

A G E N D A

**STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION
(SACRE)**

Notice is hereby given that a meeting of the Kent Standing Advisory Council on Religious Education will be held in the Highworth Grammar School Quantock Drive Ashford TN24 8UD on Wednesday, 17th June, 2015 at 9.30 am

NB Group pre-meetings at 9.15am in the meeting room

Refreshments will be available from 9.15am

UNRESTRICTED ITEMS

(During these items the meeting is likely to be open to the public)

1. Membership
To note the appointment of Elizabeth Talbot-Methodist Group 1
2. Apologies for Absence/Substitutes
3. Declarations of Interests
4. Minutes - 10 March 2015 (Pages 3 - 18)
5. Budget (Pages 19 - 20)
6. Shaping the Spirit - Working Group Update
7. RE Curriculum Review (Pages 21 - 38)
<http://resubjectreview.recouncil.org.uk/re-review-report>
8. 2015 Youth SACRE Events- Primary Wed. 20 May 2015-Secondary Wed. 4 Nov. 2015
9. Agreed Syllabus Conference- Appoint Working Group
10. Development Plan (Pages 39 - 40)
11. Overview of National and Local Developments
 1. NASACRE AGM - 21 May 2015 - Report
 2. Trojan Horse Conference - 20 March 2015 – Feedback
 3. RE Hub - Update
12. Patterns of Attendance (Pages 41 - 42)
13. Dates
2015-SACRE
Mon. 23 Nov. 2015-County Hall, Maidstone

2016-SACRE

Mon. 7 March 2016 –County Hall, Maidstone
Wed. 15 June 2016 – Outside venue
Tues.29 Nov. 2016 – County Hall, Maidstone

2015 - Briefings at Oakwood House, Maidstone.
Mon. 19 Oct. 2015

2016-Briefings at Oakwood House, Maidstone
Mon.8 Feb.2016
Mon.9 May 2016
Mon.17 Oct. 2016

All meetings start at 9.30am

Youth SACRE-Secondary-County Hall, Maidstone
Wed.4 Nov.2015, 2-5 pm

14. Any other items which the Chairman decides are urgent
15. Member Presentation-Liz Pope " Insights from the Top:being part of the NATRE Executive"

EXEMPT ITEMS

(At the time of preparing the agenda there were no exempt items. During any such items which may arise the meeting is likely NOT to be open to the public)

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Tuesday, 9 June 2015

Please note that any background documents referred to in the accompanying papers maybe inspected by arrangement with the officer responsible for preparing the relevant report.

KENT COUNTY COUNCIL

**STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION
(SACRE)**

MINUTES of a meeting of the Standing Advisory Council on Religious Education (SACRE) held in the Darent Room, Sessions House, County Hall, Maidstone on Tuesday, 10 March 2015.

PRESENT: Mr S C Manion (Chairman), Mrs N Younosi (Vice-Chairman), Ms K Burke, Mrs N Caisley, Mr W Chambers, Rabbi C Cohen, Mrs V Corbyn, Mrs A Donnelly, Mr J Elenor, Mrs J Grant, Ms F Hawkes, Mr T A Maddison, Miss S Malone, Mrs E May, Mrs B Naden, Mr M J Northey, Mr M Papadopoulos, Mrs N Paterson, Mr R Tyson, Miss R Walters and Miss J Webb

ALSO PRESENT:

IN ATTENDANCE: Miss L Adam (Scrutiny Research Officer) and Mr A Foster (Consultant Advisor)

UNRESTRICTED ITEMS

53. Membership
(Item 1)

- (1) The Members noted the resignation of Mr Platnauer – Group 3 (NUT).
- (2) The Members noted the appointment of Ms Hawkes, Head of RE, Philosophy and Ethics, Tunbridge Wells Grammar School for Boys to Group 1 (Roman Catholic) and Mr Chambers, NUT Representative to Group 3 (NUT).

54. Declarations of Interest

- (1) Mrs Younosi reported that the Persian New Year was being celebrated on 21 March 2015 by Baha'i and Muslims.

55. Minutes - 25 November 2014
(Item 4)

- (1) Mrs Naden requested that the Minutes be amended to reflect the fact that she had volunteered to be on the Youth SACRE Working Group instead of the Shaping the Spirit Working Group.
- (2) Mrs Donnelly requested that the Minutes be amended in 47.3 from 'there' to 'their'.
- (3) Rabbi Cohen requested that the Minutes be amended in 43.3 from 'Judiasm' to 'Judaism'.

- (4) The Members agreed that, subject to these changes being made, the Minutes of the Meeting held on 25 November 2014 are correctly recorded and that they be signed by the Chairman.

56. SACRE Budget as at Dec 2014

(Item 5)

- (1) Mr Foster advised that an amended version of the Budget had been distributed to Members. He reported that SACRE had spent 69% of its 2014/15 budget. He explained that any budget remaining could not be rolled forward into the new financial year. He was expecting some additional expenses for the SACRE meeting and the NASACRE Conference to be claimed. He explained that invoices for the St Botolph's School and Oakwood Grammar School's Quality Mark and the RE Hub Training Meetings had not been finalised.
- (2) Mrs Paterson stated that the RE Hub invoice would be sent directly to the Clerk. She noted that she was happy to send a letter to the County Council asking for the budget to be rolled over into the new financial year. Mr Foster explained that the County Council did not allow any remaining budget to be rolled forward into the new financial year. The Chairman stated it was more important to protect the budget for future years to enable SACRE to implement new projects such as Youth SACRE.
- (3) Mrs Corbyn enquired about the £700 invoice for Youth SACRE. Mr Foster explained that it could not be taken out of the 2014/15 budget as it was for an event being held in the next financial year. He stated that the SACRE budget was in a good position; he had received an indication from the Finance Department that SACRE would receive the same allocation of £5000 in 2015/16.
- (4) Mr Elenor asked about the Kent SACRE budget in comparison with other local authorities. The Chairman reported that, following conversations at the NASACRE, he had found that the Kent SACRE was very well supported by the County Council in comparison to other local authorities. Mr Elenor stated that he found the Hampshire SACRE's syllabus very impressive. Mr Foster explained that when the Kent SACRE reviews its syllabus, additional funding may need to be requested. He reported that the last Kent syllabus had cost £15,000 to produce hard copies. He noted that the new syllabus would only be published online but explained that there would still be cost implications. He stated that in the NASACRE survey about funding, Kent had one of the highest budgets; in addition to the £5000 budget, the County Council covered the costs of his role for a set number of days throughout the year.
- (5) Mr Maddison enquired about the amount of additional expenses which would come out of the 2014/15 budget. Mr Foster explained that he expected another £1000 to come out of the budget.

57. 2015 Secondary Youth SACRE

(Item 6)

- (1) The Chairman invited Mrs Grant to provide an update on the 2015 Secondary Youth SACRE event. Mrs Grant began by stating that the 2014 Youth SACRE

had been very successful, the students who had attended provided positive feedback about the event. She had invited Lat Blaylock to facilitate the 2015 event but had not received a response.

- (2) Members expressed concerns about the lack of aims and objectives for Secondary Youth SACRE events. Members recognised that, whilst the 2014 Youth SACRE had been beneficial to students and had promoted SACRE, the Kent SACRE had gained very little from the event. The 2014 event had been viewed as a conference rather than an opportunity for young people to input their views on RE and the syllabus to SACRE. It was also felt that the event had not been cost effective as the facilitator was very expensive per head. It was stated that it was difficult to release students and teachers from school to attend events due to timetable pressures.
- (3) A number of proposals, designed to provide an opportunity for young people to input their views on RE and the syllabus directly to SACRE, were suggested for SACRE's future engagement with young people:
 - Asking the Kent Youth County Council or sub group to form the Youth SACRE;
 - Forming a virtual Youth SACRE through the use of online surveys, Twitter chats and Skype;
 - Encouraging School Councils to discuss the RE syllabus as part of their meetings.
- (4) There was support amongst Members to continue with the conference planned for 2015. A number of proposals were suggested to improve the 2015 conference:
 - Grouping schools together and hosting local conferences with local facilitators;
 - Webcasting the conference from County Hall;
 - Charging a deposit for a place, which would be returned if attended, to promote attendance.
- (5) At the end of the Members' deliberations, the Chairman stated that SACRE would continue to proceed with a conference for secondary schools and look to engage with students through school councils.

58. 2015 Primary Youth SACRE

- (1) The Chairman invited Mrs Corbyn to provide an update on the 2015 Primary Youth SACRE event. Mrs Corbyn began by stating that the event 'Knowing You, Knowing Me' was based on a conference model and was taking place at Canterbury Christ Church University to give the students an experience of a university campus. The event would start with a lecture; she noted there would be an opportunity to gain feedback from students about their likes and dislikes about RE using post-it notes. The students would then split into two groups; half would take part in a reflection workshop led by Canterbury Christ Church University students and half would meet a representative of a faith different to their own. After lunch, the two groups would swap and participate in the other

workshop. She reported that there had been 210 applications for 150 places; a waiting list had been implemented.

- (2) Mrs Donnelly enquired about the cost of the event. Mrs Corbyn explained that the venue was provided for free but SACRE was required to use the university's catering for the event. She stated that the budget was £750.
- (3) Mrs Younosi enquired about the representation of faith groups. Mrs Corbyn explained that there would be Muslim, Sikh, Buddhist and Christian representatives at the event. She stated that Mr Gillespie had sourced local people from Canterbury with suitable skills to facilitate a workshop with young people.

59. Shaping the Spirit - Working Group Update

(Item 7)

- (1) Mr Foster reported that the working group met in early February to revise the Shaping the Spirit document following the publication of new guidance from the Department of Education on SMSC and British Values. He noted that the previous document was out of date and contained expired links.
- (2) Mr Foster stated that the Working Group looked at the new guidance and developed a briefing paper at the meeting. He stated that he had sent the briefing paper to the working group and had received no comments.
- (3) Mrs Paterson enquired when the briefing paper was distributed. Mr Foster explained it was circulated to the working group on 14 February. He stated that he would send the briefing paper to all Members via the Clerk.
- (4) Ms Hawkes enquired about the distribution of the Shaping the Spirit document to schools. Mr Foster explained that a link would be sent to all schools and put on the County Council's website. Ms Hawkes advised that she had recently attended an Ofsted Conference and had additional information which could be included in the document. Mr Foster asked her to send him the information as soon as possible.

60. Development Plan

(Item 8)

- (1) Mr Foster presented the revised Development Plan. He stated that Members' comments from the previous meeting had been taken into account and he advised that the following new points had been added:
 - Review of Agreed Syllabus for implementation in September 2017
 - Develop plan for establishing Agreed Syllabus Conference
 - Set out timeframe for review process
 - Development of SMSC Guidance for schools
 - Briefing meetings for Youth SACRE Conferences
- (2) Mrs Caisley enquired about the Agreed Syllabus Conference. Mr Foster explained that the Agreed Syllabus Conference was the formal body appointed to agree the new syllabus. He stated that SACRE determined the membership

of the Conference; SACRE members, teachers, students and academics had been invited to be members of the Conference for previous syllabus reviews.

- (3) Mr Foster explained that SACRE had a legal duty to review the Agreed Syllabus within five years of the previous review. He recommended that the Agreed Syllabus Conference be established in the summer term to enable it to start work in September 2015. He reported that the syllabus would need to be completed by spring 2017 to enable it to be implemented by schools in September 2017.
- (4) Mrs Corbyn stated the importance of having a realistic and manageable timetable to enable the Agreed Syllabus Conference to gather young people's views. Mrs Burke, Mrs Caisley and Mrs Donnelly stressed the importance of collecting meaningful data from the students at the Secondary Youth SACRE Conference in autumn 2015. Mrs Caisley stated there needed to be early engagement with primary students.
- (5) Mr Foster highlighted the 2014 RE Curriculum Review; he suggested that Members may wish to use it to develop the new syllabus. Miss Walters suggested having the RE Curriculum Review paper as a substantial item on the next agenda to enable the Members to discuss and come to a consensus about its usefulness for the new review.
- (6) In response to a specific question by Mr Maddison about changing the syllabus, Mr Foster explained that it was time for a drastic change. He believed that SACRE could utilise the RE Curriculum Review to identify gaps in the current syllabus and enable SACRE to develop its new syllabus. He noted that there was no scheduled speaker for the next meeting which would enable a significant discussion on RE Curriculum Review paper.
- (7) Ms Hawkes enquired if new levels set by every school would be a factor included in the new syllabus. Mr Foster stated that this would be the case.

61. Overview of National and Local Developments

(Item 9)

- (1) NASACRE - The Trojan Horse Aftermath Conference, Friday 20 March 2015, London. Keynote Speakers: Joyce Miller and Alan Brine.
 - (a) Mr Foster reported that NASACRE was rerunning the Trojan Horse Conference in St Albans; the Chairman and Mr Foster were due to attend. The Chairman explained that he may not be able to attend due to a work commitment and asked if any of the Members would be able to take his place. Miss Walters stated that she was able to attend but thought that it may be useful for a teacher to attend. Ms Hawkes reported that she may be able to attend and would let Miss Walters and the Clerk know.
- (2) NASACRE AGM and Executive Elections, Thursday 21 May 2015, The Council House, Birmingham. Keynote Speaker: Charles Clarke, Professor of Politics at University of East Anglia.

- (a) Mr Foster stated that the Chairman and Mrs Younosi would be attending the NASACRE AGM.
- (3) Schools access to SACRE members
- (a) Mrs Younosi explained that SACRE faith group representatives should be used as a resource; they were able to answer questions about the faith they represented. She stated that the most appropriate way for schools to contact the faith representatives was by email via the Clerk.
 - (b) Mr Papadopoulos enquired if he could take his Priest with him on school visits. Mr Foster advised that this would be appropriate.
 - (c) Rabbi Cohen reported that he was inundated with requests to visit schools. He stated he was unable to cover the whole county and only accepted requests in East Kent. He stated that he had previously produced a 45 minute educational DVD about a visit to a synagogue which could be shared with schools. The Chairman suggested that the video could be shared on You Tube. Mrs Paterson advised that many primary schools were unable to access to You Tube.
 - (d) Mrs Corbyn raised child protection concerns about SACRE endorsing individuals for school visits. Mr Foster explained that it was not for SACRE to recommended individuals to schools; it was for schools to get recommendations from other schools.
- (4) Kent SACRE Survey Summary 2014 Report
- (a) Mr Foster gave a brief summary of the Kent SACRE 2014 Survey. He stated that there was a similar response rate to previous years; very few secondary schools had responded. He reported that the key issues were collective worships, KS4, lack of CPD and non-specialist teachers teaching the subject. All schools stated that they complied with the legal requirement to provide a daily act of Collective Worship and planned their RE teaching using the Kent Syllabus. He stated that he was reluctant to send out a paper survey again, he would investigate options for an electronic survey.
- (5) Department of Education Consultation
- (a) Mr Foster explained that he received an email on 19 December from Sue Rogers and David Blackburn asking him to provide a response, on behalf of SACRE, to the Department of Education's consultation on the new examinations. The deadline for submissions was 3 January 2015; in order for it to be signed off by Patrick Leeson before the deadline, the SACRE response was submitted on 22 December.
 - (b) Mrs Burke noted that the Government had published its response to the consultation. She highlighted that the Government had decided to separate the philosophy of religion and ethics into two distinct areas of study and rejected the inclusion of non-religious worldviews such as humanism and atheism.
- (6) Lord Nash letter 7/1/2015

- (a) Mr Foster explained that Lord Nash, the Parliamentary Under Secretary of State for Schools, had written to all SACRES to encourage them to consider ways the locally agreed syllabus could help pupils to develop an understanding of Christianity, whilst also learning about the teaching and practices of the other principal religions represented in Great Britain. He noted that NASACRE had advised SACREs to respond individually.
 - (b) Mrs Donnelly suggested that the Kent SACRE should write to all schools to ask them to promote voting in the General Election as part of supporting British values. A number of Members highlighted different ways voting was encouraged within schools.
- (7) Annual Report Update: Education and Young People's Services (EYPS) Cabinet Committee. 16 December 2014.
- (a) Mr Foster reported that the Committee had welcomed the report but was disappointed to hear that there had been no response from the Secretary of State to Mr Gough's letter. The Committee had suggested that KCC write to Sir Michael Wilshaw (Her Majesty's Chief Inspector of Schools) regarding the issue of RE being part of the Ofsted inspection.
 - (b) Mr Foster stated the report was presented to the Committee as a draft due to the 2013/14 exam results for Key Stage 4 and 5 being unavailable. He explained that there was no data for the number of students being entered into Short Course GCSEs as it was not collected by the County Council. He suggested that when the syllabus was reviewed, the need for students to be entered for an accredited course should be promoted. He noted that the final version of the report was circulated to the Kent SACRE via the Clerk. He requested that the final report be sent out to the Kent SACRE again by the Clerk see below.

Link to annual report:

<http://kent590w3:9070/documents/s50723/Annual%20Report%202013-14.pdf>

- (8) Additional Local Developments
- (a) Mr Foster stated that the County Council had received a Freedom of Information request about the teaching of Islam in Kent schools. Mr Foster responded to the request and directed them to the Kent syllabus.
 - (b) Mr Foster received a letter from a parent who was concerned about the teaching of RE in their child's school. Mr Foster responded to the letter and directed them to the Kent syllabus and advised them to contact the school.
 - (c) Mr Foster reported that Liz Pope was running a CPD training for RE teachers as part of the RE Hub on 21 March at the Robert Napier School, Gillingham.

- (d) Mr Foster referred Members to the NASACRE newsletter which contained an article on completing annual reports. He stated that this may be something SACRE would wish to consider before writing their next annual report. The Chairman stated that he would send a copy of the SACRE Annual Review to Lord Nash.

62. Patterns of Attendance

(Item 10)

- (1) Members noted the Patterns of Attendance report.

63. Dates of 2015 Meetings

(Item 11)

- (1) Members noted the following dates of meetings in 2015:
 - (a) SACRE
Wednesday 17 June 2015 -Highworth Grammar School, Ashford
Monday 23 November 2015 – County Hall, Maidstone
 - (b) SACRE Briefings - Oakwood House, Maidstone
Mon 11 May 2015
Mon 19 Oct 2015
 - (c) Primary Youth SACRE
Wednesday 20 May – Canterbury Christ Church University

64. Any other items which the Chairman decides are urgent

(Item 12)

- (1) The Chairman stated that there were no urgent items.

65. Member Presentation: Miss R Walters - Preparing teachers to develop SMSC

(Item 13)

- (1) Miss Walters gave a thought provoking interactive presentation on 'Preparing teachers to develop SMSC' which was gratefully received by Members.
- (2) A copy of the presentation is appended to the Minutes.

What Lies Beyond?

Spiritual? Moral, Social and Cultural Development?
In Primary Schools?

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WHAT IS SMSC?

• Spiritual (Self Awareness/Knowledge)	Meaning Reflection/Stillness
• Moral (Right and Wrong/Decisions)	Action Consequences
• Social (Positive Relationships)	Interaction Child/Child/Adult
• Cultural (Celebrating Diversity) (From Eade 2006)	Belonging Community

Schools With Soul RSA 2014

- *Issues*
- Marginalisation
- Misunderstanding of concepts of spirituality and well-being
- No incentive to focus on purpose, aims, ethos
- Lack of vision, planning, delivery
- Sanitisation due to fear of relevance and controversial issues

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What is Spirituality?

- Definition
- Latin "spirare" to breathe
- Greek "pneuma" breath or wind
- That which gives life or animates
- Breathing creativity into school
- That which integrates
- Is intangible, what part in educational process?

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Put It In A Pedagogy!

- Pedagogy is a process of relating aims, curriculum content and methodology
- Two contrasting views

Engaging with spirituality must involve encountering communities and traditions. Critical reflection within cultural pluralism
(Wright *Spiritual Pedagogy*)
Truth and knowledge underpin education

Mickey Mouse Spirituality! (Taggart)

Truth is related to personal narrative constructed from individual experience. Children can construct their own spiritual development.
(Erricker *The Education of the Whole Child*)
Meaning is at the heart of education, emotion and imagination are as important as intelligence

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SMSC Development Development or Journey?

- STANDARDS AGENDA SMSC AGENDA
 - Content Process
 - Skills and Knowledge Relationships
 - Literacy and Numeracy Breadth
 - Pace and Challenge Reflection
 - Measurable Results ? Outcomes
- (from Eade 2006)

Deep Learning (Saljo 1979)

- Relate the subject matter to each other and the real world
- Reinterpreting knowledge to understand reality in a different way
- Self affirming positive relationship with the exploration of the subject matter and other learners
- Authentic curiosity applied to issues in a learning community

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Spirituality and the Curriculum

- Spirituality constructed not known?
- Should we be affirming beyond the cognitive? What we are and are becoming.
- The present emphasis of the curriculum "leads to cognitive performance rather than critical autonomy"
- The curriculum has become "a script for knowing instead of a vehicle for learning"
(See *Spiritual Education, Cultural, Religious and Social Differences* ed Erricker, Erricker, Ota)

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What is Spirituality?

- Spirituality as Dynamism
- Spirituality as Challenging
- Spirituality as recovering religious truth
- Spirituality as aestheticism
- Spirituality as communal identity

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Spiritual Intelligence

- A spiritually intelligent person has learned to
LIVE (improve the self)
DIALOGUE (inner speech)
DIE (recognise a perspective beyond)
READ (meditate on truths)

And is therefore constantly TRANSFORMED
(Zohar and Marshall, Broadbent and Brown)

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Eminent Thoughts

- "The distinction between all the trivia we can talk about and all the essentials we can't"
(Wittgenstein)
- Helps prevent "the idolatry of the immediate to the exclusion of the ultimate"
(Chesterton)

From Watson
Priorities in Religious Education

"Whatever view of reality deepens our sense of the tremendous issues of life is nearer the truth than any which diminishes that sense"
(Inge from Copley *Spiritual Development in the State School*)

"The great purpose of education should be to give people a greater reliance on the validity of their own inward and private experience, rather than a distrust of it"
(Wilson from Watson *Priorities in Religious Education*)

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WHAT DO YOU THINK?

- "Spiritual Intelligence is characterised by a fundamental valuing of the lives and development of all members of a school community"
(MacGilchrist 1997 quoted in
A Passion for Teaching by Christopher Day 2004)

Should we refer to spiritual "health" or awareness not "development"?

FAQS

- Do we all have a "spiritual capacity?"
- Does spirituality **have to be religious**? Is it damaged by association with religion?
- Is there **spiritual intelligence**?
- If it is intangible and spontaneous can it be **developed**? should it be **measured or assessed**?
- Can/should you **scaffold** spirituality?
- Do you need **specialised language**?
- Is it **all through the curriculum** or just RE ,Collective Worship, Citizenship?
- Is it **subversive enough** to be engaged with in school? (does it challenge "false" spiritualities eg consumerism, individualism and is thus repressed by the adult world?)

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What Experiences?

- Poetry, Music, Art, Conversation, Shape, Beauty, Colour, Wonder, Stillness, Relationship with Natural World, Meanings beneath, Patterns, Links, Connections, Story, Reflection, Questions
- Naming feelings and emotions
- Responses/engaging with ourselves, neighbours, God?

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The Enchantment of Childhood? Spirituality is Evident in what we most Value (Hull)

- Effect of globalisation
 - Superficial consumer culture, greed, idolatry of money
 - Competition not collaboration
 - Materialism and superficiality
- So:
- Safe spaces for inner experience and imagination
 - Curiosity, play, joy in present, adventure, magic, sacred, secret spaces, beauty, reconnect with nature
 - Different reality, depth principle of life, longing for satisfying relationships, intimacy, meaningful communities, shared values, less stress, future vision
- (see Grey M. in *International Journal of Children's Spirituality* Vol 11 No 1 April 2006)
- Meet ugly reality of child's world
- (Ramsey in *Thatcher Spirituality and the Curriculum*)

Across the Curriculum

- | | |
|---------------|---------------------------------------|
| • Art | Looking and Creating |
| • Music | Listening and Creating |
| • History | Investigating and Wondering |
| • Geography | Exploring and Marvelling |
| • PHSE | Reflecting and Discussing |
| • RE | Searching and Responding |
| • Numeracy | Finding Patterns and Being Challenged |
| • Literacy | Expressing and Articulating |
| • PE | Being Alive and Enjoying |
| • ICT | Visiting the World |
| • Science | Experimenting and Discovering |
| • Citizenship | Questioning and Collaborating |

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Inspecting Spirituality

- Values projected by staff and pupils
- Quality of relationships between staff and pupils, methods of addressing each other
- How is conflict resolved?
- Quality of physical environment
- Range of opportunities outside formal curriculum
- Relationships with wider community
- Tone and content of material published by school

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A Teaching Perspective

- Openness, humour, listening, consistency, trust = Good Relationships
- Value each pupil
- Wide range of activities
- Open questions
- Role Play
- Encourage independent learning
- Bring in enrichment
- Be childlike to experience
- Teachers as Learners!
(from Brown and Seaman
National Society Project)

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A School Perspective

- Opportunities for
Reflection
Valuing Observation
Exploring the Unanswerable
Respect
Staff as role models
Structures and Spontaneity
(from Brown and Seaman
National Society Project)

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A Classroom Perspective

- Active Learning
- Circle Time
- Class Worship
- Confidential Support
- Celebrate Work
- Good Relationships
- Reflection and Stillness
- Share Experiences
(from Brown and Seaman
National Society Project)

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Spiritual Traditions

- **Christianity** the transformation of the world through love
- **Judaism** the spirituality of the mundane and normal
- **Islam** the extinction of the self in God
- **Hinduism** the discovery of self
- **Buddhism** the liberation of ethical dispositions

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Implications

- What is a moral community?
 - How is moral development different from managing behaviour?
 - A positive basis of virtues and qualities
- (Eaude 2006)

MORAL DEVELOPMENT

- Values
 - Motivation
 - Decisions
 - Right and Wrong
 - Responsibilities
 - Consistency
- A mixture of example, habituation and conscious choice? (Eaude 2006)

SOCIAL DEVELOPMENT

- Relationships
- Rules
- Consideration
- Consequences

CULTURAL DEVELOPMENT

- Diversity
- Awareness
- Understanding
- Expression

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YOU the TEACHER

- “It ought to be self evident that when adults are working with children they are primarily communicating a way of being human. Teachers are not there primarily to process information or train in thinking skills”
Hay 2006

And Finally! Or perhaps not!

- **Relationships and atmosphere** within the classroom are crucial
- Question, silence and wonder (Bentley)
- **“The teacher, the teaching and learning and the taught are all grounded in mystery”**
(Webster from Copley
Spiritual Development in the State School)

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Developing the Whole Child

- And, when an increasing number of young teachers are leaving the profession because it was not “what they expected”
- “the most startling truth of all might be that there is a direct link between the spiritual and teacher retention”

Bill Gent *Spiritual Development and School Life:
Finding the Words Resource Spring 2002*

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COST CENTRE SUMMARY / MONITORING RETURN 2015/16

E 1RN 19069 SACRE

Month Reconciled:

Apr-15

Oracle Code	Description	Ordered	Invoiced	Reconciled (should agree to Oracle)	Total	Cash limit	Left to spend	% spent
TOTAL EMPLOYEES		0.00	0.00	0.00	0.00	0	0	0%
122000	Internal - Room Hire	360.00	0.00	0.00	360.00	0	-360	0%
TOTAL PREMISES		910.00	0.00	0.00	910.00	0	-910	0%
230000	Public Transport (Officers & Members)	0.00	0.00	0.00	0.00	0	0	0%
242000	Casual User	860.00	0.00	0.00	860.00	1,200	340	72%
TOTAL TRANSPORT		860.00	0.00	0.00	860.00	1,200	340	72%
342000	Refreshments	0.00	0.00	0.00	0.00	0	0	0%
350000	Printing	200.00	0.00	0.00	200.00	100	-100	200%
440000	Conference Expenses	0.00	0.00	180.00	180.00	1,000	820	18%
451000	Subscriptions	95.00	0.00	0.00	95.00	500	405	19%
310000	Postage	80.00	0.00	0.00	80.00	200	120	40%
340000	Catering Provisions & Catering Equip	0.00	0.00	700.00	700.00	500	-200	140%
401000	Specialists Fees	0.00	0.00	0.00	0.00	1,000	1,000	0%
TOTAL SUPPLIES & SERVICES		375.00	0.00	880.00	1,255.00	3,300.00	2,045.00	38%
646000	Corporate Property, Kent Estate Mngmt	126.00	0.00	0.00	126.00	500	374	25%
671000	Reallocation of overheads and internal charge	750.00	0.00	0.00	750.00	0	-750	0%
TOTAL OTHER		876.00	0.00	0.00	876.00	500	-376	175%
GROSS EXPENDITURE		3,021.00	0.00	880.00	3,901.00	5,000	1,099	78%
NET EXPENDITURE		3,021.00	0.00	880.00	3,901.00	5,000	1,099	78%

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1. RELIGIOUS EDUCATION: A NATIONAL CURRICULUM FRAMEWORK

Introduction

The national curriculum states the legal requirement that:

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

- *promotes the spiritual, moral, cultural, mental and physical development of pupils, and*
- *prepares pupils at the school for the opportunities, responsibilities and experiences of later life*

and

All state schools... must teach religious education... All schools must publish their curriculum by subject and academic year online.

(‘The national curriculum in England: Framework document’, September 2013, p.4).

This national curriculum framework for RE (NCFRE) in England has been developed by the RE Council of England and Wales, through a review of RE parallel to the Department for Education’s National Curriculum Review, published in September 2013. The key audience is the range of bodies which have responsibility for making RE syllabuses in England. This includes local authority SACREs (which have responsibility for the RE curriculum through an agreed syllabus for local authority schools), academies, free schools, faith and belief communities which run schools and governing bodies in some individual schools. The REC also commends this framework as a contribution to teachers’ thinking, and to public understanding of RE’s role and place in schools today.

The NCFRE does not claim to be an exhaustive or final description of the place, value and scope of RE in 2013, and it is not an official document. However, the breadth of the RE Council’s membership (over 60 national bodies listed inside the front cover), representing professional religious educators and national organisations of religion and belief, gives this document wide currency. The extensive consultation about draft versions of this framework means the document provides a widely supported platform for RE which can encourage a coherent range of RE syllabuses.

The NCFRE follows the structure of the DfE's National Curriculum Review, so that RE has documentation that parallels the subjects of the national curriculum. RE is described in terms of purpose, aims and programmes of study for each age group. It also gives clear guidance on RE in the early years and RE for students aged 14-19. As RE is a core subject of the curriculum the Review has largely followed the ways in which English, Mathematics and Science are described in the national curriculum, including examples and notes for key stages 1-3.

In describing progression in RE, the NCFRE illustrates how pupils will develop increasing understanding of wide areas of RE subject knowledge, and also how pupils can develop religious literacy, including the skills of:

- investigating religions and worldviews through varied experiences, approaches and disciplines;
- reflecting on and expressing their own ideas and the ideas of others with increasing creativity and clarity;
- becoming increasingly able to respond to religions and worldviews in an informed, rational and insightful way.

Religious education

Purpose of study

Religious education contributes dynamically to children and young people's education in schools by provoking challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human. In RE they learn about and from religions and worldviews⁷ in local, national and global contexts, to discover, explore and consider different answers to these questions. They learn to weigh up the value of wisdom from different sources, to develop and express their insights in response, and to agree or disagree respectfully. Teaching therefore should equip pupils with systematic knowledge and understanding of a range of religions and worldviews, enabling them to develop their ideas, values and identities. It should develop in pupils an aptitude for dialogue so that they can participate positively in our society with its diverse religions and worldviews. Pupils should gain and deploy the skills needed to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence. They learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ.

Aims

The curriculum for RE aims to ensure that all pupils:

A. Know about and understand a range of religions and worldviews, so that they can:

- describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals;
- identify, investigate and respond to questions posed, and responses offered by some of the sources of wisdom⁸ found in religions and worldviews;
- appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

B. Express ideas and insights about the nature, significance and impact of religions and worldviews, so that they can:

- explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities;
- express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues;
- appreciate and appraise varied dimensions of religion or a worldview⁹.

⁷The phrase 'religions and worldviews' is used in this document to refer to Christianity, other principal religions represented in Britain, smaller religious communities and non-religious worldviews such as Humanism. The phrase is meant to be inclusive, and its precise meaning depends on the context in which it occurs, eg in terms of belief, practice or identity.

⁸The sources of wisdom found in religions and worldviews will include the key texts, the teachings of key leaders, and key thinkers from different traditions and communities. Examples include the Bible, the Torah and the Bhagavad Gita; the Buddha, Jesus Christ, the Prophet Muhammad, Guru Nanak and humanist philosophers. Other sources of wisdom might come from texts, thinkers, leaders and scientists in the contemporary world as well as from experience and informed personal reflection and conscience.

⁹The RE programme of study usually refers to 'religions and worldviews' to describe the field of enquiry. Here, however, the aim is to consider religion and belief itself as a phenomenon which has both positive and negative features, and is open to many interpretations: in this aspect of the aims, pupils are to engage with the concept of religion and non-religious belief, not merely with individual examples, and similar critiques should apply to both.

C. Gain and deploy the skills needed to engage seriously with religions and worldviews, so that they can:

- find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively;
- enquire into what enables different individuals and communities to live together respectfully for the wellbeing of all;
- articulate beliefs, values and commitments clearly in order to explain why they may be important in their own and other people's lives.

RE in the school curriculum

RE is a statutory subject of the school curriculum of maintained schools. Academies and free schools are contractually required through the terms of their funding to make provision for the teaching of RE to all pupils on the school roll. Alongside the subject's contribution to pupils' mental, cognitive and linguistic development, RE offers distinctive opportunities to promote pupils' spiritual, moral, social and cultural development. RE lessons should offer a structured and safe space during curriculum time for reflection, discussion, dialogue and debate. Lessons should also allow for timely and sensitive responses to be made to unforeseen events of a religious, moral or philosophical nature, whether local, national or global.

The breadth of RE

The law requires that local authority RE agreed syllabuses and RE syllabuses used in academies that are not designated with a religious character 'must reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'. This means that from the ages of 5 to 19 pupils in schools¹⁰ learn about diverse religions and worldviews including Christianity and the other principal religions. Some schools with a religious character will prioritise learning about and from one religion, but all types of school need to recognise the diversity of the UK and the importance of learning about its religions and worldviews, including those with a significant local presence.

Attainment target*

By the end of each key stage, students are expected to know, apply and understand the matters, skills and processes specified in the relevant programme of study.

** Note: the wording of the attainment target for RE follows the same form of words found in the programmes of study of the national curriculum subjects*

¹⁰Except those withdrawn by their parents (or by themselves if aged over 18).

Subject content

RE in the Early Years Foundation Stage

Pupils should encounter religions and worldviews through special people, books, times, places and objects and by visiting places of worship. They should listen to and talk about stories. Pupils can be introduced to subject specific words and use all their senses to explore beliefs, practices and forms of expression. They ask questions and reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation of and wonder at the world in which they live. Religious education is a legal requirement for all pupils on the school roll, including all those in the reception year.

In line with the DfE's 2013 EYFS Profile RE should, through planned, purposeful play and through a mix of adult-led and child-initiated activity, provide these opportunities for pupils.

Communication and language:

- children listen with enjoyment to stories, songs and poems from different sources and traditions and respond with relevant comments, questions or actions;
- use talk to organise, sequence and clarify thinking, ideas, feelings and events;
- answer 'who', 'how' and 'why' questions about their experiences in response to stories, experiences or events from different sources;
- talk about how they and others show feelings;
- develop their own narratives in relation to stories they hear from different traditions.

Personal, social and emotional development:

- children understand that they can expect others to treat their needs, views, cultures and beliefs with respect;
- work as part of a group, taking turns and sharing fairly, understanding that groups of people, including adults and children, need agreed values and codes of behaviour to work together harmoniously;
- talk about their own and others' behaviour and its consequences, and know that some behaviour is unacceptable;
- think and talk about issues of right and wrong and why these questions matter;
- respond to significant experiences showing a range of feelings when appropriate;
- have a developing awareness of their own needs, views and feelings and are sensitive to those of others;
- have a developing respect for their own cultures and beliefs, and those of other people;
- show sensitivity to others' needs and feelings, and form positive relationships.

Understanding the world

- children talk about similarities and differences between themselves and others, among families, communities and traditions;
- begin to know about their own cultures and beliefs and those of other people;
- explore, observe and find out about places and objects that matter in different cultures and beliefs.

Expressive arts and design

- children use their imagination in art, music, dance, imaginative play, and role-play and stories to represent their own ideas, thoughts and feelings;
- respond in a variety of ways to what they see, hear, smell, touch and taste.

Literacy

- children are given access to a wide range of books, poems and other written materials to ignite their interest.

Mathematics

- children recognise, create and describe some patterns, sorting and ordering objects simply.

These learning intentions for RE are developed from relevant areas of the Early Years Foundation Stage Profile (DfE 2013). RE syllabus makers will want to provide detailed examples.

Key stage 1

Pupils should develop their knowledge and understanding of religions and worldviews¹¹, recognising their local, national and global contexts. They should use basic subject specific vocabulary. They should raise questions and begin to express their own views in response to the material they learn about and in response to questions about their ideas.

More specifically pupils should be taught to:

Examples and notes	
<p>Requirements</p> <p>Note: as this is not a statutory document, these are not legal requirements as in the national curriculum.</p>	<p>Note: the examples from religions and worldviews given below do not constitute a syllabus but illustrate what is meant in the first column</p>
<p>A1. Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them.</p>	<ul style="list-style-type: none"> • Pupils enact stories and celebrations from Easter, Divali or Id ul Fitr, finding out about what the stories told at the festivals mean, e.g. through welcoming visitors to talk about their festivals • Pupils experience thanking and being thanked, praising and being praised, and notice some ways Christians or Jewish people believe they can thank and praise God • Linking to English and computing, pupils recount a visit to a local church using digital photographs and find out about the meanings of symbols for God that they saw there.
<p>A2. Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the traditions from which they come.</p>	<ul style="list-style-type: none"> • Pupils choose their favourite 'wise sayings' from different sources or key leaders and talk about what makes these sayings wise, and what difference it would make if people followed them • Pupils retell (for example through drama) two different stories about Jesus considering what they mean. They compare the stories and think about what Christians today could learn from the stories • Linking to English, pupils respond to stories from Hindu, Muslim or Jewish sources by identifying the values which different characters in the stories showed, and recognising the religions from which the stories come • Pupils ask and answer 'who', 'where', 'how' and 'why' questions about religious stories and stories from non-religious worldviews.
<p>A3. Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities.</p>	<ul style="list-style-type: none"> • Pupils choose to find out about the symbols of two different religious traditions, looking for similarities between the ways they use common symbols such as light, water, trees or rock • Pupils discover how and why Muslims wash, bow and pray in a daily pattern, noticing similarities to another religion or worldview • Pupils select examples of religious artefacts from Christianity or Judaism that interest them, raising lists of questions about them and finding out what they mean and how they are used in festivals and worship • Pupils hear three moral stories, for example from Christians, Hindus and humanists, and think about whether they are saying the same things about how people should behave.

¹¹**Breadth:** in line with the law and the statement about breadth of learning on p15, good practice should enable pupils to study Christianity and at least one other example of a religion or worldview through key stage 1 in a coherent way.

Requirements

Note: as this is not a statutory document, these are not legal requirements as in the national curriculum.

B1. Ask and respond to questions about what individuals and communities do, and why, so that pupils can identify what difference belonging to a community might make.

B2. Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves.

B3. Notice and respond sensitively to some similarities between different religions and worldviews.

Examples and notes

Note: the examples from religions and worldviews given below do not constitute a syllabus but illustrate what is meant in the first column

- Pupils find out about what people with different religions and worldviews do to celebrate the fruitfulness of the earth (e.g. in Harvest festivals, and in generosity to those in need), responding to questions about being generous
- Pupils discuss reasons why some people go to mosques, synagogues or churches often, but other people never go to holy buildings, and why some people pray every day, but others not at all
- Linking to PSHE, pupils make lists of the different groups to which they belong and consider the ways these contribute to human happiness.
- Pupils learn about the daily life of a Muslim or Jewish child (eg from a teacher's use of persona dolls), and make an illustrated list of signs of belonging including using special food, clothing, prayer, scripture, family life, worship and festivities. Pupils make a list of the ways they show how they belong as well
- Pupils express creatively (e.g. in art, poetry or drama) their own ideas about the questions: Who am I? Where do I belong?
- Pupils watch a short film about the Hindu creation story and talk about different stages of the cycle of life.
- Pupils use a set of photos or a list of religious items they have encountered in key stage 1 RE to sort and order, saying which items are connected to a particular religion and which are connected to more than one religion
- Linking to English, pupils use key words (e.g. holy, sacred, scripture, festival, symbol, humanist) to present ideas or write about two different religions or worldviews about which they have learned.

Requirements

Note: as this is not a statutory document, these are not legal requirements as in the national curriculum.

Examples and notes

Note: the examples from religions and worldviews given below do not constitute a syllabus but illustrate what is meant in the first column

<p>C1. Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry.</p>	<ul style="list-style-type: none"> • Pupils work in groups to use art, music and poetry to respond to ideas about God from different religions and worldviews, expressing ideas of their own and commenting on some ideas of others • Pupils ask and answer a range of 'how' and 'why' questions about how people practise their religion • Linking to 'Philosophy for Children', pupils think about and respond to 'big questions' in a classroom enquiry using a story of Adam and Eve or a video clip of children asking questions about God as a stimulus.
<p>C2. Find out about and respond with ideas to examples of co-operation between people who are different.</p>	<ul style="list-style-type: none"> • Pupils discuss stories of co-operation from different traditions and sources and make a 'Recipe for living together happily' or a 'Class charter for more kindness and less fighting' • Linking to English and PSHE pupils could play some collaborative games, and talk about how the games put the teaching of the 'Golden Rule' into action • Pupils notice and talk about the fact that people come from different religions, responding to the questions- 'How can we tell? How can we live together when we are all so different?'
<p>C3. Find out about questions of right and wrong and begin to express their ideas and opinions in response.</p>	<ul style="list-style-type: none"> • Pupils respond to a quiet reflection or a guided visualisation by choosing one value they think the world needs more of today from a list of values, and by illustrating their choice in different media • Linking to English, pupils could ask questions about goodness, and write sentences that say what happens when people are kind, thankful, fair or generous, and what happens when people are unkind, ungrateful, unfair or mean • Pupils look at how different people have expressed their ideas about God, and think and talk about their own ideas about God.

Key stage 2

Pupils should extend their knowledge and understanding of religions and worldviews⁴², recognising their local, national and global contexts. They should be introduced to an extended range of sources and subject specific vocabulary. They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life. Pupils should learn to express their own ideas in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.

More specifically pupils should be taught to:

Requirements	Examples and notes
<p>A1. Describe and make connections between different features of the religions and worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life, in order to reflect on their significance.</p>	<p>Note: the examples from religions and worldviews given below do not constitute a syllabus but illustrate what is meant in the first column</p> <ul style="list-style-type: none"> • Pupils make some connections between Hajj for Muslims and pilgrimage to Lourdes, Iona or 'the Holy Land' for Christians, describing the motives people have for making spiritual journeys • Pupils describe spiritual ways of celebrating different festivals, and reflect on the reasons why some people value such celebrations very highly, but others not at all • Pupils compare how Christians, Muslims, Hindus or humanists celebrate a marriage and express and argue for ideas of their own about partnership, in discussions or in writing.
<p>A2. Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities.</p>	<ul style="list-style-type: none"> • Linking to English, pupils consider how some texts from the Torah (e.g. the Shema), the Bible (e.g. 1 Corinthians 13) and the Qur'an (e.g. The 1st Surah, the Opening) are seen as sources of wisdom in different traditions. They respond to the ideas found in the texts with ideas of their own • Pupils investigate aspects of community life such as weekly worship, charitable giving or beliefs about prayer, showing their understanding and expressing ideas of their own • Pupils compare the texts in the Christian gospels that tell the stories of shepherds and wise men at Jesus' birth, exploring how they are remembered and celebrated in a range of Christmas festivities.
<p>A3. Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning.</p>	<ul style="list-style-type: none"> • Pupils pursue an enquiry into beliefs about worship, relating the meanings of symbols and actions used in worship such as bowing down, making music together, sharing food or speaking to God (e.g. in prayer) to events and teachings from a religion they study • Pupils consider how the meanings of a parable of Jesus are expressed in poetry, video, stained glass and drama. • Pupils describe the impact of Hindu teaching about harmlessness (ahimsa) on questions about what people eat and how people treat animals. They express their own ideas.

⁴²**Breadth:** in line with the law and the statement about breadth of learning on p15 above, good practice should enable pupils to study Christianity and at least two other examples of a religion or worldview through key stage 2 in a coherent and progressive way.

Requirements

Note: as this is not a statutory document, these are not legal requirements as in the national curriculum.

Examples and notes

Note: the examples from religions and worldviews given below do not constitute a syllabus but illustrate what is meant in the first column

<p>B1. Observe and understand varied examples of religions and worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities.</p>	<ul style="list-style-type: none"> • Linking to History and Design Technology pupils consider how the architecture of churches, mosques, mandirs or gurdwaras expresses a community's way of life, values and beliefs • Pupils develop their understanding of beliefs about life after death in two religions and humanism through seeking answers to their own questions and articulating reasons for their own ideas and responses • Pupils use their detailed understanding of religious practice such as the Five Pillars of Islam and worship of a deity in a Hindu family and a mandir to describe the significance of being part of a religion.
<p>B2. Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives.</p>	<ul style="list-style-type: none"> • Pupils explore the lives of key leaders from Buddhist and Christian contemporary life, describing the challenges they have faced and the commitments by which they have lived • Pupils find out about how celebrating Diwali brings the Hindu or Sikh community together, and expresses commitment to values of interdependence and generosity • Linking to the expressive arts, pupils develop their own imaginative and creative ways of expressing some of their own commitments such as working hard at sport or music, caring for animals and the environment, loving their family or serving God.
<p>B3. Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences within and between different religions and worldviews.</p>	<ul style="list-style-type: none"> • Pupils use their thinking about stories of Moses and Jesus to explore how Jews and Christians today celebrate key events from their history (e.g. in Passover and Lent) • Pupils list and describe similarities and differences in the ways different traditions express what 'belonging' means to them • Linking to English, pupils find out about different forms of prayer and meditation in different religions and worldviews, and write some prayers or meditations suited to particular occasions and traditions. This is one point, among many, where RE can provide key opportunities for pupils' spiritual development. <p>Note: different dimensions of religion or worldview include, for example, narratives, beliefs, ethics, and social life</p>

Requirements

Note: as this is not a statutory document, these are not legal requirements as in the national curriculum.

Examples and notes

Note: the examples from religions and worldviews given below do not constitute a syllabus but illustrate what is meant in the first column

<p>C1. Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own in different forms including (e.g.) reasoning, music, art and poetry.</p>	<ul style="list-style-type: none"> • Pupils discuss different perspectives on questions about the beginnings of life on Earth, so that they can describe different ways science and religions treat questions of origins • Linking with the expressive arts curriculum, pupils create works of art or music which express their understanding of what it means to belong to a religion or worldview • Pupils discuss and debate reasons why different people have different ideas about the divine e.g. whether God is real and what God is like. <p>Note: pupils are not required to express personal beliefs in any coercive way in RE; good RE encourages an open hearted and broad minded approach to different beliefs.</p>
<p>C2. Consider and apply ideas about ways in which diverse communities can live together for the well-being of all, responding thoughtfully to ideas about community, values and respect.</p>	<ul style="list-style-type: none"> • Pupils discover and explore what Jewish people, humanists and Christians teach about how people can live together for the well-being of all • Pupils discuss and apply ideas from different religious codes for living (e.g. Commandments, Precepts or Rules), to compile a charter of their own moral values, applying their ideas to issues of respect for all • Linking to Mathematics and Geography, pupils use local and national census statistics to develop accurate understanding of the religious plurality of their locality and of Britain today. <p>Note: This work offers valuable opportunities for engagement with religions with a significant local presence: pupils may learn about the contributions of, for example, Jains, Zoroastrians or members of the Bahá'í faith to inter faith work. These communities can also be studied elsewhere in the RE curriculum.</p>
<p>C3. Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.</p>	<ul style="list-style-type: none"> • Pupils apply their own ideas about justice and fairness to the work of three development charities such as Christian Aid, Islamic Relief and Oxfam • Pupils write persuasively about the reasons why people who have a particular religious background or non-religious worldview try to help people who are vulnerable (eg victims of natural disasters or prejudice, people who live with disabilities or people affected by war) • Linking to Citizenship Education, pupils consider the Ten Commandments (Jewish) and the Five Precepts (Buddhist), expressing their ideas about right and wrong in the light of their learning. <p>Note: this is one point, among many, where RE can provide key opportunities for pupils' moral development.</p>

Key stage 3

Students should extend and deepen their knowledge and understanding of a range of religions and worldviews¹³, recognising their local, national and global context. Building on their prior learning, they learn to appreciate religions and worldviews in systematic ways. They should draw on a wide range of subject specific language confidently and flexibly, learning to use the concepts of religious study to describe the nature of religion. They should understand how beliefs influence the values and lives of individuals and groups, and how religions and worldviews have an impact on wider current affairs. They should be able to appraise the practices and beliefs they study with increasing discernment based on analysis, interpretation and evaluation, developing their capacity to articulate well-reasoned positions.

More specifically students should be taught to:

¹³**Breadth:** in line with the law and the statement about breadth of learning on p15 above, good practice should enable pupils to study Christianity and at least two other examples of a religion or worldview through key stage 3 in a coherent and progressive way.

Requirements

Note: as this is not a statutory document, these are not legal requirements as in the national curriculum.

A1. Explain and interpret ways that the history and culture of religions and worldviews influence individuals and communities, including a wide range of beliefs and practices, in order to appraise reasons why some people support and others question these influences.

A2. Explain and interpret a range of beliefs, teachings and sources of wisdom and authority including experience in order to understand religions and worldviews as coherent systems or ways of seeing the world.

A3. Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them.

Examples and notes

Note: the examples from religions and worldviews given below do not constitute a syllabus but illustrate what is meant in the first column

- Linking to History, students plan and report on an investigation into the impact of two key leaders, thinkers or founders of religions or worldviews on their communities or on individuals today
- Students examine how spiritual experiences (such as sensing the presence of God, or the experience of answered prayer) have an impact on some members of different communities. They develop reasoned arguments to support their ideas about these kinds of claims or events
- Linking to Geography, students investigate the demographics of Christianity, Judaism or Sikhism or 'No Religious belief' in their local area and wider region.

Note: this is an aspect of RE that provides many opportunities for students' social and cultural development.

- Students develop their moral reasoning skills by studying moral ideas from Humanism about good ways to live. They compare these ideas with Christian sources of authority and wisdom, responding systematically
- Students select and interpret texts from the Qur'an and Hadith to explain and exemplify their understanding of Muslim beliefs and ways of seeing the world
- Students consider how sacred writings such as the Torah or the Bhagavad Gita, or other sources of wisdom, provide ethical guidance and spiritual nurture to members of different communities
- Students consider why so many sources of wisdom and authority in religions and worldviews are men, and so few are women. They appraise some sources of female wisdom, from within or beyond religions and worldviews
- Students consider the importance of experience as a source of wisdom and authority including religious experience and everyday human experience.

Note: The focus on interpretation of religions and worldviews requires learners to be active in engaging with texts and issues and responding with reasoned ideas of their own.

- Students investigate the life, teaching and example of Jesus, responding to Christian theology and other views of his influence with their own interpretations and insights
- Students plan an investigation into examples of daily practice of Buddhists, Christians, Hindus, Jewish people, Muslims and / or Sikhs in Britain, examining in particular some similarities and differences in spiritual practice, ethics, beliefs and community life
- Students explore different ways of expressing beliefs and values in architecture, music, media and the arts, building their understanding of diversity within the religions and worldviews they study.

Note: The focus in this aim on expression and communication connects the ways people from different religious or non-religious backgrounds express their ideas to the ways learners themselves express their own ideas. Both are equally important in good RE learning.

Requirements

Note: as this is not a statutory document, these are not legal requirements as in the national curriculum.

Examples and notes

Note: the examples from religions and worldviews given below do not constitute a syllabus but illustrate what is meant in the first column

<p>B1. Explain the religions and worldviews which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology.</p>	<ul style="list-style-type: none"> Students plan, write and deliver an illustrated talk about different views of life after death, from, for example, a humanist, a Buddhist and a Christian, using arguments from philosophy of religion and human experience to evaluate varied ideas thoughtfully Students use ideas from the sociology of religion, the psychology of religion or the philosophy of religion to explain the appeal of a non-religious or a Buddhist, Islamic or Christian identity to millions of people in Britain and / or the wider world today Students experience dialogue between members of different religions and those who hold a non-religious worldview. They consider theological questions about truth that arise, giving reasons for the ideas they hold. <p>Note: in working to meet this aim, students may encounter religions and worldviews with a significant local presence, even if their national numbers are small. Examples might include members of the Bahá'í faith, Jains, Zoroastrians, Latter Day Saints or Jehovah's Witnesses.</p>
<p>B2. Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful analysis and evaluation of controversies about commitment to religions and worldviews, accounting for the impact of diversity within and between communities.</p>	<ul style="list-style-type: none"> Students investigate and evaluate in an essay the influence of some contemporary 'great lives' on religious communities and the wider world, weighing up ways in which the commitment of key leaders can inspire whole communities. They also consider questions about possible dangers of commitment Students use an ethnographic approach to interview believers representing diversity within a tradition about what makes religious living challenging in Britain today e.g. from Sunni and Shi'a Islam, Protestant and Catholic Christianity or Orthodox and Reform Judaism. Students select a religious controversy in current affairs to investigate (examples: What rights can migrant religious community members expect in the UK with regard to their religious practice? Why do some people convert from one religion to another? Why might some people from different religious groups or worldviews think that protecting the environment is not a major priority?) <p>Students present arguments from both sides of the controversy to show their ability to analyse issues from different perspectives.</p> <p>Note: Engagement with controversial issues is at the heart of good RE and one aim of the subject is to enable respectful disagreement.</p>
<p>B3. Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied.</p>	<ul style="list-style-type: none"> Students consider the questions: What is religion? What is a worldview? They develop skills to interpret claims made by different religions and worldviews about the nature of reality and the value of religion Students use methods of study from history, theology and philosophy to assemble a coherent case for their answer to the question: In the twenty first century world, is religion a force for good, or not? Students examine questions about whether religion and spirituality are similar or different, about how different religions and worldviews relate to each other and about collaboration and conflict between individuals and communities, including inter faith. Students consider questions about whether different religions are compatible or incompatible, in for example their ideas about God or the ultimate reality or deciding how to live a good life. <p>Note: it is in meeting this aim of RE that students build an understanding of religion itself as a phenomenon, rather than merely studying religions and worldviews one by one.</p>

Requirements

Note: as this is not a statutory document, these are not legal requirements as in the national curriculum.

Examples and notes

Note: the examples from religions and worldviews given below do not constitute a syllabus but illustrate what is meant in the first column

<p>C1. Explore some of the ultimate questions that are raised by human life, making well-informed and reasoned personal responses and expressing insights that draw on a wide range of examples including the arts, media and philosophy.</p>	<ul style="list-style-type: none"> • Linking to Science, students examine arguments about questions of origins and purpose in life (Where do we come from? Why are we here?) • Students develop insight into and understanding of why some people argue that science and religion can be compatible and others argue that they cannot • Linking to expressive arts, students investigate the ways drama, broadcast media and visual artists explore questions about the meaning of life, selecting and explaining examples that they find compelling and relating these to the teaching of different religions and worldviews • Students develop their skills in reasoning and constructing arguments by debating questions and dilemmas about the nature of human life and the moral responsibilities of being human. <p>Note: this aim in RE connects philosophical reasoning with other forms of expression, using the varied talents students bring to the subject.</p>
<p>C2. Examine and evaluate issues about community relations and respect for all in the light of different perspectives from varied religions and worldviews.</p>	<ul style="list-style-type: none"> • Students consider what religions and worldviews say about what makes people happy. They seek and articulate explanations for links between character, well-being and happiness, especially in relation to living with difference in our communities • Linking to Citizenship Education and History, students consider responses to genocide from different religions, for example studying the thought, theology and activism of Primo Levi, Elie Wiesel and Dietrich Bonhoeffer in response to Nazism. <p>Note: this aim of RE provides significant opportunities for spiritual, moral, social and cultural development.</p>
<p>C3. Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.</p>	<ul style="list-style-type: none"> • Students consider the impact of ethical choices. They could create a 'multi-path narrative' about a contemporary moral issue, showing what the consequences of different choices might be and evaluating the impact of moral choices with discernment • Students make compelling and reasonable connections between what religions and worldviews teach and what they say about issues such as starvation around the world, the sanctity of life, environmental ethics, war or prejudice • Students consider philosophical, ethical and religious questions about what it means to be human, for example questions posed in relation to the development of new medical technologies. <p>Note: this aim of RE provides significant opportunities for students' moral and social development.</p>

Key stage 4 and RE 16-19

All students¹⁴ should extend and deepen their knowledge and understanding of religions and worldviews, reflecting local, national and global contexts. Building on their prior learning, they appreciate and appraise the nature of different religions and worldviews in systematic ways. They should use a wide range of concepts in the field of Religious Studies confidently and flexibly to interpret, contextualise and analyse the expressions of religions and worldviews they encounter. They should be able to research and investigate the influence and impact of religions and worldviews on the values and lives of both individuals and groups, evaluating their impact on current affairs. They should be able to appreciate and appraise the beliefs and practices of different religions and worldviews with an increasing level of discernment based on interpretation, evaluation and analysis, developing and articulating well-reasoned positions. They should be able to use some of the different disciplines of Religious Studies (eg textual study, philosophical and sociological approaches) to analyse the nature of religion.

More specifically students should be taught to:

- investigate and analyse the beliefs and practices of religions and worldviews using a range of arguments and evidence to interpret and evaluate issues and draw balanced conclusions;
- synthesise their own and others' ideas and arguments about sources of wisdom and authority using coherent reasoning, making clear and appropriate reference to their historical, cultural and social contexts;
- analyse in a coherent and well informed way the forms of expression and ways of life found in different religions and worldviews;
- use different disciplines and methods by which religions and worldviews are studied to analyse their influence on individuals and societies;
- account for varied interpretations of commitment to religions and worldviews and for responses to profound questions about the expression of identity, diversity, meaning and value;
- argue for and justify their own positions with regard to key questions about the nature of religion, providing a detailed evaluation of the perspectives of others;
- enquire into and develop insightful evaluations of ultimate questions about the purposes and commitments of human life, especially as expressed in the arts, media and philosophy;
- use a range of research methods to examine and critically evaluate varied perspectives and approaches to issues of community cohesion, respect for all and mutual understanding, locally, nationally and globally;
- use ideas from phenomenological approaches to the study of religions and beliefs to research and present skilfully a wide range of well-informed and reasonable arguments which engage profoundly with moral, religious and spiritual issues.

¹⁴All state funded schools must teach RE to all students on school rolls, including all those in 14-19 education, unless withdrawn by their parents (or by themselves if aged 18 or over). It is important that teaching enables progression from the end of key stage 3, in ways that meet the varied learning needs of all students. All students can reasonably expect their learning will be accredited. These modes of accreditation include nationally accredited courses in RE such as GCSE and A level RS. Good practice examples include many schools of different types where all students take GCSE RS or other accredited courses at 16. Requirements are different in FE and sixth form colleges (see:

<http://www.education.gov.uk/schools/teachingandlearning/curriculum/a0064886/religious-education-in-english-schools-non-statutory-guidance-2010>)

SACRE Development Plan May 2015

PRIORITY OBJECTIVE: Advise the LA on RE given in accordance with the Agreed Syllabus

What?	and How?	Reporting	Resources	Legal Requirements
Implementation of the Agreed Syllabus for RE	Contacting a sample of 5% of schools encompassing a) primary b) secondary) across 4 geographical areas	Written report to SACRE which may or may not be included in the Annual Report	Consultant - 6 days	Advise the LA on RE given in accordance with the Agreed Syllabus, and CW
Analysis of exam results	Compilation of local and national data	Written Draft report to SACRE Annual Report to NASACRE Annual Report to LA Education Cabinet Committee	Consultant – 2 days SACRE Chairman	Publish an Annual Report which is sent to NASACRE
Quality and provision of RE	Short Annual questionnaire to Chairs of Governors	Written summary to SACRE annually	Consultant – 4 days Admin. support	Monitor the provision and quality of RE
Provision and Compliance of Collective Worship	Short Annual questionnaire to Chairs of Governors	Written annual summary to SACRE	Consultant – included above Admin. support	Reporting to LA on CW in schools
Review of Agreed Syllabus for implementation Sept 2017	Plan for establishing Agreed Syllabus Conference Set out Timeframe for Review process	ASC and timeframe agreed by SACRE Principles for new KAS agreed by SACRE	SACRE members ASC members Consultant Budget for meetings and resources	To review locally Agreed Syllabus

OBJECTIVE: Management of SACRE

What?	and How?	Reporting	Resources	Legal Requirements
Hold 3 meetings of SACRE p.a. plus 3 meetings of Chair's pre-briefing meeting	Booked in County Hall and Oakwood House Calendars	Agendas and Minutes Financial Budget Annual Report	Consultant – 6 days Admin. support Chair Membership	Hold meetings in public. Make Agendas and Minutes available to the public
Advise LA on RE and CW matters relating its functions	Annual Report Verbal/written reports/briefings	Annual Report Verbal/written reports/briefings	Consultant – 4 days Admin. support SACRE Chairman	Produce and Annual Report to advise LA

SACRE PRIORITIES

What	and How	Reporting	Resources
SACRE Key Stage 4 Conference	Working group Half-day conference Link to KYCC?	Evaluation and Feedback to SACRE	Consultant – 1 day Working group Admin. support Financial support
SACRE Primary Conference	Working group Half-day event May 2015 CCCU staff & students	Evaluation and Feedback to SACRE	Consultant – 1 day Working group Admin. support Financial support
Raise profile and status of RE and CW in Kent	Youth SACRE events Communications with LA and schools Attendance at local and national events SACRE members visits to schools Relationship with LA	Evaluation and feedback to SACRE SACRE Annual report	SACRE members SACRE Chairman Consultant Admin. support
Deliver high quality CPD	LA to be advised to commission CPD Collaboration with Dioceses Collaboration with CCCU and Regional Hub	Evaluation and feedback to SACRE	Consultant SACRE members SACRE Budget
Development of SMSC Guidance for schools	Working Group to review 'Shaping the Spirit' to reflect recent DfE and Ofsted guidance	Reviewed guidance to SACRE Published to schools on KELSI web page	Consultant Working Group SACRE budget

Patterns of Attendance

GROUP 1	25/6/2014	25/11/2014	10/3/2015
Miss J Webb	YES	YES	YES
Mrs E Talbot	-	-	-
Mrs E May	N/A	YES	YES
Mrs J Wigg	SICK	SEN Course	BEREAVEMENT
Mrs A Donnelly	NO	NO	YES
Miss S Malone	NO	YES	YES
Ms F Hawkes	-	-	YES
Mrs C Elapatha	NO	Child Unwell	NO
Mr M Papadopoulos	YES	St.Catherine Celebration	YES
Rabbi C Cohen	NO	NO	YES
Mr R Chakkedath	YES	NO	SICK
Mrs N Younosi	YES	YES	YES
Mrs D Kaur Gill	NO	NO	NO
GROUP 2			
Miss K Anderson	NO	NO	Maternity
Mrs V Corbyn	YES	YES	YES
Mr R Tyson	NO	YES	YES
Miss R Walters	YES	YES	YES
Mrs B Naden	N/A	YES	YES
Mrs N Paterson	N/A	YES	YES
GROUP 3			
Mr W Chambers -NUT	-	-	YES
Ms K Burke -NASUWT	YES	YES	YES
Vacancy -Assoc.of Teachers & Lectures			

Vacancy KAH-Secondary			
Mrs N Caisley-KAH,Primary	N/A	YES	NO
Vacancy-NAHT			
GROUP 4			
Mr S Manion	YES	YES	YES
Mr M Northey	YES	YES	YES
Mr T Maddison	SICK	YES	YES
Mr J Elenor	YES	YES	YES