

Public Document Pack

MEETING	STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE)
DATE	Monday, 6th February, 2023 4.30 pm
VENUE	CONFERENCE ROOM 3 - CIVIC CENTRE
ENQUIRIES	ALISON PHILPOTT Email: alison.philpott@southampton.gov.uk
MEMBERS	SEE ATTACHED LIST



A G E N D A

1. **WELCOME, APOLOGIES AND CHANGES OF MEMBERSHIP**

To receive any apologies and changes to membership.

2. **DECLARATION OF INTERESTS**

3. **MINUTES OF THE LAST MEETING INCLUDING MATTERS ARISING**

(Pages 1 - 6)

To approve as a correct record the minutes of the SACRE meeting held on 21 November 2022, attached.

4. **INDUCTION OF NEW MEMBERS - INDUCTION DEVELOPMENT (RG)**

For the Chair to address new members of SACRE.

5. **SACRE SELF- EVALUATION - EVIDENCE DISCUSSION (AP TO LEAD)**

(Pages 7 - 36)

For members of SACRE to consider and discuss the Self Evaluation document.

6. **SACRE ACTION PLAN**

To consider and review the SACRE Action Plan 2022-23.

7. **ADVICE DOCUMENTS REVIEW DISCUSSION** (Pages 37 - 54)

To receive and consider the Advice document. (Web link and document attached).

[Southampton SACRE Advice Document for Schools and Community Groups](#)

8. **FEEDBACK ON LOCAL AND NATIONAL EVENTS**

For members of SACRE to discuss any upcoming events or training attended.

9. UPDATE ON SACRE SUB-GROUP ACTIVITIES (ALL) (Pages 55 - 58)

For members of SACRE sub-groups to:-

1. Give feedback to SACRE members
2. Report an example from Monitoring for a discussion about monitoring visits (A Philpott and E Brodigan)

10. OFSTED

For SACRE members to note that there is no update for this standing item at this meeting.

11. AOB

NOTIFIED TO CHAIR NO LESS THAN 48 HOURS BEFORE MEETING.

Friday, 27 January 2023

STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION

MEMBERSHIP

GROUP A

Christian Denominations*

(* Religions and other bodies listed in the SACRE Constitution)

The Roman Catholic Church	Steve Deadman
The Baptists	Chris Davis MBE
The Religious Society of Friends (Quakers)	VACANCY
The Greek Orthodox Church	VACANCY
The Fellowship of Independent Evangelical Churches (Chair)	Ruth Gill
The Methodist Church	VACANCY
The United Reformed Church	Susanne Dawson
The Assemblies of God	Neil Maddock
The Salvation Army	VACANCY
Southampton City Mission	Ellie Cousins
South Hampshire Humanists	Mary Wallbank

Other Religions

Religions other than Christianity (as listed in the SACRE Constitution) – Baha'i, Buddhism, Judaism, Hinduism, Islam, Sikhism = 6

Baha'I (Vice-Chair)	Elizabeth Jenkerson
Buddhist	VACANCY
Hindu	VACANCY
Jewish	Clare Wikeley
Muslim	Imam Sayfullah
Sikh	VACANCY

Non-religious affiliate member

- Vacancy

GROUP B

(Four representatives of the Church of England)

The Church of England

Lucy Heptinstall
Liz Allen
Rev Garry Roberts

From diocesan education team:

Richard Wharton

GROUP C (Six teachers representing associations recognised by the Authority for the purposes of consultation and negotiation)

National Education Union (NEU)	Amelia Day
The National Association of Schoolmasters/ Union of Women Teachers (NASUWT)	Suzanne Underwood
Association of School and College Leaders (ASCL)	VACANCY
National Association of Head teachers (NAHT)	Sian Carr

GROUP D

(4+substitute) - Four representatives of Southampton City Council, at least two of whom shall be elected members of the City Council)

Cllr A Bunday
Cllr Laurent
Cllr Magee
Cllr Windle

GROUP D SUBSTITUTE Mrs. Kate Martin

OTHERS (Non-voting)

CO-OPTED MEMBERS

Professional Advisor	Southampton City Council	Alison Philpott
Primary RE Lead Rep -	Banister Primary School	Ellen Brodigan
Secondary RE Lead Rep/ASC	Bitterne Park Secondary School	Suzanne Underwood
ASC	Newlands Primary School	Amelia Day
ASC	The Polygon School	Chloe Foster
	Southampton Council of Faiths	David Vane
	Love Southampton	Matt Bunday



STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE)

MINUTES OF THE MEETING HELD ON 21 November 2022

Present:

Group A –

Christian Denominations

The Religious Society of Friends – Vacancy

The Greek Orthodox Church – Vacancy

The Fellowship of Independent Evangelical Churches – Ruth Gill

The Methodist Church - Vacancy

The United Reformed Church –Susanne Dawson

The Salvation Army - Vacancy

Southampton City Mission – Ellie Cousins

Other religions

Buddhist – Vacancy

Hindu – Vacancy

Jewish- Clare Wikeley

Sikh – Vacancy

Non-Religious Affiliate Member

Mary Wallbank – South Hampshire Humanists

Group B – Church of England

Lucy Heptinstall

Vacancy

From Diocesan education team

Richard Wharton

Group C – Teachers

National Education Union - Amelia Day

The National Association of Schoolmasters/Union of Women Teachers –
Suzanne Underwood

Association of School and College Leaders – Vacancy

National Association of Head teachers – Sian Carr

Group D – Members of the Council

Councillors A Bunday, Laurent, Magee, Windle
Group D Substitute – Kate Martin

Others co-opted (Non-Voting)

Southampton City Council, Professional Advisor - Alison Philpott
Primary RE Lead Rep - Ellen Brodigan
Secondary RE Lead Rep/ASC – Suzanne Underwood
ASC teacher representatives – Amelia Day
Southampton Council of Faiths – David Vane

Apologies

Councillors A Bunday and Magee, Liz Allen, Matthew Bunday, and Elizabeth Jenkerson.

47. **WELCOME, APOLOGIES AND CHANGES OF MEMBERSHIP**

It was noted that Anas Al- Korj and Dr Gil Dekel had resigned. New members Imam Sayfullah (Group A, Muslim faith) and Clare Wikeley (Group A, Jewish faith) were welcomed to SACRE's membership.

The apologies of Councillors A Bunday and Magee, Liz Allen, Matthew Bunday, and Elizabeth Jenkerson and were noted.

48. **MINUTES OF THE LAST MEETING INCLUDING MATTERS ARISING**

RESOLVED: that the minutes of the SACRE meeting on 6 June 2022 be approved and signed as a correct record.

49. **SACRE CONSTITUTION AND MEMBERSHIP**

SACRE members noted that following the review of available data regarding the representation of religious and belief demographics within the City, the Local Authority had proposed that adding a Humanist representative to Group A, would reflect the group's longstanding local support of Southampton SACRE and would move towards the SACRE having representatives of a wider range of beliefs held by people living in Southampton.

SACRE agreed that in recognising secular representation as a 'belief' within the meaning of the Human Rights Act 1998, and accurately reflecting the changing nature of religious and non-religious beliefs in current society and the Southampton area, it would retain an annually reviewed membership representative for a member with no specific religious affiliation.

Data from the 2021 Census would be reviewed, once available in 2023, alongside SACRE membership, to accurately reflect wider belief systems in the City.

SACRE agreed that Matthew Bunday (Love Southampton) would continue as a co-opted member.

David Vane (Southampton Council of Faiths) was welcomed to the SACRE as a co-opted member.

RESOLVED that:

- i. SACRE agreed that membership would include a South Hampshire Humanists representative in Group A.
- ii. SACRE membership would continue to include a non-affiliate member, following the previously agreed appointment process.
- iii. Matthew Bunday would continue as a co-opted member representing Love Southampton.
- iv. David Vane was co-opted representing the Council of the Faiths.
- v. SACRE would take any recommendations on Membership changes to the next annual review of the SACRE Constitution in November 2023, following the publication of the 2021 Census data in 2023.

50. **THE OVERVIEW AND PURPOSE OF SACRE**

An overview of the structure, role and functions of SACRE was explained for the benefit of new members and as a reminder to all SACRE members.

51. **DISCUSSION ITEMS: WHAT DO THESE REPORTS MEAN FOR RE IN OUR AREA?**

Comments were invited from SACRE on the documents for discussion including Final Report of the *Commission on Religious Education*, which was established in 2016 to review the legal, educational and policy frameworks for Religious Education (RE), and the report of Rethink RE, a comprehensive review of five years of data concerning RE teaching in the UK. AP felt it was helpful to signpost changes from the Department of Education to the Education Act and other issues SACREs are grappling with nationally.

52. **MONITORING VISITS PRIORITIES DISCUSSION**

SACRE discussed how best to prioritise monitoring visits in 2022-23.

RESOLVED that:

- I. Schools that had not yet been monitored would be prioritised.
- II. An explanation of the benefits of monitoring visits would be offered to schools with new Head Teachers and/or RE Leads.
- III. AP would contact schools to set up visits.

53. **LOCAL OR NATIONAL EVENTS FOR NOTE OR PUBLICATION**

SACRE members received feedback and updates on upcoming events or training.

It was noted that the *One City: No Barriers* multi-faith event was being supported for the first time since the Covid-19 pandemic. Schools across the city had selected Year 8 students to work across schools with a focus on learning about and respecting other faiths. SACRE members were asked to attend once dates had been confirmed by SU and circulated by AP.

AP reported that SACRE members could access upcoming NASACRE training. Timing of the session was estimated at around one and a half hours and speaker contributions were thought to be useful.

RESOLVED that: SACRE members would support *One City: No Barriers* by attending the event once dates were confirmed.

54. **ACTION PLAN REVIEW AND DEVELOPMENT FOR THE YEAR TO INCLUDE SACRE SELF-EVALUATION**

The SACRE discussed items to be added to the Action Plan for 2022-23.

- I. SACRE Self Evaluation: A small working group to meet no more than 2 or 3 times to complete the Self-evaluation (which SACRE was encouraged to do once every 1 to 2 years). Anyone interested in joining was welcomed to contact AP.
- II. Monitoring visits: To be relaunched.
- III. Review Advice documents: A small group was needed to consider amendments to the Advice documents. RG, SC, EJ, LH, LA, SU, RW agreed to take this forward. AP would circulate a date around February/March 2023 to review.
- IV. Census Data Review: Date to be determined by AP.
- V. Membership: It was noted that SACRE still had number of vacancies, despite requests, no one was coming forward. The Chair noted that several people had not been attending. AP was to review non-attendance and promote the work of SACRE.
- VI. Completion of Mapping project: Ongoing work by EC, SU and LA to continue to summer 2023. EC was unable to contribute the same technical skills offered by MG, who had left City Mission. It was agreed that the next step was to promote the online system, previously set up by MG, to different communities. AP noted that schools were still asking for information about local places of worship, therefore establishing the information as a map would be useful. EC and EB would meet and re-establish with LA and SU. The group would report back to the February meeting where they were up to.
- VII. Resources for schools across Hampshire IOW, Portsmouth: SACRE discussed the potential for recorded lessons to assist teachers about concepts they were not confident about. A tutorial on how to teach the syllabus and how to navigate resources was considered helpful. It was agreed this would be developed across the next few years.
- VIII. Golden Threads: Discussion took place about achieving commonality from Infant to Junior to Secondary over the next five years. AP explained that Golden Threads provided a tighter structure to RE teaching and that the focus for RE Lead training this year would be the context and concept of Golden Threads. It was agreed that SACRE would like to have a presentation from colleagues to

show how Golden Threads was working from those with experience. AP and LH would set this up.

55. **AOB NOTIFIED TO CHAIR NO LESS THAN 48 HOURS BEFORE MEETING**

SACRE Annual Report (September 2021 to July 2022): AP to send the SACRE report to NASACRE, DfE and relevant stakeholders. Any comments on the draft to be sent to AP. The report must be completed on the NASACRE template.

Nominated and Substituted Rep Forms: AP to forward the forms to MW as requested and to members of SACRE.

Date of next meeting: 6 February 2023, 4.30PM.

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SACRE self-assessment tool

SACRE

Page 1

The SACRE Self Evaluation Toolkit

Introduction

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

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

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

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

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

Rationale

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

¹ *ibid.*, page 11

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

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

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

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

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

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

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

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

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

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

Key Area: 1f - Partnerships with key stakeholders		
<i>What partnerships does the SACRE have with key local and national stakeholders, and what quality are these?</i>		
Requires improvement/struggling A SACRE in this position would:	be unaware of local or national agencies. SACRE has no links with sponsoring bodies in their location.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	have little contact with or awareness of other local agencies (e.g. interfaith groups, dioceses), and rarely hears from pupils/students.	<input type="checkbox"/>
Established A SACRE with established practice would:	be well informed about other key stakeholders supporting RE and have some meaningful contact with the groups involved. SACRE members are supported at a national level by their sponsoring body. SACRE members attend the annual NASACRE conference and other training opportunities. Hear from pupils/students as part of their work around high-quality RE and CW.	<input type="checkbox"/>
Advanced A SACRE with advanced practice would:	build its activities effectively on local networks. Links with other bodies, such as local interfaith groups, are positive and able to support raising standards and developing community cohesion. The SACRE has opportunities to hear the views and experience of pupils about RE. Representatives of key support networks and higher education providers are regularly involved with the SACRE.	<input type="checkbox"/>
Where are we and where do we find evidence to support this?		

Key Area: 1g – Relations with the Academies sector		
<i>How effectively is SACRE encouraging academies etc to see themselves also as stakeholders in their local area, specifically by devising ways in which an academies presence is incorporated into SACRE itself?</i>		
Requires improvement/struggling A SACRE in this position would:	have no opportunity to network with local academies.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	have nothing formal in place. Little encouragement, if any, is extended to academies to relate to the SACRE's proceedings, and there are no channels through which academies can contribute.	<input type="checkbox"/>

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

Successes/ What are we good at?

Barriers to success

Areas for development/ Action points:

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

Date of review (1)

Date of review (2)

Date of review (3)

Section 2. Standards and quality of provision of Religious Education

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

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

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

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

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

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

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

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

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

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

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

Key Area: **2e - Relations with academies and other non-LA maintained schools.**

To what extent has a SACRE developed a proactive strategy in relation to academies and other non-LA maintained schools in its area?

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

Successes/ What are we good at?

Barriers to success

Areas for development/ Action points:

- **For the SACRE**

- **For the LA**

Date of review (1)

Date of review (2)

Date of review (3)

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Section 3: The effectiveness of the locally agreed syllabus

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Where are we and where do we find evidence to support this?	
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*Documentation includes: the Non-Statutory National Framework in RE; the Programmes of Learning in RE (Primary) and Programmes of Study in RE (Secondary), the new Primary and Secondary Curriculums, and “Religious Education in English schools: “Non-statutory guidance 2010”; CoRE; Big Ideas in RE publication 1 & 2; Ofsted RE literature review

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Successes/ What are we good at?

Barriers to success

Areas for development/ Action points:

- **For the SACRE**

- **For the LA**

Date of review (1)

Date of review (2)

Date of review (3)

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Section 4. Collective Worship

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

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

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

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

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

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

A SACRE with advanced practice would:	members are familiar and comfortable. Meet a request with a judicious and well-informed appraisal of the request by SACRE, leading to a sound decision communicated clearly to the school in a context of ongoing advisory support. Periodically review all existing determinations together with keeping the guidance from the RE professional.	
Where are we and where do we find evidence to support this?		

Successes/ What are we good at?

Barriers to success

Areas for development/ Action points:

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

Date of review (1)

Date of review (2)

Date of review (3)

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

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

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

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

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

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

A SACRE with established practice would:		
Advanced A SACRE with advanced practice would:	have strong representation from all major local religious communities including different groups within the same religious tradition (e.g. different Muslim or Christian communities). Endeavours to include representation from small local faith communities and/or have links with national bodies that can broker advice from those communities elsewhere in the UK.	<input type="checkbox"/>
Where are we and where do we find evidence to support this?		

Key Area: 5b SACRE's understanding of the local area <i>How much do SACRE members know and understand the local community in its religious, cultural and ethnic dimensions?</i>		
Requires improvement/struggling A SACRE in this position would:	meet rarely and this aspect of membership would not be an agenda item when they meet.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	have limited knowledge about the religious, cultural and ethnic diversity in the local area.	<input type="checkbox"/>
Established A SACRE with established practice would:	be provided with a detailed analysis of the religious and cultural diversity within the LA and therefore be well aware of different groups representing the diversity within the local area. Know about and have a relationship with local interfaith groups and the work that they do in the locality.	<input type="checkbox"/>
Advanced A SACRE with advanced practice would:	have detailed knowledge of the nature of the religious, ethnic and cultural diversity in the local area. Take active steps to inform itself further about the distinctive needs and opportunities created by this diversity. SACRE would have good liaison and seek to develop initiatives with local interfaith groups. Be aware of the impact of this local context on schools and on the provision for RE and CW in those schools.	<input type="checkbox"/>
Where are we and where do we find evidence to support this?		

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

Developing A SACRE with developing practice would:	have a basic grasp of what community cohesion means and therefore a limited understanding of the contribution which RE can make to the community cohesion agenda. Have little opportunity to promote RE's contribution to cohesion.	<input type="checkbox"/>
Established A SACRE with established practice would:	have an understanding of what community cohesion means and the duty on schools to promote this. Understand and have a clear commitment to the part RE can play in promoting community cohesion and seek to promote this throughout its work.	<input type="checkbox"/>
Advanced A SACRE with advanced practice would:	understand what community cohesion means and be clear about the duty on schools and the LA to promote this. SACRE members appreciate their key role in promoting RE's contribution to the community cohesion offer of its schools. SACRE would ensure this is explicit in the local AS and related guidance.	<input type="checkbox"/>
Where are we and where do we find evidence to support this?		

Key Area: 5d – SACRE's role within wider LA initiatives on community cohesion		
<i>How well is SACRE linked to or consulted about LA initiatives promoting community cohesion?</i>		
Requires improvement/struggling A SACRE in this position would:	be given no information about, or contact with, wider LA initiatives linked to the promotion of community cohesion.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	be given little information about, or contact with, wider LA initiatives linked to the promotion of community cohesion.	<input type="checkbox"/>
Established A SACRE with established practice would:	be aware of some LA initiatives promoting community cohesion and have opportunity to discuss and contribute to this work.	<input type="checkbox"/>
Advanced A SACRE with advanced practice would:	be a key partner and stakeholder in the work of the local authority in this area. Aware of local interfaith groups and in regular communication with them to ensure opportunities to support high quality RE/CW in schools.	<input type="checkbox"/>
Where are we and where do we find evidence to support this?		

Successes/ What are we good at?

Barriers to success

Areas for development/ Action points:

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

Date of review (1)

Date of review (2)

Date of review (3)

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ANNEX

The responsibilities of a Local Authority

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

In brief, local authorities are legally required to:

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

The responsibilities of a SACRE

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

In brief, SACREs are legally required to:

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

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

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

In addition, SACREs may:

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

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



Southampton SACRE

Advice document for Schools
and Community groups



Revised February 2017



Southampton SACRE

(Standing Advisory Committee for Religious Education)

It is a statutory duty for all Local Authorities to have a SACRE in place.

The SACRE has a statutory duty to:

- advise Southampton City Council upon matters connected with Collective Worship and Religious Education in Community Schools and in Foundation Schools which do not have a religious character. Religious Education in these schools is to be given in accordance with the Locally Agreed Syllabus.
- advise Southampton City Council on teaching methods, choice of materials and teacher training in Religious Education and Collective Worship
- produce an annual report
- require Southampton City Council to review the Locally Agreed Syllabus for Religious Education at least every five years (revised and published November 2016)

In addition, the SACRE can consider applications made by a head teacher to release some or all of the pupils in a particular school from the requirement for Collective Worship to be wholly or mainly of a broadly Christian character.

The SACRE also provides monitoring visits for all Southampton Schools in a five year cycle to ensure that the advice it provides to the Local Authority relates to up to date, local information.

The SACRE meets at least three times each year and has representatives from a wide range of groups. These currently include:

Group A Christian denominations and other religions

Group B Church of England

Group C Teachers and Teaching Unions

Group D Councillors – Southampton City Council elected members

Co-opted members to include those supporting the work of the Agreed Syllabus Conference

Professional support is provided by Southampton City Council School Improvement Team.

A web page within www.youngsouthampton.org/working-with-children/schools-guidance/sacre is currently under development and will host this document, annual updates, the Locally Agreed RE Syllabus, National Guidance for RE and local projects that will support RE and Collective Worship in Schools.

Southampton SACRE advice document for Schools and Community groups (revised February 2017)

This document aims to provide advice for schools to be used alongside their own policies, and in partnership with their families and local communities. The Southampton SACRE offers this advice to share good practice to further strengthen relations across the city.

It is hoped, this advice will pro-actively continue to support schools with regards to questions and queries raised within Southampton. In the development of this first document the following groups have made contributions, either through the city wide consultation, the provision of information, advice or have provided people to be part of the working group.

- Schools – Primary and Secondary
- Sikh Community
- Hampshire County RE Advisors
- Muslim Council, Southampton
- Baha'i Community
- Jewish Community
- Hindu Community
- Southampton SACRE members
- Southampton City Council – professional support to SACRE, Ethnic Minority Service, wider Children's Services and Early Help teams
- Christian Community
- Church of England education team

Southampton SACRE recognises that schools are communities in their own right bringing people together with different views and backgrounds for the promotion of education for all. The SACRE is encouraged that schools work hard to increase respect of difference across the City with a wide range of partners. With however, individual differences in mind, all questions must be dealt with on a case by case basis holding communication with those concerned as the central factor. It is always important to be aware that people will follow their faith in a wide range of ways. Schools are also advised to consult local faith representatives and their own legal advice and HR teams for guidance. This advice does not replace the need for those avenues together with statutory guidance from DfE to be used.

Further contributions will be welcomed from Schools and Faith groups as a part of the SACRE review processes. The working group acknowledges that not all faiths are yet reflected within this advice.

We hope you will find the advice useful within your organisation. It will be reviewed annually by Southampton SACRE.

Southampton SACRE February 2017

Southampton SACRE advice for Schools and Community Groups

Dress – clothing and jewellery

Questions that have arisen or could arise	Explanation of why the request /question may be being made – religious context	Consideration for schools / those discussing issues with parents
<p>Can my child wear a hijab / turban / other head covering to school?</p>	<p>Muslim girls are required to cover their body, they often adhere to this by wearing a hijab /headscarf when they reach puberty, some like to prepare for this discipline by head covering with for, example a head scarf in addition to their usual clothing for example school uniform.</p> <p>The hijab is a part of a girls identity so girls are likely to be extremely reluctant to remove it.</p>	<p>Consider how this can be incorporated into the school uniform policy, for example requiring non-ornate, plain colour hijab/headscarf to work with uniform colour. Schools must ensure their PE kit policy also reflects the latest Health and Safety guidance, for example a light, tight fitting hijab for some activities would be safe and acceptable, also to have one to change into after PE for hygiene. Always ensure school policy is clearly communicated and discuss with parents any potential issues before they arise. Articles of clothing that are to be worn as part of the faith should be allowed unless there is an overriding health and safety or public interest reason for restrictions.</p>
<p>Can my child wear a chastity /purity ring at school?</p>	<p>This is a choice a Christian has made to show commitment to remain a virgin until marriage, it is not a requirement of Christianity to wear it.</p>	<p>Schools should follow their policy on jewellery in school and the wearing of rings for health and safety reasons. Items of jewellery such as this should not be treated any differently to other 'personal choice' jewellery. (<i>Safe practice in PE, AfPE 2012</i>). However, discussion with the pupil and parents is recommended to enable understanding. This will also recognise the choice the pupil is making whilst acknowledging and understanding the health and safety requirements the school must follow.</p>
<p>Can my child wear a Kara to school?</p>	<p>It is a bangle that is one of the 5 requirements of the Sikh faith and is to be worn at all times.</p>	<p>Health and safety needs prevail but discussions around cost of item and managing PE activities need to be held with parents. There are specific court cases in relation to the wearing of the Kara bangle that should be considered and the item should be accommodated within school uniform and jewellery policies unless there are overriding health and safety reasons for restricting its wear during certain activities.</p>
<p>Can my child wear a cross to school?</p>	<p>A cross is a symbol of Christianity, Many Christians will wish to wear the cross, often on a necklace. This symbol has personal significance for themselves to their faith at all times. This is however not a requirement of Christianity.</p>	<p>Schools should be sensitive to choices made by people with regard to their faith but should follow their health and safety policy on the wearing of jewellery in school and in lessons such as PE. Items of jewellery such as this should not be treated any differently to other 'personal choice' jewellery (<i>Safe practice in PE, AfPE 2012</i>). However, discussion with the pupil and parents is recommended to enable understanding. This will also recognise the choice the pupil is making whilst acknowledging and understanding the health and safety requirements the school must follow.</p>

Southampton SACRE advice for Schools and Community Groups

Dress – clothing and jewellery

Questions that have arisen or could arise	Explanation of why the request /question may be being made – religious context	Consideration for schools / those discussing issues with parents
<p>Can my child have the 5K's on their person at all times in school?</p>	<p>Sikhs who have been initiated in a ceremony called Amrit Pahul are required to carry a Kirpan at all times. The Kirpan is a ceremonial sword and is one of the five sacred symbols of the Sikh faith. Both male and female children can be initiated. There is no lower age limit, but the child must be old enough to understand the significance of the ceremony. Children of primary school age have undergone the ceremony.</p>	<p>Schools should be fully aware of the religious observance of Sikhs and the need to deal with this issue sensitively. It should normally be possible to reach a compromise between the religious practice of the Sikh community on the one hand, and the understandable concerns of schools and non-Sikh parents on the other, for example by permitting the wearing of symbolic Kirpan during school times and activities. (<i>'School Security' 1997 DfEE</i>), Governing bodies of all schools and, in the case of all maintained schools, LEAs, have responsibilities under health and safety legislation to ensure the safety and welfare of those within schools. It is for Governing Bodies to decide whether to allow Sikh children to wear a Kirpan in school. They will need to be able to satisfy themselves that the Kirpan does not present a health and safety risk either to the child wearing it or to other pupils and staff.</p>
<p>What should we do at school as a "top knot" has come undone and the pupils is really worried?</p>	<p>In Sikhism, jooora refers to the top knot of kes, the essential long unshorn hair worn by Sikhs, who are forbidden, by religious mandates, to cut their hair. It is typically worn beneath the turban by devout Sikhs of any gender or age. The jooora may be twisted and secured atop the head by winding and knotting the hair, or wrapping the kes with a length of turban cloth called a keski. A small wooden kanga used to comb the kes, is tucked into the jooora.</p>	<p>Discuss with parents in advance to ascertain their wishes if an incident occurs. If and when an incident does occur, consider calling parents so they know what has happened and actions taken/to be taken to resolve. Reassure the pupil, most parents will allow someone at school to redo especially if this has been made clear in meetings and communications with parents.</p>
<p>Can my child wear a moli/tilak/rakhi to school and can they keep it on always?</p>	<p>All are part of the Hindu faith. A moli – a sacred thread worn at any time of the year – red thread boys or girls, thrad - black thread worn on wrist by boys and girls, janoi – white 3/5 strand cotton string worn over shoulder and across chest mainly by boys, a religious item. Tilak is sacred red dot on forehead boys or girls and Rakhi is a wrist thread (more likely worn August and September) symbol of love and protection between siblings, can be any colour. It is usually worn by boys, can be by girls also.</p>	<p>Be aware of the difference between what may look like a friendship bracelet and one of these items. Discuss with parents how to wear them safely in school. Health and safety may need to prevail in some activities. Ensure school policies are up to date with regard to wearing of these items (and items for other religions) and the circumstances in which the school can ask for them to be removed (even if only temporarily in certain activities).</p>

Southampton SACRE advice for Schools and Community Groups

Curriculum

Questions that have arisen or could arise	Explanation of why the request /question may be being made – religious context	Consideration for schools / those discussing issues with parents
<p>In which Key Stage should Religious Education be taught?</p>	<p>RE is a statutory curriculum subject from statutory school age to the End of Key Stage 5. As it is taught through a locally agreed syllabus (or diocesan syllabus for a faith school) the context of the RE curriculum does not appear within the National Curriculum document as it does for other subjects, eg. History</p>	<p>All schools are required to publish details about their curriculum on their website – this should include RE. RE is a statutory subject for all pupils from statutory school age to the End of Key Stage 5. The parental right to withdraw, wholly or partly, exists for RE lessons– further guidance is included later in this document. The right to withdraw should be clearly indicated to parents.</p>
<p>Can my child not receive Sex and Relationships Education (SRE) in school?</p>	<p>Lack of knowledge of what is being taught and what resources are being used can cause anxiety for faith and non-faith parents.</p> <p>SRE is sometimes taught by an Imam or parents to young muslims from age of 10. Some resources and discussions are seen as too explicit by some parents.</p>	<p>Parents have the right to withdraw from SRE*, but not from the content of the Science curriculum. Share with parents the learning outcomes, messages/ themed discussion planned and resources that will be used in plenty of time. If possible consider single sex lessons, schools could consider including visitors such as Imam or a Muslim teacher for some delivery. Consider sensitivities of teacher also. Visitors included in delivery should be briefed to the attendance of any faith pupil. (<i>DfEE circular 0116/2000</i>).</p>
<p>Does my child have to participate in Religious Education? And work that may be linked across other areas of the curriculum?</p>	<p>Lack of knowledge of what is being taught in RE lessons causes anxiety for many people.</p> <p>Worry about things that may offend such as images of prophets, and for some any human. Representations of God (Jews and Muslims), Father Christmas, Christmas trees and birthdays (Jehovah Witness).</p>	<p>There is a parental right of withdrawal* for all or parts of RE. RE is delivered through the Locally Agreed Syllabus for all maintained schools and many academies adopt it also or follow their own/academy chain syllabus. Locally is written by Southampton SACRE in conjunction with a wide range of specialists. Information about RE should be easily accessible on school websites. Parents would probably benefit from having the cycle of enquiry methodology explained to them.</p> <p>A meeting is advisable with parents who make a request to ascertain and record why they wish to withdraw, be aware that parents do not have to give reason. Check that parents understand there is no worship involved in RE lessons, but it is a taught subject which promotes difference and Spiritual, Moral, Social and Cultural Values, British values and preventing extremism. All issues important to the development of a young person in society today.</p>
<p>Can my child only learn about religions I want them to?</p>	<p>Concern around what will be taught to their child about their own and other religions in school may be held by some parents.</p>	<p>Stories and music could be shared with parents from wider curriculum areas to check suitability. Websites should have up to date curriculum information that is accessible and informative for parents.</p>

Southampton SACRE advice for Schools and Community Groups

Curriculum

Questions that have arisen or could arise	Explanation of why the request /question may be being made – religious context	Consideration for schools / those discussing issues with parents
Dance / Drama / Music / Art participation – do all children have to participate?	Muslims are not able to dance if it represents a person or animal. Some Muslims believe these activities are not allowed at all in Islam and believe people who participate are sinful. No recreation of God or prophets in any 2D or 3D representation would be acceptable to muslims, nor would role play of God /prophets be acceptable.	Both form parts of National Curriculum subjects – so dialogue with parents is essential well before the activity. Consider planning carefully, both the content and music to be used, e.g it should be ok for Muslim pupils to dance but not to represent people or animals, ensure clarity between celebrating and representing is clear. Take care with language used around this when teaching and be sensitive around music use especially when using pop music, some lyrics or inference will be offensive to many people. Ensure meaning of performance in NC is clear to parents as being different from public performance when it is.
Does my child have to participate in singing assembly?	Some religions do not recognise singing, many will be offended by the lyrics of some songs. Some will align singing with hymns from a religion other than their own and will therefore not wish their child to participate.	Be clear – is this part of the music curriculum, or an act of worship? Again be sensitive around what children are being asked to sing. Consider a list of songs to be used to be included in newsletters or on websites.
How will the school provide changing for PE that fits with my family beliefs?	Modesty and mixed sex changing will be of concern to many families.	Be sensitive to all children – as many sensitive around changing particularly UKS2, although concerns around modesty will occur from younger. If possible offer an alternative place to change and discuss with parents. Ask if children can change themselves –supervision and support requirements for young pupils can make this very difficult. Tracksuit trousers and long sleeved tops could be included in PE Kit requirements.
Can my child not participate in mixed swimming lessons?	Islam has clothing restrictions for girls who have reached puberty cover from neck to ankle, and cover their head. Free mixing of girls / boys is limited in Islam post puberty to mitigate boy / girl relationships outside of marriage.	Burkinis – full sleeve tops, trousers with attached hoods are available in swimming fabric, but are expensive. Separate swimming lessons for girls and boys with teachers of their own gender is often the most appropriate solution where it can be arranged. Reasonable adjustments (such as single sex teaching) must be considered where the alternative may result in discrimination on the grounds of religion or sex.

Southampton SACRE advice for Schools and Community Groups

Curriculum

Questions that have arisen or could arise	Explanation of why the request /question may be being made – religious context	Consideration for schools / those discussing issues with parents
Does my child have to celebrate a festival that is outside of our family religion at school?	Concerns about religious observance within festivals will be held by families.	Share information about the curriculum and the topic/event in plenty of time for discussions to be held with families. Concerns around learning about festivals/ events are usually allayed when there is understanding that no worship is involved or children can participate as an objective observer.
Does my child have to go on school trip to a place of worship?	<p>Some parents of faith and non-faith groups are anxious when their child is offered the chance to experience a visit to a place of worship, especially if it is somewhere they are not familiar or one that may be for beliefs different to their own.</p> <p>Concern if act of worship will occur in the place of worship being visited with children.</p> <p>Muslim parents would not wish their children to learn about pigs or views of those who eat pigs during a visit to a farm for example.</p>	<p>The educational purpose of the visit should always be made clear to pupils and parents. It also should be made clear for parents if there is to be worship undertaken within the visit or not. As for Collective Worship, where this is the case, pupils can be invited to participate if they wish. Parents may appreciate receiving information about activities to be undertaken on the trip, they may wish to put themselves forward as volunteer helpers (with due regard for safeguarding). Some parents could act as advocates for the visit for example, if their child has been on the trip in the previous year. Always open a discussion about parental concerns regarding an educational visit as sometimes this can ensure concerns are considered at the planning stages for future visits.</p> <p>Ensure information is on website and a pre-visit or planning meeting may be required with parents. Encourage parents to put concerns to the school and give parents information about trips in a timely manner to aid them to do this.</p>

*withdraw – relates only to the activity requested not from the whole school day

Southampton SACRE advice for Schools and Community Groups

Collective Worship and Private Worship

Questions that have arisen or could arise	Explanation of why the request /question may be being made – religious context	Consideration for schools / those discussing issues with parents
<p>Can my child not attend Collective Worship (CW)?</p>	<p>Parents are not likely to allow their child to carry out an act of worship in a faith different to their own. It is not permitted in some religions, for example, Islam. Many parents accept their children can be present during worship, but they must not actively participate. These concerns would extend to include for example CW that may include a nativity scene.</p>	<p>Share school policies and have clear information available for parents around ethos, values and policies before they make a parental choice to select school. Ensure parents of pupils new to a school / newly arrived have clear information.</p> <p>Ensure information is clear on website and always meet with parent to discuss reasons for request, perhaps invite to assembly for parents to see policy in action. Consider the introductions used for prayer, is it invitational or enforcement? Pupils can be present as observers or as active participants.</p> <p>Parent can request to withdraw* a child from CW, this should be made in writing – not all assemblies are CW so be clear when worship is taking place. Does school policy say children with agreed request to withdraw* leave before worship or is there a different arrangement in place for example a different activity can often resolve the issue, alternatives should not be subjects studied at school, or more time to work on English/Maths for example. Request to withdraw* must come from the parent.</p> <p>Schools would need to discuss whole or part determination with SACRE members prior to application for determination if there was consideration to be made for a school or a group of pupils within a school to receive CW not broadly Christian.</p>
<p>My child wishes to be able to pray whilst in school – is this possible?</p>	<p>For muslims this is likely to be linked to Friday prayers which is primarily an obligation on males who have reached puberty. They are obliged to attend Friday prayer in congregation. This is more likely to be requested during winter months as days are shorter so time between prayers is much less. May be for other reasons so dialogue with parents is essential. Prayers are not only carried out on Friday.</p>	<p>Always discuss the request with parents. Some schools have incorporated prayers into their Friday lunchtime very successfully to accommodate this religious obligation. Reasonable adjustments should be considered where they can be accommodated and restrictions must meet the relevant necessity and proportionality tests if an accommodation cannot be reached.</p>
<p>A looked after child has a different faith to their carers – how do we ensure their faith needs are being met?"</p>	<p>Some looked after children may be living with carers of a different faith to their own or no faith. The social worker has a mandatory duty to check the faith of the child, ensure carers are aware of any faith background and the requirements of the faith.</p>	<p>Schools should liaise with the Social Worker and ensure that the faith is recorded within school records. Any concerns should be raised with the carer or social worker.</p>

*withdraw – relates only to the activity requested withdrawal from not from the whole school day.

Southampton SACRE advice for Schools and Community Groups

Dietary needs

Questions that have arisen or could arise	Explanation of why the request /question may be being made – religious context	Consideration for schools / those discussing issues with parents
<p>How will the school cope with the dietary needs of my family faith?</p>	<p>Hindus follow a vegetarian diet, some follow a vegan diet.</p> <p>Muslims eat only Halal meat and fish, but no meat from a pig.</p> <p>It is forbidden for any Sikh to eat halal meat according to the four 'kurehats' (misdemeanours). As such no Sikh child should be served halal meat in any capacity.</p>	<p>Check what foods are on offer in school that adhere to vegetarian diet – including no beef or eggs. Does the school have Halal meat in its food offer? Is this clear for parents and pupils. Ensure the school food offer is communicated to parents clearly and discussions are held where concerns are raised.</p>
<p>Karvachauth – How will you make sure my daughter is ok in school</p>	<p>Fasting once a year for girls of Hindu faith, from sunrise no food or water. Parents might want to keep their daughters off school if they don't know how the school will respond or support this.</p>	<p>Ask parents to let school know when this is to take place, consideration must be given to the welfare of the child and temporary provision made be considered for safety reasons e.g. no high intensity exercise, or shade offered if hot.</p>
<p>How will you safeguard my child when fasting for Ramadan?</p>	<p>All Muslims who have reached puberty have an obligation to fast for Ramadan. Many children who have not reached puberty like to participate so as to get into the spirit of Ramadan. People with medical conditions e.g. diabetes, asthmatics are not obligated, Sanctity of life overrides all religious obligations in Islam. The exact start of Ramadan is signalled by moon sightings indicating the start of the ninth month in the Islamic calendar, lunar based.</p>	<p>Ensure school knows when Ramadan is and ask parents to inform school if their child is fasting.</p> <p>Staff should be aware and monitor children who are fasting, call home if concerned child safety is at risk and fast can be broken if necessary. Consider whether provision on those days needs amending for individual children.</p>

Southampton SACRE advice for Schools and Community Groups

Religious festivals / celebrations

Questions that have arisen or could arise	Explanation of why the request /question may be being made – religious context	Consideration for schools / those discussing issues with parents
Diwali – can my child have time off school to celebrate?	Diwali is a celebration as big as Christmas for Hindus, it is a family celebration, a festival of lights with present giving, sharing of sweets/rich foods and fireworks. Most Hindus activities take place after dusk for this festival. A few may request leave for their child as they may be travelling to celebrate with family who do not live nearby. The day after Diwali is the Hindu New Year.	Discuss with parents the reasons for the request but normal school attendance policy, determined by Governing Body will generally apply. Policy around absence should consider requests for absence of this nature using “R” code. Many include one authorised day absence for religious festivals.
Eid – will a request for absence be authorised?	Eid – highly important Muslim festivals – Eid-ul-Fitr – festival of charity, Eid ul-Adha – festival of sacrifice. They are two separate days, not the same each year and are time dependant. Parents would be highly likely to request absence. Muslims will not go to work, college or school at Eid.	Schools could have discussion with parents regarding the festival and what is involves. Schools may wish to gain advice from SACRE representative about the festival. Some schools organise INSET where possible so as to avoid impact upon attendance.
Karvachauth – a Hindu celebration	A celebration usually followed by married hindu women. It has a very high observance rate in some parts of India. It involves a fast from sunrise to the moon appearing once all the celebratory activities have been completed including mendhi.	Discuss with parents the celebration and consider the needs of the child if they are fasting to prepare for the celebration when married.
Baha’i holy days	There are 9 Holy days and the calendar is changing to merge dates under the Gregorian and lunar calendars, so dates are likely to be different each year. Baha’is have an annual Fast lasting nineteen days (from sunrise to sunset) starting on the 1st or 2nd of March. Normally young people from the age of fifteen will fast, though some may want to start a bit younger. There are various medical exemptions. While not Holy Days, there are 4 or 5 days in late February which are days of charity and gift giving. Young children especially might celebrate.	Discuss with parents the Holy days and consider safety when fasting. Arrange how to inform parents if a concern arises around health and safety whilst fasting just as for other faith groups. Parents may wish to request time out of school for each “Holy day”. Each year dates change, many are on weekends and within school holidays. The school could ask parents if they are able to share a calendar so schools can identify in advance any dates for example that may be the same as exams so early discussion can be held.

Southampton SACRE advice for Schools and Community Groups

Requests for exceptional leave of absence

Questions that have arisen or could arise	Explanation of why the request /question may be being made – religious context	Consideration for schools / those discussing issues with parents
<p>Under normal circumstances no requests for leave of absence within term time are likely to be granted, unless they are exceptional or named specifically within the schools attendance policy. Exceptional leave can be applied for by following a schools procedures for this. Any clarification for parents should be sought firstly with the school, the Education Welfare Officer / Governors</p>		
<p>Can my child be absent from school to attend a religious conference?</p>	<p>Religious conferences are held for many religions throughout the year. Most Islamic conferences are conducted in the evenings or at weekends.</p>	<p>Discuss with parents why this absence has been requested, what is the significance of this specific conference to the individual. Determine if this is covered within school policy for requests for exceptional leave of absence. Families may ask the school to speak with their religious leader about their individual cases. The absence is unlikely to be authorised unless this is listed within the schools attendance/absence policy.</p>
<p>Can my child be authorised absent from school for a religious festival/holy day?</p>	<p>Eid – is celebrated by Muslims – there are two Eid’s, on separate days. This is a festival as important to Muslims as Christmas is to Christians. Muslims would not go to work, college or school on these days. Dates change each year, but are broadly within a similar time period.</p> <p>Diwali –festival of lights has celebrations around it which usually begin after school finishes / sometimes after dusk.</p>	<p>Discuss with parents the reasons for the request but normal school attendance policy, determined by Governing Body will apply. Policy around absence should consider requests for absence of this nature. Many include one authorised day for religious festivals. Schools could have discussion with parents regarding the festival and what is involves. Schools may wish to gain advice from SACRE representatives about the festival. Parents may wish to discuss with school / governors / Education Welfare officer or SACRE reps.</p>
<p>Can my child leave school early for Friday prayers/religious festival?</p>	<p>Friday prayers is primarily an obligation on males who have reached puberty. They are obliged to attend Friday prayer in congregation. This is more likely to be requested during winter months as days are shorter so time between prayers is much less.</p>	<p>Always discuss the request with parents. Some schools have incorporated prayer opportunities into their Friday lunchtime very successfully to accommodate this religious obligation.</p>

Southampton SACRE advice for Schools and Community Groups

Requests for exceptional leave of absence

Questions that have arisen or could arise	Explanation of why the request /question may be being made – religious context	Consideration for schools / those discussing issues with parents
<p>My child is going to another part of the UK/ another country for an extended period of time. Will you keep their school place open and authorise their absence?</p>	<p>There may be a few occasions where families will travel for extended periods of time to other parts of the country or another country, for example the Hajj pilgrimage which is a once in a lifetime obligation. This can occur once a year and is time critical. The Islamic calendar is based on the lunar calendar and so timing moves back approximately 10 days each year. It can be completed within two weeks.</p>	<p>SCC policy is clear around pupils remaining on roll to safeguard a child. Discuss with the parents the need for the travel over the extended time period, can they show proof of intention to return or proof of need to travel? Discuss individual cases with EWO and include parents where possible in the discussions as early as possible.</p>
<p>Can my child be absent from school to receive a saintly blessing?</p>	<p>On occasions certain saintly persons from a religion may visit Britain. Families may wish their child to receive a blessing from this person and will have certain times to do this. This is likely to require travel to the place being visited.</p>	<p>Discuss with parents this information, be specific about whom the blessing is to be from and why this is important to each individual family so you are clear as a school. Absence is unlikely to be authorised, unless the schools absence policy names this, some schools may consider this to be an exceptional reason. You may wish to discuss this further with the school or governors.</p>

Advice around Withdrawal from RE and Collective Worship

Sometimes parents/carers can express anxieties about the study of other religions, or indeed their own religion, in the school's RE curriculum. Some may be intolerant or ignorant about a certain religion and some may have fixed views about how you should teach RE in your school. Therefore, it is important to understand what a parent is entitled to do in regard to this.

Parents/carers legally have the right to withdraw their children from parts of or all the RE curriculum in the school.

For example, several schools locally have received parental requests to withdraw children from:

- Visits to places of worship
- Learning about anything to do with religion
- Learning about specific religions e.g. Islam or Hinduism
- Learning about Christianity

What can the school do?

The Headteacher and the Governors have a responsibility to ensure that RE and Collective Worship is provided in the school and that parents/carers have information about the right to withdraw their child from all or part of the RE. This legislation has been in place since 1944 and stated again in the 1988 Education Reform Act. The Department for Education and Science (DES) produced a circular in 1989 to give its interpretation of the law. Circular 3/89, DES

The 2010 Non Statutory Guidance on RE also provided a checklist, the main points of which are included here.

Check you have the following in place:

- Information about the RE curriculum which can be found in the school prospectus and on its website. A statement about the purpose of RE and how it will be delivered is likely to reassure many parents and reduce the requests for withdrawals.
- Information about plans for RE for forthcoming classes which is given to parents in advance of the teaching.
- A procedure that is followed for occasions when parents or carers wish to withdraw their child from RE and that everyone knows what it is.

- Providing displays in school that show what each class is learning in RE and the concept being studied.
- Providing pupils' RE work for the parents to look at during the year and at parents' evenings.
- Holding parent workshops on RE (alongside other curriculum workshops).
- Ensuring all staff are teaching RE according to the agreed syllabus and that it is taught objectively with children investigating and analysing the faith concepts they encounter.
- Providing a meeting for parents if there are concerns regarding visits (for example a visit to a mosque or to a Gurdwara). Members of Southampton SACRE may be able to support or provide information for the school at parents' meetings in relation to these issues.

What does the school need to do if they receive such a request?

Parents/carers are not legally required to provide any reason for their request to withdraw their child from RE, neither are they legally required to inform the school in writing. It is a good idea to invite the parent/ carer to a meeting to discuss their concerns and to make a note afterwards for yourself of their concerns, so that a record is kept in school. It is often the case that at such a meeting, the parent can be reassured that RE is delivered through an objective, enquiry approach which does not seek to indoctrinate, persuade or radicalise children towards a particular faith. An important point to note may be that no worship occurs during RE lessons.

If parents are still insistent that their child should be withdrawn, they should be advised that there is a requirement for schools to address spiritual, moral, social and cultural education, citizenship and intercultural education across the curriculum and therefore references to religious beliefs and practices may emerge when exploring these in other lessons and as part of school life. The expectation of what is embraced by "British values" has been articulated by Lord Nash. Lord Nash said: "A key part of our plan for education is to ensure children become valuable and fully rounded members of society who treat others with respect and tolerance, regardless of background. We want every school to promote the basic British values of democracy, the rule of law, individual liberty, and mutual respect and tolerance for those of different faiths and beliefs. This ensures young people understand the importance of respect and leave school fully prepared for life in modern Britain."

Examples of the understanding and knowledge pupils are expected to

learn include:

- an understanding of how citizens can influence decision-making through the democratic process
- an understanding that the freedom to hold other faiths and beliefs is protected in law
- an acceptance that people having different faiths or beliefs to oneself (or having none) should be accepted and tolerated, and should not be the cause of prejudicial or discriminatory behaviour
- an understanding of the importance of identifying and combating discrimination.

What is the difference between Collective Worship and RE?

A school is required to deliver Collective Worship every day and children must attend this. However, parents also have the right to withdraw their child from this provision with the same rights as they have for RE. These are two very different parts of a child's school life and parents should be informed about the difference. RE is a taught subject, just like any other in the school curriculum. It is an objective enquiry into faith concepts, and teachers should be careful not to overstep the mark and involve children into areas that could be seen as worship – for example writing prayers for the Harvest festival in RE lessons. Collective Worship is a daily communal gathering which is special in the school day and includes an invitation to reflect or pray for the child. It must be mainly or broadly Christian and is completely separate from the RE syllabus. It is not an assembly which may focus on other school rules and routines, but an invitation to reflect and consider in a special way during the school day. Training and further information on Collective Worship can be found on www.youngsouthampton.org/working-with-children/schools-guidance/sacre/ as well as the Hampshire Inspection and Advisory Service website. Updates about RE can be obtained through the free newsletter provided by the Hampshire RE Centre (free registration required).

In all these matters any departure from the broadly Christian requirement must be justified in terms of the family backgrounds, ages and aptitudes of the pupils concerned. These considerations should inform:

- 1** the extent to which (if at all) any acts of collective worship in the school are not of a broadly Christian character
- 2** the extent to which the broad traditions of Christian belief are reflected in those acts of worship of a broadly Christian character
- 3** the ways in which those traditions are reflected. It is suggested that the head teacher ensure that the school plans for daily collective worship, or some other record, are kept in case of queries (DES circular).

Determination

The requirements described above, that collective worship should be wholly or mainly of a broadly Christian character, should be appropriate for most pupils across the country. The 'determination' procedure, however, allows these requirements to be lifted in respect of some or all of the pupils in a school where they are inappropriate. In determining this, the standing advisory council on RE (SACRE) is to have regard to any circumstances relating to the faith backgrounds of the pupils which are relevant for deciding what character of collective worship is appropriate. The head teacher's application to the SACRE may relate either to a clearly described and defined group or to the whole school. Before considering applying for a determination in relation to the whole school, however, care should be taken to safeguard the interests of any parents of children for whom broadly Christian collective worship would be appropriate. One factor which may inform a head teacher's decision to make an application to the SACRE is the extent of withdrawals from broadly Christian collective worship. When considering whether to grant a head teacher's request, the SACRE must ensure that the proposed determination is justified by any relevant circumstances relating to the family backgrounds of the pupils concerned. When it has made a determination on the request -which can only take the form of acceptance or rejection without modification -it must communicate this in writing to the head teacher and state the date from which it should take effect and must be reviewed every five years or earlier following the Head teacher request. The Governing body must be involved in this application, review and aware of the implications.

It is for the head teacher to decide what form the alternative worship will take, although the SACRE should be informed of the proposed arrangements. The head teacher will wish to take appropriate steps to notify the governing body and parents of the new arrangements.

Where such a determination is made in respect of all or some of the pupils in the school, daily collective worship must still be provided for them. Where a determination has been granted in respect of a class or description of pupils of a particular faith or religion, the alternative collective worship may be provided for those pupils as a whole. It may not be distinctive of any particular denomination of any faith or religion, but may be distinctive of a particular faith or religion.

What should I do if I am still concerned?

Southampton SACRE can be contacted by email through: SACREinfo@southampton.gov.uk
This email is checked weekly by SACRE members or the clerk.

If your concerns centre around risk of radicalisation then you should follow your safeguarding policy, and use MASH referral with clear identification of your concerns if necessary. Additionally you may need to report under the Prevent duty, follow Prevent procedures if appropriate.

Contact SCC officers through your school improvement team or Early Help.

In addition to local knowledge and guidance from a wide range of specialists as well as representatives from faith and community groups the following references have been used in the development of this document:

- Equality Act 2010
- British Council “Guide to religion or belief equality”
- Education Acts 1988, 1993
- School Attendance guidance – DfE-0025702013 6/10/14
- School attendance parental responsibility measures – statutory guidance DfE-00256-2013 01/2015
- The Prevent duty – advice for schools and childcare providers DfE-00174-2015
- Statutory guidance Uniform DfE-00198-2013
- Equality and Human Rights Commission – www.equalityhumanrights.com/private-and-public-sector-guidance/education-providers/education-providers-school-guidance
- Suffolk Learning “Meeting the needs of Muslim pupils”
- DES circular 1/94 Religious Education and Collective Worship
- The D/EE Circular 5/94 ‘Education Act 1993: Sex Education in Schools,’
- ‘School Security’ 1997 DfEE
- <http://policeandschools.org.uk/onewebmedia/Sikh%20Pupils%20-%20Schools%20Guidelines.pdf>
- Article 9 of the European Convention on Human Rights on freedom of religion
- Safe Practice in PE AfPE 2012
Review due: January 2017
Southampton SACRE

Southampton SACRE

Email SACREinfo@southampton.gov.uk

www.youngsouthampton.org/working-with-children/schools-guidance/sacre/

southampton.gov.uk



Southampton School Improvement Officer Report – SACRE monitoring		
School		
Head teacher		
Chair of Governors		
School Improvement Officer	Alison Philpott	Date of visit:
Other attendees	Ellen Brodigan SACRE rep	

Context

The SACRE in Southampton carries out monitoring visits with the professional adviser to establish and increase the knowledge and understanding of Southampton school's provision and practice for both Collective Worship and Religious Education. This includes an offer to all schools over the five-year cycle of the Locally Agreed Syllabus. The purpose of monitoring is for the SACRE to meet their statutory duty to report to the LA any schools which cause concern for example, any school not fulfilling the requirement for collective worship of wholly or mainly of a broadly Christian character; not following Locally Agreed Syllabus delivery if appropriate to school. It will also enable the SACRE to know where good practice lies within schools across the city.

At xxxxxxxxxxxxxxxxxxxx School the visit is as a result of place in the cycle.

- Summary finding**
- The school meets its statutory requirements for Religious Education and Collective Worship and has evidenced strong, securely-embedded practice across both elements during the visit.
 - The leadership team have ensured that there is a firm and common understanding of intent and what it means for teacher's practice. This was evident through well-sequenced planning that is concept -based and appropriately uses the Locally Agreed Syllabus together with the school's context.
 - Pupils' work across the curriculum is consistently of a high quality.
 - The school has strong practice it is able to share with other schools.

Agreed action	Deadline and intended impact
Continue to refine children's understanding of similarities and differences within religions as well as between those of different religions, beliefs or no affiliated religion	Ongoing throughout each cycle
Continue to plan to re-establish the pre COVID visits and visitors which were firmly embedded, in order to further bring children's understanding to be linked to lived experiences	Throughout the year so as to re-establish different opportunities as and when is timely, linked to planned learning or assemblies.
Ensure that the website includes clear information about the Locally Agreed Syllabus and the right to withdraw	By the end of the term to ensure that it is evident the school is following the syllabus they are required to, and the right to withdraw is clear for parents.

Collective Worship findings

- The school has a well-planned approach for Collective Worship which is broadly Christian. The school offers collective worship in a range of ways: as a Key Stage in each hall, in house groups, and in class groups.
- The school values are well-embedded through the careful planning of Collective Worship. They are visibly demonstrated by the positive ways children successfully work alongside each other and with adults throughout the school.
- During the Years 4-6 assembly the Collective Worship aspect was delivered by two Year 6 pupils, and they welcomed the new opportunity to do this.
- Pupils moved in and out of the hall respectfully and in a well-organised manner.
- Pupils expressed their enjoyment of assemblies and the interesting assembly themes. They were also able to connect their thinking and messages to verbalise how they had impacted on them in different ways, such as at playtimes with friends.
- Activities within assembly were participative, children clearly knew that a range of responses were going to be asked for when posed a question, and the opinions of all were expressed, valued and respected.
- All children, across both phase assemblies fully engaged within the current theme of "friendship".
- Key messages were reinforced through visual depiction, questioning, bible reference and a relevant story "The invisible boy" as well as Book Number two from the number series by Kathryn Otoshi
- Pupils were appropriately invited to listen to the prayer and say "amen" if they wished.
- A wide range of religious and cultural festivals are included within the assembly programme and the curriculum to build children's understanding and experiences. They spoke enthusiastically about the "Day of the Dead" festival and the older children were able to clearly differentiate between cultural and religious festivals.
- Values were an inherent part of the assembly observed, and there are opportunities planned throughout the programme to incorporate British Values as well as more widely across the curriculum.
- Displays across the school support the ethos and values of the school community as well as excellent models of work.
- The ethos reflected in collective worship, and discussions with pupils during the visit is further exemplified by the following discussion where techniques consistently utilised by adults and children across the school: "building on from..." "linking to..." demonstrated how adults are developing respect for, contribution and inclusion of all within discussions.
- A range of leaders lead collective worship and visitors are invited when this forms an enrichment point or strengthens understanding, the school has plans to re-establish the range of visitors involved.
- The plan for Collective worship, whilst broadly Christian is sufficiently flexible for example, when the school wishes to respond to wider world events.
- There are rare requests by parents/carers for withdrawal from collective worship and where these are made, they are extremely limited and discussed with leaders.

Religious Education findings

- Senior Leaders have ensured that Religious Education is built upon the principles and intent set out in the Locally Agreed Syllabus.
- The school has developed its provision using identified key concepts that support or benefit from the ability to connect learning across subject learning. One example being the concept of light being studied before the Year 2 History unit around Florence Nightingale.
- This enabling older children to draw on prior learning and think deeply such as different meanings of concepts.
- The effective use of the cycle of enquiry approach is clearly evident through teaching, planning and pupil conferencing.
- Leaders are passionate in developing capacity in the delivery of high-quality enriched

curriculum which includes Religious Education.

- The school has a clear curriculum map for RE across Key Stage 1 and Key Stage 2. This includes detailed progression documents, which are used to map out learning ladders and track progress and attainment. In Early Years planning includes, for example, opportunities to explore festivals such as Diwali.
- Expectations for delivery of RE are high and as a result the subject is taken seriously by adults and children who demonstrated this during lessons and discussion.
- Lessons were visited in Years 2 and 6. Teacher subject knowledge was strong, and pupils felt safe and confident to communicate their own experiences and thoughts within their lessons and with visitors. In both Key Stages it was evident that pupils could recognise their discrete RE learning knowledge and gave their own examples of work they felt proud of in RE. This demonstrated both discrete RE cycles of enquiry as well as wider religious and cultural literacy.
- The subject is taught very well, and this is enabling pupils to have very good, enriched understanding, but also to be curious about how other people choose to live their lives. Exceptionally, older pupils wanting to learn even more “perhaps about the smaller religions that we don’t learn about at the moment”.
- There are no withdrawals currently.
- Governors visit the school and capture first hand evidence for RE through display, learning walks and through book scrutiny sessions.

Evidence Base may include:

- **Joint lesson visits, observation of 2 assemblies with collective worship within, discussions with leaders and children, website check and document reading**

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