LA can ask for more than one representative from a sponsoring body if it is felt that that would be appropriate. This allows there to be balance within each group and for groups to reflect local demographics proportionally. An example of this might be in **Group A** - if there were some Christian denominations demographically more prominent in the area and others less so it might be appropriate for larger denominations to have more than one representative to reflect this situation.

It is not the role of SACRE to find its own members but it can make recommendations if members feel that the LA is overlooking an important group that should be represented in one of its groups.

SACREs need people who can make a positive contribution to its agendas and work, so often they will be people who are or have been involved in schools or education. If a concern arises with a member, it is appropriate for the Chair to speak with the person concerned and explore any issues that they have with SACRE's business and offer training and support. If this, though, is a persistent issue the LA might go back to the sponsoring body to ask for a more qualified representative of that particular constituency. It is important to note here that this might be difficult if the representative is the leader of that sponsoring body.

Many LAs/SACREs find it useful to have their own Code of Conduct in place (NASACRE exemplar found here https://nasacre.org.uk/file/nasacre/Code%20of%20conduct.pdf) and in any case, should always operate within the relevant protocols of the Council.

1. Attendance Of Members At SACRE Meetings Is Monitored And Recorded

Most SACREs keep a record of attendance of members. Those who do not attend regularly or whose attendance has lapsed completely may be contacted by the Clerk of SACRE in accordance with the SACRE's own protocols (NASACRE exemplar found here https://nasacre.org.uk/resources/sacre-management). If a SACRE member is unable to fulfil her/his responsibilities, then the LA and the person's nominating body should be informed so that a replacement may be sought as soon as possible.

The quorum of a SACRE is determined by an Act of Parliament (Education Act 1996) and SACRE's own constitution. The Act of Parliament quite clearly states that for a SACRE to be quorate there must be at least one member from each Group present (A, B, C and D). Some SACRE constitutions allow only one member to be present in each group to ensure there is a quorum, while in other SACRE constitutions there is a requirement that more than one must be present, particularly from Group A where, for example, it may expect at least one non-Christian member must be present. A SACRE or Local Authority cannot change the requirements of the Education Act 1996 but it can change its constitution. If SACRE Meetings are regularly inquorate the first thing to consider is whether these are held at a good time for the majority of members and that meetings are easily accessible. All SACRE meetings must also be open to the public.

2. Members Are Supported And Enabled To Play A Full And Active Role In All Aspects Of The Work Of The SACRE Of Which They Are A Part

There are several key ways in which new and existing SACRE members can be helped to do this.

First, SACREs – perhaps individually, perhaps collectively in local/regional clusters – should offer training for members, particularly those new to their role. NASACRE offers some suitable materials here (https://nasacre.org.uk/resources/effective-sacres-training-and-support). New members could also be 'buddied up' with more experienced SACRE colleagues to advise and support them as they negotiate their new responsibilities.

Second, nominating bodies should run a training day - maybe on an annual basis – for all those representing them on SACREs. For some organisations, such as the Board of Deputies of British Jews or Humanists UK, this has been arranged at national level, while others such as Diocesan Boards of Education or teaching unions may wish to provide these locally.

Thirdly, SACREs should – where possible – enable members to participate in wider activities relevant to their role and responsibilities, such as attendance at the annual NASACRE Conference and AGM, other training opportunities and related events.

3. Where Possible, Membership Of SACREs Embraces A Wider Range Of Key Stakeholders In RE As Outlined In The Commission On Religious Education's Report

LAs and SACREs are encouraged to work with appropriate nominating bodies to ensure that membership of SACREs is as wide as possible within the statutory legal parameters. Suggestions of where, when and how this might be possible are made above in relation to the guidance given about the composition of the different SACRE Groups. SACREs may also choose to co-opt certain people who may have a particular contribution to make to their work. It is also important to note that SACRE Meetings must be held in public, anyone can attend such a meeting and with the Chair's permission can make a contribution to it.

Evaluating

Having reviewed our SACRE practices around membership through this project we have discovered that in the present law we can do this without a need for a change to becoming a LAN. The points that the CoRE report highlights around extending SACRE membership is something that we approve of, but can go ahead and action within the present legislation. We hope the work that our RE advisor has done around creating a document to help us know where to go for extending our SACRE membership we hope will help more than just our SACRE and LA.

Lesley Prior and members of Richmond Upon Thames SACRE

July 2021

59

SACRE MEMBERSHIP TOOL

This document gives some suggestions of who an LA might want to draw from to make up their SACRE. LAs need to think about how different religions and worldviews who are part of the make-up of your local community and so all the following suggestions might not be relevant.

Important principle here it is not SACREs gift to decide who sits on them. SACREs might want to make recommendations to the LA to be able to discharge its duties effectively. The LA decide the nomination body, and the nominating bodies decide who is fit for them to represent them on the SACRE.

NASACRE Code of conduct is a useful document to understand https://nasacre.org.uk/file/nasacre/Code%20of%20conduct.pdf in doing this work. It is worth pointing out that not all SACREs will have members of all these bodies – this document is seen ais a starting point.

Representing	Name	Postal Address, Email and Phone	Date of Joining, training done	Sponsoring body National body Local body
GROUP A				
Baha'i				National Spiritual Assembly of the Baha'is, 27 Rutland Gate, London SW7 1PD 020 7584 2566 nsa@bahai.org.uk
Buddhism				The Buddhist Society, 58 Eccleston Square, London SW1V 1PH 020 7834 5858 info@thebuddhistsociety.org
Free Church *This is the central link for all free churches.*		The following list contains the denominations who are currently represented by the Free Churches Group. • ASSEMBLIES OF GOD • BAPTIST UNION OF GREAT BRITAIN • BAPTIST UNION OF WALES • CHRIST APOSTOLIC CHURCH		Sabina Williams, Administrator, SACRE & LA Representatives; The Free Churches Group, 27 Tavistock Square, London. WC1H 9HH sabina.williams@freechurches.org.uk Tel: 0203 651 8334

60

• CHURCH OF GOD OF PROPHECY • CHURCH OF THE NAZARENE • CHURCHES IN COMMUNITIES INTERNATIONAL • CONGREGATIONAL FEDERATION • COUNCIL OF AFRICAN & CARIBBEAN CHURCHES UK • COUNTESS OF HUNTINGDON'S CONNEXION • FELLOWSHIP OF CHURCHES OF CHRIST • FREE CHURCH OF ENGLAND • FREE METHODIST CHURCH • INDEPENDENT METHODIST CHURCHES • JOINT COUNCIL OF CHURCHES FOR ALL NATIONS • METHODIST CHURCH • MORAVIAN CHURCH • NEW TESTAMENT ASSEMBLY • NEW TESTAMENT CHURCH OF GOD • OLD BAPTIST UNION • ORDER OF ST LEONARD • PRESBYTERIAN CHURCH OF WALES • THE SALVATION ARMY • THE UNION OF WELSH INDEPENDENTS • THE UNITED REFORMED CHURCH • WESLEYAN REFORM UNION		

Representing	Name	Postal Address, Email and Phone	Date of Joining, training done	Sponsoring body National body Local body
Christian: Orthodox				Nephon Tsimalis Greek Orthodox Archbishops Office for the UK ntsimalis@gmail.com
Christian: Quaker				Friends House www.quaker.org.uk
Christian: Roman Catholic				Catholic dioceses in your area OR RC Commission for Schools & Colleges, St Edwards House, St Paul's Wood Hill, Orpington, BR5 2SR

61

Representing	Name	Postal Address, Email and Phone	Date of Joining, training done	Sponsoring body National body Local body
				Tel: 01689 829331 Fax: 01689 829255 enquiries@educationcommission.org.uk
Hinduism				Local Hindu community **Hindu Council of Britain** Hindu Council UK Secretariat Office 22 King Street Southall UB2 4DA Chair: Email: **umeshchander@aol.com** Mobile: 07903804656 **Hindu educational board** info@hindueducationboarduk.org https://hindueducationboarduk.org/
Humanism				Humanists UK 39 Moreland Street, London EC1V 8BB education@humanism.org.uk
Pagan				Pagan Federation vicepresident@paganfederation.co.uk
Zoroastrian				Zoroastrian centre, 440 Alexandra Ave, Rayners Lane, Harrow HA2 9TL. 020 8866 0765
Rastafarian				shawn.sobers@uwe.ac.uk Dr Shawn-Naphati Sobers is an expert in Rastafarianism and could be a useful link to find a representative within this community
Jain				Himanshu Jain – Institute of Jainology hj@thoughtagile.co.uk
Islam: Sunni				**Muslim Teacher Association** info@mta-uk.org **Muslim Council of Britain** https://mcb.org.uk media@mcb.org.uk Local Muslim contacts (Mosque or council or mosques)

62

Islam: Shi'a				**Al Kohei Foundation** Chevening Rd, London NW6 6TN 020 7372 4049 info@alkhoei.org https://www.scottishahlulbaytsociety.org/cementing-friendships/ **Email:** info@scottishahlulbaytsociety.org **Head Office Address:** United Nations House Scotland, 44 Frederick Street, Edinburgh, EH2 1EX Local Muslim contacts (Mosque or council of mosques)
Islam: Ismaili				Ismaili centre https://the.ismaili/ismailicentres/london
The Ahmadiyya community				Ahmadiyya Muslim association UK https://ahmadiyya.uk/
Judaism				The Board of Deputies of British Jews 1 Torriano Mews, London NW5 2RZ 020 7543 5400 Jackie Emery email: jackie.emery@bod.org.uk
Sikhi				Network of Sikh Organisations Lord Inderjit Singh, CBE, Director 43 Dorset Road, Merton Park ,London SW19 3EZ Tel: 020-8540-4148 Email: info@nsouk.co.uk
GROUP B The Church of England *For example this might include…*				
Diocesan Board representative				https://www.churchofengland.org/about/education-and-schools
Secondary teacher				

Primary Teacher				
Governor				
Minister (Clergy/Lay)				

Group C - Teachers
For example, this might include some of the following along with a representative from a SCITT; university ITE providers; local education providers, e.g. museums & galleries

NEU				NEU HQ Hamilton House, Mabledon Place. London. WC1H 9BD 0345 811 8111
NAS/UWT				Kathy Duggan Kathy.duggan@exec.nasuwt.org.uk
Teacher rep primary				
Teacher rep secondary				
Academy / Free School rep				
Local Headteachers & Deputies group Primary rep				
Local Headteachers & Deputies group Secondary rep				

64

Special schools network group rep				
RE network/local group representative				
Group D – LA group *Many LAs will allocate councillors proportional to the minority and majority party on the council*				
LA education representative				
LA representative Councillor				
LA representative Councillor				
LA representative Councillor				
LA representative Councillor				
LA governor rep				

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65

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66