

## **Standing Advisory Council for Religious Education (SACRE) and Agreed Syllabus Conference (ASC)**

**Thursday 25 June 2020 at 4.30 pm**

**4:30pm – 5:30pm Agreed Syllabus Conference**

**5:30pm – 6:30pm SACRE**

This will be undertaken as an online virtual meeting.

### **Membership:**

#### **Chair:**

- Basma ElShayyal (Chair)

#### **Advisers:**

- Lesley Prior
- Stacey Burman

#### **Councillors:**

- Cllr Tariq Dar
- Cllr Orleen Hylton
- Cllr Neil Nerva

#### **Representatives of:**

- Local Authority
- Church of England
- Brent's other faiths and denominations
- Teachers unions

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Tel: 0208 937 2063; Email: [james.kinsellabrent.gov.uk](mailto:james.kinsellabrent.gov.uk)

For electronic copies of minutes, reports and agendas visit

<http://vslweb04.brent.gov.uk>

**The SACRE meeting will be open for the public and press to attend as an online virtual meeting. The link to attend and view the meeting is available [HERE](#)**

# Agreed Syllabus Conference (ASC) Agenda

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<b>1 Draft Religious Education Syllabus</b>	1 - 21

The ASC is being asked to consider and approve the attached Religious Education Syllabus.

## SACRE Agenda

(on the rising of the ASC Agreed Syllabus Conference or at 5:30pm, whichever is the later)

- 1. Welcome and Introductions**
- 2. Minutes and Matters Arising from the previous meeting** 22 - 26

To approve the minutes from the previous meeting held on Thursday 30 January 2020 as a correct record.

Members are also being asked to formally ratify the decisions made at the previous meeting.

- 3. Election of Vice-Chair**
- 4. Adoption of SACRE Constitution** 27 - 32

To review and approve the adoption of the updated SACRE Constitution.

- 5. Draft Religious Education Syllabus**

SACRE is being asked to consider the recommendations from the Agreed Syllabus Conference concerning approval of the draft Religious Education Syllabus.

Please refer to the version of the syllabus circulated as part of the Agreed Syllabus Conference agenda.

- 6. Determinations**

To receive a verbal update on the status of determinations in relation to the following schools:

- Harlesden Primary
- Barham Primary
- Carlton Vale Infants
- Roe Green Infants
- Roe Green Juniors
- Uxendon Manor Primary

## **7. Dates of Future Meetings**

To note the dates of future meetings scheduled during 2020/21, as follows:

Thursday 22 October 2020 at 4:30pm

Thursday 11 February 2021 at 4:30pm

Please note that at this stage these will be held as virtual online meetings.

## **8. Any Other Business**

## Report

<b>Title</b>	Review of the Brent Agreed Syllabus for Religious Education 2020
<b>Author</b>	Basma Elshayyal (SACRE Chair)
<b>Contact details</b>	<a href="mailto:basmaelshayyal@gmail.com">basmaelshayyal@gmail.com</a>
<b>For consideration by</b>	Members of SACRE & Agreed Syllabus Conference
<b>Date to be considered</b>	25 June 2020
<b>Report contains confidential or exempt information</b>	No

### 1. Purpose of the Report

- 1.1 This report relates to the review of the current Agreed Syllabus and the drafting of a new syllabus. Members of the Agreed Syllabus Conference are required to consider the draft Agreed Syllabus (attached) in relation to the role of the Conference in recommending to SACRE a new RE syllabus for Brent.

### 2. Recommendation(s)

- 2.1 That members of the Agreed Syllabus Conference consider the draft Agreed Syllabus (attached) in relation to the role of the Conference in recommending its approval to SACRE
- 2.2 That SACRE members consider the draft Agreed Syllabus (attached) and any recommendations from the Agreed Syllabus Conference in relation to its role to recommend adoption of a suitable Agreed Syllabus by the Local Authority.

### 3. Detail

- 3.1. Every maintained school in England must provide a basic curriculum covering religious education (RE). This includes provision for RE for all registered pupils at the school (including those in the sixth form), except for those withdrawn by their parents (or withdrawing themselves if they are aged 18 or over) in accordance with Schedule 19 to the School Standards and Framework Act 1998. The key document in determining the teaching of RE is the locally Agreed Syllabus.
- 3.2. It is a statutory requirement since the 1988 Education Reform Act that Religious Education must be taught according to this syllabus to all registered pupils in schools as part of a curriculum that is 'broad and balanced', consisting of religious education and the National Curriculum. The curriculum provided must 'promote the spiritual, moral, social and cultural development of pupils' and provide the 'Cultural Capital' in order to prepare them 'for the opportunities, responsibilities and experiences of adult life.'
- 3.3. The council is obliged to establish an agreed syllabus conference to produce and recommend to the council an agreed religious education syllabus for Brent.
- 3.4. All Local Authorities are required by statute to undertake this activity in line with Section 375 of the Education Act 1996.

- 3.5. This law only excludes voluntary aided schools of a religious character, free schools or academies where specifically stated otherwise in their funding agreements. It is the duty of the Headteacher or school leader to secure the provision of Religious Education for all their pupils on roll from Reception classes up to and including sixth form, except when withdrawn by their parents. Religious Education remains a legal requirement for pupils in KS4 and KS5, and Special schools are also required to provide Religious Education 'so far as is practicable' (section 71(7) of the School Standards and Framework Act 1998).
- 3.6. The ASC has met on a number of occasions since its inception and appointed a suitably experienced advisor (Stacey Burman) to support the drafting of a new Brent Agreed Syllabus. In addition to meetings of the ASC a number of meetings have taken place with RE co-ordinators in Brent primary and secondary schools.
- 3.7. A separate consultation exercise was undertaken with RE co-ordinators in Brent's special schools, in order to establish key issues relating to the teaching of RE, which have been considered in the drafting of the Agreed Syllabus.

# Brent Agreed Syllabus for Religious Education

2020

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## 1. The Importance of Religious Education in Brent

Brent is the most diverse Borough in Europe with a wide range of religious traditions and belief systems held within our communities and amongst the children in their schools. Our long history of ethnic and cultural diversity is one of our greatest strengths.

Whether we are religious or not, there are signs of religion all around the borough; which includes a landscape full of churches and of other places of worship. We want Brent pupils to have a positive understanding of religions in their community by first understanding how belonging to an organised religion can affect many aspects of a person's life, their beliefs, traditions, clothes, food, names, times and ways of celebration, and what is considered important in life.

Having learned about different faiths and beliefs, pupils should build on this 'cultural capital' to not only have an understanding of the multicultural and multi-faith society that we live in today, but understand how we can interact with each other and collaboratively explore interfaith issues for our contemporary society. Brent pupils should be encouraged to celebrate our diversity and positive coexistence and be empowered to positively contribute to this cultural synthesis.

Effective religious education should inspire pupils with curiosity and imagination, and develop their skills of communication, interpretation, application, analysis, and evaluation when exploring and testing their own beliefs or responses to ultimate questions and those of fellow pupils in a 'safe space'. Religious education therefore contributes more than 'cultural capital' to a school curriculum, it effectively enables higher-level achievement through the development of conceptual thinking and reasoned critical analysis.

In this way, religious education is more than simply an academic subject. It plays a key part in supporting pupils' spiritual, moral, social, and cultural development, helping them to value themselves, to explore their own beliefs, and understand the world around them.

## 2. Purpose of the Brent Agreed Syllabus for Religious Education 2020

### **To establish entitlement**

This syllabus sets out the entitlement to religious education for all pupils in community and voluntary controlled schools in the borough, whatever their background, culture, race, religion or belief, gender, academic or learning ability.

### **To establish standards**

This syllabus sets out for the benefit of parents, teachers, governors, employers, and the public the expectations for learning requirements and standards of attainment in religious education. These standards should be used to plan, sequence and monitor learning, to support assessment for learning, and to set targets for improvement and evaluate the progress towards them.

### **To promote continuity and coherence**

This syllabus seeks to contribute to and support a coherent curriculum. The learning in this syllabus has been set out to support the transition of pupils between phases and stages of education and between schools, and can provide a foundation for further study and lifelong learning.

### **To promote public understanding**

The syllabus aims to increase public understanding of, and confidence in, the work of schools in religious education. It recognises the extent to which local stakeholders (religion and belief communities, teachers, local Councillors, and the Local Authority) are already involved in defining, monitoring, and advising the Religious Education curriculum in schools through Brent SACRE and the Brent Agreed Syllabus Conference. It also encourages those who are interested to participate in enriching the provision of religious education, for example through contributing to visits to places of worship and providing speakers from belief and faith communities.

### 3. Requirements for Religious Education in Brent

It is a statutory requirement since the 1988 Education Reform Act that Religious Education must be taught according to this syllabus to all registered pupils in schools as part of a curriculum that is 'broad and balanced'. The curriculum provided must 'promote the spiritual, moral, social, and cultural development of pupils' and provide the 'cultural capital' to prepare them 'for the opportunities, responsibilities and experiences of adult life.'

This law only excludes voluntary aided schools of a religious character, free schools, or academies where specifically stated otherwise in their funding agreements. It is the duty of the Headteacher or school leader to secure the provision of religious education for all their pupils on roll from Reception classes up to and including Sixth Form, except when withdrawn by their parents. Religious education remains a legal requirement for pupils in KS4 and KS5, and special schools are also required to provide religious education 'so far as is practicable' (section 71(7) of the School Standards and Framework Act 1998).

It should also be noted for example, that in Church of England schools, whilst Christianity should be studied in each year group, a range of religions and worldviews should also be studied. In foundation and voluntary controlled schools with a religious character RE must be taught according to the locally agreed syllabus for RE (Statement of entitlement to Religious Education by Church of England Education Office February 2019).

#### Spiritual, Moral, Social and Cultural Development

Every state-funded school must offer a **broad and balanced curriculum**, which promotes the spiritual, moral, social, and cultural development of pupils (Ofsted Education Inspection Framework 2019). Religious education plays an important part in addressing these aspects both in terms of the academic curriculum and as a means for supporting personal development. Religious education can therefore contribute to, but not be wholly responsible for, pupils' development in the following:

##### Spiritual

- ability to be reflective about their own beliefs and respect for different people's faiths, feelings, and values
- sense of enjoyment and fascination in learning about themselves, others and the world and universe around them
- willingness to reflect on their experiences.

##### Moral

- ability to recognise the difference between right and wrong and to readily apply this understanding in their own lives and those of others
- understanding of the consequences of their behaviour and actions

- interest in investigating and offering reasoned views about moral and ethical issues, and the ability to understand and appreciate the viewpoints of others on these issues.

## **Social**

- use of a range of social skills in different contexts, for example working and socialising with other pupils, including those from different religious backgrounds
- willingness to cooperate with others and being able to resolve conflicts effectively
- acceptance and engagement with the fundamental British values of democracy, the rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs
- demonstrating skills and attitudes that will allow them to participate fully in, and contribute positively to, life in modern Britain.

## **Cultural**

- understanding and appreciation of the wide range of cultural influences that have shaped their own heritage and those of others
- willingness to participate in, and respond positively to, cultural opportunities
- interest in exploring, improving understanding of, and showing respect for different faiths and cultural diversity, and the extent to which they understand, accept, respect, and celebrate diversity, as shown by their tolerance and attitudes towards different religious, ethnic, and socio-economic groups in the local, national, and global communities.

## **Religious Education for pupils with Special Educational Needs**

As per the General Teaching Requirements, and in accordance to the legal requirements for religious education as per the 1988 Education Reform Act, 'so far as is practicable, every pupil attending a special school will attend... Religious Education.' Moreover, there is a moral duty of equity to ensure all pupils are able to access and engage with the key concepts involved in religious education.

Therefore, teachers should create a curriculum that builds on, and is enriched by, the differing experiences that pupils bring, ensuring it is accessible by all pupils and meets all pupils' learning needs. This includes those with Special Educational Needs, covering the whole range of learning difficulties: physical, emotional and intellectual, as well as all degrees from mild to profound.

Further guidance and ideas can be found on the Best Brent website.

## **Religious Education for Early Years Foundation Stage**

Religious education - in accordance with the requirements of this locally agreed syllabus - is statutory for all pupils registered on the school roll, including children in Reception.

Whilst the statutory requirements do not extend to pupils in Nursery, key aspects of religious education, when taught through the three characteristics of Early Learning (playing and exploring, active learning and creating and thinking

critically), can contribute significantly to areas of learning and development in the Early Years Foundation Stage, and can support pupils with the following:

<p><b>Communication and language by:</b></p>
<ul style="list-style-type: none"> <li>• giving children opportunities to experience a rich and diverse language about religions and beliefs</li> <li>• developing their confidence and skills in expressing their beliefs, values, and experiences</li> <li>• speaking and listening to others</li> <li>• Contributing to the Early Learning Goals through:</li> <li>• listening to stories/accounts, accurately anticipating key events, and responding to what they hear with relevant comments, questions or actions</li> <li>• answering ‘how’ and ‘why’ questions about their experiences and in response to stories or events</li> <li>• talking about events that have happened or are to happen in the future.</li> <li>• develop their own narratives and explanations by connecting ideas or events</li> <li>• It must also be remembered that all who work with children are required to respond to the religious persuasion, racial origin, and cultural and linguistic persuasion of each child (<i>Working with Children: Children Act 1989</i>)</li> </ul>
<p><b>Personal, social and emotional development by:</b></p>
<ul style="list-style-type: none"> <li>• helping children to develop a positive sense of themselves, and others; to form positive relationships and develop respect for others;</li> <li>• helping to understand expected behaviour in certain places and situations</li> </ul>
<p><b>Literacy by:</b></p>
<ul style="list-style-type: none"> <li>• giving access to a wide range of reading materials, including about religions and world faiths, to ignite their interest</li> <li>• Contributing to the Early Learning Goals through:</li> <li>• demonstrating understanding when talking with others about what they have read</li> </ul>
<p><b>Understanding the world by:</b></p>
<ul style="list-style-type: none"> <li>• guiding children to make sense of their physical world and their community through opportunities to explore, observe, and find out about people and places</li> <li>• Contributing to the Early Learning Goals through:</li> <li>• recognising similarities and differences between themselves and others, and among families, communities and traditions</li> <li>• The recognition and exploration of how the beliefs and home</li> </ul>

traditions, which all children bring with them, will contribute to the early stages of children's learning and development in all areas.

**Expressive arts and design by:**

- encouraging the sharing of their thoughts, ideas, and feelings through a variety of activities in art, music, movement, dance, role-play, and design and technology
- Practitioners should note that creative development makes an important contribution to religious education. Children learn the basis of symbolic expression through their own work. They also learn to express ideas and feelings through non-verbal forms.

Through this learning our youngest pupils can start to 'value and understand themselves as a member of a wider community,' and begin:

- Developing respect for their own cultures and beliefs and those of other people
- Understanding that people have different needs, views, cultures, and beliefs that need to be treated with respect
- Understand that they can expect others to treat their needs, view, cultures, and beliefs with respect

## The Religious Education Curriculum in Brent Schools

The principal aim of this Agreed Syllabus is to 'help pupils value and understand themselves, as well as their place and contribution to their local community'.

This syllabus 'reflects the fact that the religious traditions of Great Britain are, in the main, Christian', while taking into account the teaching and practices of the other principal religions and worldviews represented in Great Britain.

Schools are responsible for developing and implementing a broad and diverse curriculum that serves all pupils in the school and reflects to community they serve.

Brent schools should also ensure their curriculum for Religious Education is reflective of the key religions represented in the Borough, which, according to the 2011 Census\*, has a large representation of Christianity, Islam, and Hinduism. Schools are expected to further adapt their curriculum to include, reflect, and celebrate the demographic of their own pupils, including those of minority faiths, whilst also including the teaching of the other principal religions and worldviews (including non-religious worldviews) represented in Great Britain.

Schools are reminded that all religions and world views should be presented from the perspective of the believers and not used in a way that would offend the believers/followers or to convert learners to a particular religion or belief.

To ensure the requirements of this syllabus are met, this syllabus recommends the following time allocation be allotted to teaching Religious Education, and is distinct from the time schools should spend on the statutory requirements for collective worship or school assembly:

Key stage	Recommended time allocation
Foundation Stage (Reception)	36 hours per academic year
Key Stage 1	36 hours per academic year
Key Stage 2	45 hours per academic year
Key Stage 3	45 hours per academic year
Key Stage 4	3-5 hours per fortnight
Post 16	5 hours per fortnight

Schools are free to deliver the Religious Education Curriculum in their preferred format, as long as pupils receive their legal entitlement to meaningful Religious Education taught in accordance with the requirements and aims specified in this syllabus.

Schools are also required to monitor and evaluate the effectiveness, standards, and provision of Religious Education in accordance with this Syllabus. Please see the section on **Assessment in Religious Education**.

Parents of pupils under the age of 18 continue to have the right to withdraw their children from religious education as per the School and Standards Framework Act 1988.

\* Census 2011, in descending order: Christianity 41%, Islam 18%, Hinduism 17%, None, 10% Judaism, 1.5% Buddhist 1.5%, Other 1% and Sikhism 0.5%

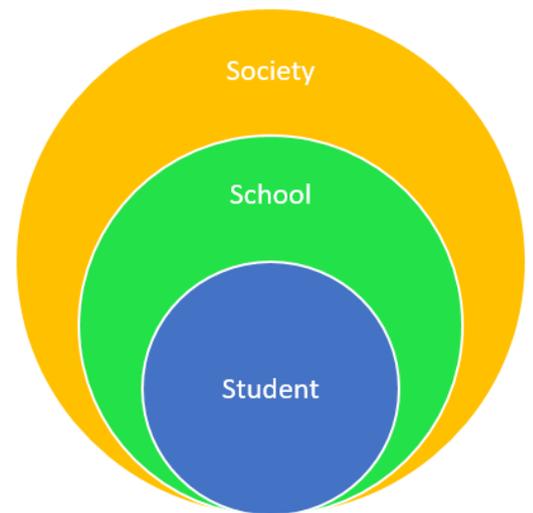
## 4. Aims for Religious Education in Brent

This syllabus places the experiences and expectation of our pupils at its centre. Our intention is that the pedagogy and approach to learning in Religious Education that we outline below should complement the wider school curriculum to help pupils value and understand themselves, as well as their place and contribution to their local community, and the wider society. Thus in the long-term, Religious Education should support the development of responsible citizens of the future.

### Enquiry Learning

We believe Religious Education should be an active enquiry process, with meaningful, well-informed, and balanced conversations, using a variety of disciplines to apply, interpret, analyse, and evaluate what they have learnt about other religions and worldviews when considering spiritual, ethical, moral, and social issues.

Through enquiry, pupils should not only be able to share their own beliefs and values, but build their knowledge and gain a deeper understanding by forming a relationship with what they learn about other religions and worldviews. By comparing this with their own, they can then consider and reflect meaningfully to create a more informed view of the world and their place in it.



### Enquiry Skills

Many schools will have enquiry learning strategies in place already. Enquiry learning in Religious Education should enable pupils to develop skills to:

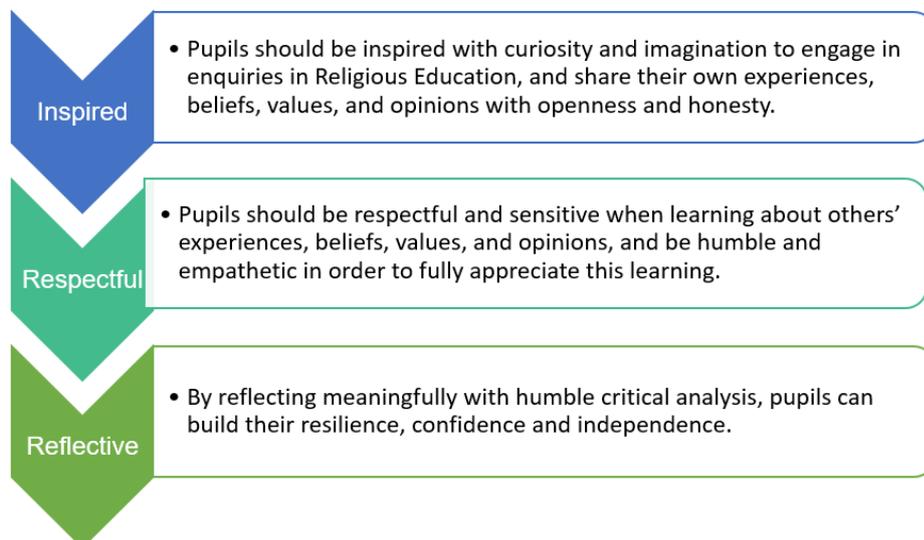
- build and use a specialist vocabulary to communicate accurately and respectfully their knowledge and understanding of what others believe and practice, how these differing belief systems relate to each other and may affect a way of life
- apply their broad specialist vocabulary to access, interpret, analyse, and reflect on a range of written and spoken, and non-religious sources and texts when investigating beliefs, values, and traditions of others, their teachings, practices, and forms of expression and ways of life
- apply, interpret, analyse, and evaluate what they have learnt about other religions and worldviews in relation to spiritual, ethical, moral, and social issues

- develop, communicate, reflect on, apply, and evaluate their views and beliefs, particularly in relation to meaningful questions such as identity and belonging, truth, morality and justice, the environment, and humanity.
- In addition, this enquiry-based approach adopted by the Brent Syllabus will support pupils to develop a wide range of skills, including literacy, problem solving, teamwork, self-awareness, imagination, ICT, and language and literacy.



## Attitudes for Enquiry Learning

Throughout enquiry learning in Religious Education:



These enquiries should be inclusive and accessible to all pupils, and teachers should use a wide range of learning activities, experiences, sources, and resources to help pupils use key knowledge and vocabulary to engage with the meaningful enquiry question being explored.

This deeper learning takes time. It is more important, however, that this learning is done effectively rather than ensuring wider coverage of only superficial learning, which would need to be constantly repeated.

## Enquiry Questions

The Religious Education curriculum in Brent schools should be formed around meaningful and engaging enquiry questions. These enquiries should be set so that pupils are not merely being introduced or recalling superficial facts about their own and others' religions and belief systems.

For example, pupils knowing 'what' the Shabbat (Sabbath) rituals are is different to them having an appreciation of 'why' they might be important for Jewish people. Exploring relevant values about family and Jewish beliefs about God and Creation are necessary before pupils can fully consider 'how' these Shabbat rituals reflect these beliefs and may make a difference to those who complete them. Pupils can then begin to have meaningful reflections on how this learning may impact on their own beliefs, values, and lives.

Effective enquiry questions will need to take into account the following:

- Religions and worldviews are not static, but are diverse and evolving, being influenced by, and impacting on, the lives of individuals, communities, and society. Pupils should explore beliefs, values, religious traditions, and worldviews, and gain an understanding of the relationship these have with the way people lived and live.
- When considering fundamental beliefs and ideas, pupils should consider where these come from, whether through reasoned thought, from authoritative sources, or traditions and experiences. Pupils should investigate the reliability of these influences and how they may have been interpreted differently and affect the way believers see the world.
- Pupils should appreciate that religions and beliefs throughout history and around the world have been shaped in response to thinking about and understanding reality, including questions of truth, morality, justice, humanity, and how we engage with the world. Pupils should engage with these questions, which continue to be relevant today, and consider how responses will impact on the way people choose to live.
- Pupils should engage with questions about key issues, concepts, and concerns relating to what they have learnt about believing, living, and thinking. They should have the opportunity to express their own experiences, beliefs, and values, and consider how these relate to and have been influenced by others. They should be provided with chances to reflect how their views affect the way they see the world and themselves as part of a community.

## Planning an Enquiry

An effective and meaningful enquiry in Religious Education has three main components:

- a. Suitable enquiry questions
- b. Definition of the key subject knowledge and vocabulary that is required/developed for pupils to consider their responses
- c. Clarification of the teaching and learning strategies and resources that will be used to support pupils to respond effectively

### a. Suitable Enquiry Questions

It is up to schools how they arrange and form their enquiry learning in Religious Education, and many will have strategies in place already. However, this Syllabus requires that all school planned units and enquiries in Religious Education should reflect the model shown above (page 10), by incorporating all the six elements of Beliefs, Values, Traditions, Thinking, Identity, and Living within enquiry questions.

An enquiry only about 'what are the Five K's that Sikhs wear?' will likely only allow a superficial recall of the items. By taking into account, however, the historical and geographical context of their origin i.e. the ongoing conflict between Muslims and Hindus in India, it gives pupils a deeper appreciation of the significance of the *Kirpan* (dagger) and the *Kacchera* (shorts).

Further, this background knowledge adds to the significance of both Hindu and Muslim teachings being included in the *Guru Granth Sahib*, the religious scripture of Sikhism. Pupils will also have a greater appreciation of the story about *Bhai Kanhaiya* helping both Sikh and enemy soldiers, and of the key Sikh belief of equality and of using wealth to help humanity, which is represented through serving the *Langar* in the *Gurdwara*.

If the learning of this key knowledge has taken place effectively, pupils can then better compare this learning and understanding with their own experiences and views, including the UK Laws regarding the freedom and acceptance of other religions. They can then give an informed response about how these Five K's demonstrate the three pillars of Prayer, Working and Giving, and how they show what it may mean to be Sikh in our society today.

Enquiry questions for a school's planned unit should therefore be phrased to include a wider scope, and the teaching and learning of key knowledge planned accordingly to allow for deeper understanding, in order that a more informed and meaningful response can be considered by pupils.

### b. Definition of key subject knowledge and vocabulary

In order that all of this wider learning is understood by pupils and used to inform their responses to the enquiry questions devised by the school, they need to be identified in a sequenced 'learning journey.' Pupils should be able to see how each lesson/learning activity fits together to build a bigger picture around the key enquiry question.

For example, each lesson or activity could be formed/titled as a sub question to the key enquiry question. By sharing these with pupils, it may help them to understand how each contributes to their understanding of the key enquiry question as part of a schemata.

### c. Teaching and Learning Strategies

Strategies used for the teaching and learning of the key knowledge in Religious Education needs to take into account the varying learning styles of pupils, and therefore include a wide range of quality sources, experiences and resources.

By encountering people, literature, spaces and places, creative and expressive arts and other resources from a wide range of cultures, religions, faiths and traditions pupils can understand aspects of religions and worldviews from the perspective of the believers, without relying solely on the teachers' understanding or ability to explain.

The use of different media to build understanding and express meaning through a range of senses such as touch, hearing, seeing, smell and tasting, will lead to the curriculum being more accessible and inclusive of all learners, and to pupils using a broader spectrum of skills, styles and activities to engage with a wider range of sources, experiences and resources.

Pupils can further develop their analytical and literacy skills when interpreting, comparing, reflecting and responding to sources and resources across a range of media beyond written text, including artistic interpretations, artefacts, buildings and interaction or dialogue.

The sharing of understanding through experiences and dialogue with others not only supports the spiritual, moral, social and cultural development of pupils, it also promotes the British Values of interfaith harmony and cooperation and the combatting of prejudice and discrimination. This element is a core part of every enquiry, as per the enquiry learning model depicted above.

Therefore, the Religious Education curriculum should include:

- a range of written and spoken religious and non-religious sources (including texts, stories, poetry, prayers, liturgy, worship and sacred texts) in a range of styles and genres different texts, including poetry, diaries, religious/sacred texts, and extended writing
- visits and trips relating to places of worship or with special meaning/relevance for specific belief systems and religions, and visits from representatives of these
- artefacts, items, material sources used within religions, faiths or worldviews, that have or are used to express, special or religious values or beliefs
- sources from Christianity, the other principal religions and worldviews represented in Britain and in the local community

However, it is important that all sources and resources should:

- be presented from the perspective of the believers
- not be used to promote, convert or urge a particular religion or belief
- be treated in a manner that believers/followers would not find offensive

## 5. Progression in Religious Education

As pupils' progress through their Religious Education they should be looking deeper into spiritual, ethical, moral and social issues and in increasing breadth across different religions and worldviews through time and around the world. Units/schemes of work within a Religious Education curriculum should not be standalone 'topics', disassociated from each other.

Learning should be planned and sequenced to support pupils accumulate subject knowledge, understanding and specialist vocabulary relating to RE concepts. It should also support development of the necessary skills to support the investigation, exploration and reflection of their own and others' responses to meaningful enquiry questions, which can continuously increase in depth, breadth and complexity.

For example, in order for pupils to be able to better consider the question 'what happens if we do wrong?' they will first need to have an understanding of what is believed to be 'right' and 'wrong', and how religions clarify this. In doing so, they will consider the similarities and differences between religious interpretations, and perhaps also contemplate whether these have changed over time or been influenced by certain experiences/events.

Pupils will need an understanding of this, and of the religious beliefs around the *Soul*, *Sin*, *Karma*, and *Judgement*, so that they are able to use the correct subject vocabulary when effectively comparing and analysing new learning about beliefs, for examples, about the *Afterlife* or *Reincarnation*, in order for them to express an informed response to the question.

Therefore, progression in Religious Education is not simply the acquiring of more knowledge, but in the skills of understanding of this knowledge, for example to explain, interpret and analyse, in order to use their learning to inform and express their responses through comparing and reflecting. This skills' progression have been outlined in the Brent Spectrum (see below).

The Religious Education curriculum developed by schools, based on the Agreed Syllabus, should clarify the progression in learning, specifying how the units of learning fit together to help pupils develop their skills and contribute knowledge to build understanding. Each school's planned unit should, therefore, in addition to the enquiry question(s), define the relevant prior knowledge requirements, as well as the intended knowledge and skills outcomes.

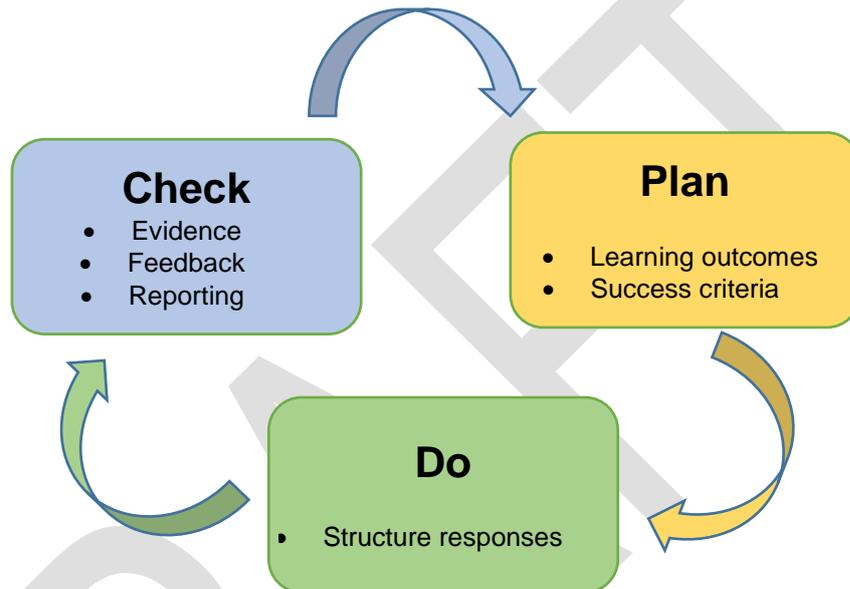
### Assessment in Religious Education

It is important for pupils to also be able to identify how they are learning and progressing in Religious Education and to know how to improve their work.

The Brent 'Spectrum' has been created to help derive learning outcomes that specify the intended skills development. The language has been structured so that pupils and teachers can use the spectrum as a reference as they plan, create, check and feedback on their own and others' work. It can therefore also be used

to provide guidance for pupils on how to structure and improve their responses in their Religious Education work.

It is a legal requirement that schools report to parents on pupils' progress in Religious Education annually and in accordance with the Religious Education Skills Spectrum in this syllabus. Therefore, learning in Religious Education will need to be continuously monitored by teachers, and this spectrum can be used as an audit tool, to evidence progression in pupils' work, and to support summative assessments and reporting. The Religious Education Skills Spectrum can be used in all aspects of Assessment for Learning.



## Religious Education Skills Spectrum

	What do people believe and do?	How do people respond to ultimate questions and big issues?	How do beliefs and values make a difference to lives?
<b>Mastering</b>	Explain how similarities and/or differences in beliefs and practices occur through different interpretation, or through the influence of sources and/or historical events and cultural traditions.	Evaluate strengths and weaknesses of examples of beliefs, sources, historical events and cultural traditions that are used to explain the similarities and differences in shared values and/or responses to ultimate questions and issues.	Evaluate the impact of holding certain beliefs and values and of belonging to their community of shared beliefs/values.
<b>Extending</b>	Explain reasons behind similarities and differences and connections between beliefs, practices, sources, historical events and cultural traditions.	Explain reasons for the differences in shared values and/or responses to ultimate questions and issues, commenting on the validity of examples of beliefs, sources, historical events and cultural traditions that support their reasons.	Show how actions, symbols and features show certain beliefs and values. Describe how lives may be affected, improved or challenged by belonging to a community, or by having certain beliefs and values.
<b>Secure</b>	Suggest reasons for connections, similarities and differences between sources, beliefs and practices, in detail, and using examples to support these. Identify links with historical events and cultural traditions.	Suggest reasons for differences and similarities in shared values and responses to ultimate questions and issues. Refer to sources in detail that support/link to their reasons.	Explain how actions, symbols and features demonstrate certain beliefs and values. Suggest how these may affect, improve or provide challenge in the lives of believers.
<b>Developing</b>	Describe the beliefs, practices and sources in detail and with correct vocabulary. Identify similarities, differences and connections between beliefs, practices and sources.	Identify and describe similarities and differences in responses to ultimate questions. Suggest lines of enquiry and sources to investigate these responses.	Describe the actions, features and symbols of a believer in detail and with correct vocabulary. Identify the similarities and differences, and describe how they show certain beliefs and values.
<b>Firming</b>	Describe beliefs, practices and sources. Make links between these.	Describe responses or experiences to ultimate questions and issues, linking with values, beliefs and sources. Identify the shared values linked to these responses. Formulate own ultimate questions.	Describe features, actions and symbols that impact on the life of a believer, making links with/suggesting the beliefs and values behind these.
<b>Approaching</b>	Recount beliefs, practices and sources with correct vocabulary.	Identify ultimate questions and issues. Express own and others' responses or experiences.	Recount with correct vocabulary the actions, symbols and features of identity and belonging.
<b>Beginning</b>	Recall some information.	Express own views and feelings or experiences in response/linked to ultimate questions and issues.	Recall features, symbols, and actions related to identity and belonging.
<b>Engaging</b>	Recognise examples of beliefs, practices and sources, or key words.	Express a response to simple questions or sources relating to ultimate questions or issues.	Recognise examples of features, symbols and actions, or key words.

Examples of how teachers have used this spectrum can be found in the Resources section on BestBrent.

## 6. Acknowledgements

We wish to thank the following for their dedication and contribution to the publication of the Brent Agreed Syllabus for Religious Education:

### Members of the Brent Agreed Syllabus Conference

Malcolm Deboo	Lea Murray
Dawn Titus	Ian Slade
Mr Andrew Bate	Bhupinder Singh
Basma El Shayyal	Steve Taylor
Shaun Cremin	Cllr Tariq Dar
Farjad Farid	Cllr Orleen Hylton
Helen Mooney	Cllr Neil Nerva
Manhar Mehta	

### Supporting Primary Teachers

Varsilla Bhudia - Oakington Manor Primary School	Claudia Morrice - Kingsbury Green Primary School
Rebecca Currie - Preston Park Primary School	Trupti Pandya - Roe Green Infants' School
Hoda Chentouf - Malorees Junior School	Sumur Rizwan - Chalkhill Primary School
Hemanghi Dahale - Roe Green Infants'	Roisan Ryan - Leopold Primary School
Ewa Frenkler - Donnington Primary School	Dorothy Scott - Gladstone Park Primary School
Heena Hirani - Newfield Primary School	Rhiannon Thomas - Ark Academy
Alhaj Khan - Wembley Primary School	Shauna-Kaye Williams - Wembley Primary School

### Supporting Secondary Teachers

Amanda Fernando - Capital City Academy	Chris Nicholson - Ark Elvin Academy
Mary Cohen - Preston Manor	Sasha Sharpe - Ashley College
R Alsafi - Al-Sadiq and Al-Zahra	Ian Slade - Alperton Community School

### Advisory Support

Stacey Burman (Agreed Syllabus Advisor)	Lesley Prior (SACRE Advisor)
Roger Butler (Former advisor)	

## 7. Resources

Brent SACRE is committed to working in partnership with schools, supporting the implementation of this syllabus in the pursuit of excellence in Religious Education, of which there are already many examples.

Further resources that support the teaching of this syllabus, can be found on the BestBrent website at:

<http://www.bestbrent.co.uk/Page/12543>

There are also opportunities for schools to work collaboratively with Brent SACRE, sharing and building on good practice, with support for Religious Education Subject Leaders and Coordinators, through CPD Sessions and termly Network Meetings. Details of these can also be found on the BestBrent website.

**MINUTES**  
**STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE)**  
**Thursday 30 January 2020 at 4.30 pm in Brent Civic Centre**

**Attendees:**

<b>GROUP A</b> <i>(A committee of persons representing such Christian denominations and other religions and denominations of such religions as, in the opinion of the authority, will appropriately reflect the principal religious traditions in the area)</i>	Basma ElShayyal (Sunni Islam, Chair) Farjad Farid (Baha'i) Bhupinder Singh (Sikhism)
<b>GROUP B</b> <i>(A committee of persons representing the Church of England)</i>	Steve Taylor (Church of England)
<b>GROUP C</b> <i>(A committee of persons representing such associations representing teachers as, in the opinion of the authority, ought to be represented, having regard to the circumstances of the area)</i>	Ian Slade Shaun Cremin Helen Mooney (Associations Representing Teachers)
<b>GROUP D</b> <i>(A committee of persons representing the authority)</i>	None.

<b>In attendance:</b>	Lesley Prior (RE Adviser/Consultant to SACRE) Brian Grady (OD, Safeguarding Performance and Strategy) John Frankis (Systems and Partnerships Manager, School Effectiveness Service) Stacey Burman (Adviser to the ASC) Kunwar Khan (Governance Officer)
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<b>Apologies:</b>	Rupa Monerawela (Buddhism) Sheralyn Snaith (Baha'i) Malcolm Deboo (Zoroastrian) Cllr Tariq Dar (Representing The Authority) Cllr Neil Nerva (Representing The Authority) Cllr Orleen Hylton (Representing The Authority)
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## **Agreed Syllabus Workshop**

Before the start of the SACRE meeting, the Agreed Syllabus Workshop took place between 4.30 and 6.00 pm.

The Chair welcomed and introduced Stacey Burman (Adviser to the Agreed Syllabus Conference, ASC) who gave a presentation, facilitated smaller workshops amongst the members about the Brent Agreed Syllabus and invited their feedback. At the end of the allotted time, there was a possibility of follow up work/session and John Frankis (Systems and Partnerships Manager, School Effectiveness Service) and the Chair undertook to explore this further outside of the meeting. A copy of the key outcomes, in consultation with Stacey Burman, would be provided by John Frankis in due course.

**Action: John Frankis**

### **1. Welcome and Introductions**

At the start of the formal SACRE meeting, Basma ElShayyal, Chair, formally welcomed everyone to the meeting. Kunwar Khan, Governance Officer, advised that the meeting was inquorate and could not make any formal decisions. The Chair noted the advice and the meeting continued on the basis that information items would be noted. Any formal decision making required would need to be properly ratified.

Brian Grady (Operational Director, Safeguarding Performance and Strategy) thanked the participation and efforts of SACRE members and highlighted the need for all represented groups to ensure the quorum requirement was met.

### **2. Minutes of the last meeting and matters arising**

The minutes of the previous SACRE meeting held on 17 October 2019 were approved as an accurate record.

In relation to matters arising and updates, the following points were noted:

#### **Item 3 – Constitution:**

- Lesley Prior (RE Adviser/Consultant to SACRE) had some correspondence with Helen Tulloch (Governor Support Coordinator, School Effectiveness Service) about the constitution. She stated that if this was not already carried out while she was away, there was a need to ensure/document that it was the will of the Local Authority (LA) to formally convene the ASC with the same membership as that of SACRE. The organisations would need to be contacted by the LA to ask if they were happy to proceed with the same nomination on the ASC. A member highlighted that this process might already have taken place but it needed to be checked. In any case, SACRE could make appropriate recommendations to the LA about this matter.
- SACRE constitution was drafted before the amalgamation of TUs and could do with some further tidying up. In addition, there was no legal requirement to have teachers on SACRE from various sectors like Early Years,

Secondary, Primary etc. but it provided (if possible) a great advantage and combined wisdom.

- SACRE could benefit from reviewing the latest available religious demographic data since the census and then to reflect this in its membership with the constitution being a standing item every 5 years.
- Review of the constitution and membership was to be undertaken by John Frankis, Lesley Prior and Helen Tulloch.
- The Chair acknowledged the excellent contribution of Roger Butler in developing SACRE in Brent.
- Brian Grady welcomed the refresh of the constitution and membership in an up to date document, noted the comment about the formal appointment of the ASC by the Local Authority. He suggested that an offer to join the Brent SACRE should be extended to unrepresented organisations according to the updated demographic data.
- Bhupinder Singh (Sikhism) informed that the Central Sikh Gurdwara was hosting a PGCE workshop and members were welcomed to attend and inform within their networks.

### **3. Election of Vice-chair**

Deferred.

### **4. SACRE Priorities 2020**

John Frankis, Systems and Partnerships Manager, introduced the report setting out draft priorities, related actions for 2019-2021 to be considered by SACRE members.

#### **Action:**

- The Chair invited all members of SACRE to consider the draft Brent SACRE/Agreed Syllabus Development Plan 2019-2021, ahead of discussion and approval at the SACRE meeting in the summer term.

**Action: All SACRE Members**

### **5. Determinations under The Education Act 1996:**

The Chair introduced the item and stated that an application for determination had been received from Kingsbury Green Primary School in Brent since the last SACRE meeting as set out in the agenda pack. As the meeting was inquorate, it was agreed that there could only be a provisional view/decision, which then had to be ratified by the sector representative who were not present at the meeting.

During the consideration, the following key points were noted:

- SACRE had appreciated the effort put in by the school in filling out the application and in providing the supporting paperwork.
- Page 16 - 18 it had been identified that parents did not want the school to continue with the multi-faith approach.
- The application form could be more specific and amended to reflect that all required information was requested in an even more structured manner so that it ensured that the school/headteacher provided any relevant reassurance and clarity. The form should also say that this was required every five years.
- Lesley Prior stated that there was no reason why the dispensation could not be granted/withheld, at least in principle.
- The minutes had to be signed/or agreed by the Governing body/Chair of Governors.
- Clarity was required about page 16 – consultation in terms of the request to withdrawal. Was it for RE or collective worship?
- Once agreed, the letter/email going to school would need to say that it would be granted subject to the school providing any requested details and clarification.
- There was a lot of good material and guidance in the application.
- The process had to be watertight to protect SACRE and the schools.

As no further comments were raised, it was unanimously agreed by those present that determination for the listed school, i.e. Kingsbury Green Primary School be granted subject to clarification about the parental concerns about the activity, whether it was a request to withdrawal from RE or collective worship and in which language (considering any language barriers and challenges) were the parents informed.

**Action:**

- That John Frankis undertake to write to the school listed above and confirm that their determinations had been granted in principle subject to clarification/information requested highlighted above.
- Future Headteachers Bulletins to contain a reminder and clear message about determination along with a clear criteria/check list that could be used by SACRE and schools for this item.

**Action: John Frankis**

**6. Spiritual, Moral, Social and Cultural comments from Ofsted reports**

John Frankis introduced the report highlighting key comments made by Ofsted following school inspections undertaken in the 2019/20 academic year.

In considering the report, the following key points were noted:

- The comments made by Ofsted following school inspections in Brent undertaken in the 2019/20 to date, since the introduction of the new Education Inspection Framework.
- The latest publication from NATRE, which surveyed all Ofsted reports published in the 2019/20 term mentioned RE (attached as appendix 1). The Chair highlighted a point from the NATRE survey 2019 that 32% schools withdrawals were carried out for two reasons – not wanting to know about any other religion or not wanting to learn about Islam. In contrast, there was an excellent practice in Brent, which needed to be developed further and be appreciated.
- The essential role of SACRE in supporting the Local Authority (LA) and local authority schools in meeting the entitlement of pupils across the local authority to engage in high quality Religious Education and Collective Worship.
- The Chair and Lesley Prior, both highlighted the NATRE report and survey. Ofsted had now appointed subject specific inspectors.
- Lesley Prior had completed the annual report except the examination data released in the last few days, which would be included and then circulated.
- Page 27 – the key summary points were highlighted and should be sent to all concerned as part of SACRE bulletins. The Chair thanked John Frankis in sending helpful updates and requested that this information be publicised.
- The significant results and progress made in terms of RE provision at Alperton Community School.

**Action:**

- After consideration, it was agreed that members of SACRE note the comments made relating to religious education and/or spiritual, moral, social and cultural development.

**Action: All SACRE Members**

**7. Any Other Urgent Business**

None.

**Date of Next Meeting: 30 April 2020 at 4.30 pm at Brent Civic Centre.**

BASMA ELSHAYYAL  
Chair

## **Brent SACRE (Standing Advisory Council on Religious Education)**

### **Constitution and Terms of Reference**

#### **1. Context & Definitions**

In accordance with the Education Act 1944 and subsequent requirements set out in the Education Reform Act 1988 and the Education Act 1996, every Local Authority (LA) is required to establish a Standing Advisory Council on Religious Education (SACRE).

The essential role of the SACRE is to support the LA and the LA's schools in meeting the entitlement of pupils to engage in high quality Religious Education (RE) and Collective Worship.

Children are obliged to attend both Collective Worship and RE instruction. These are two distinct and separate matters for which SACRE has responsibility. RE and Collective Worship must not promote any one religion or belief system over another. It is not the aim of RE to persuade pupils to be religious. RE is part of the core curriculum in schools and is an academic subject. It should contribute, along with all national curriculum subjects, in helping to provide for the Spiritual, Moral Social and Cultural development of children

Parents have the right in law to withdraw their children from Collective Worship or RE. On request parents receive help and advice from their school and the LA. The SACRE can also advise. Collective Worship and RE are intended to be suitable for all children. It is important for all concerned to realise that when parents conclude that they wish to withdraw their children, actually deciding to go ahead and single out their children to be different from others, is a difficult step to take.

Collective worship:

The Education Act 1996 requires the SACRE to advise on matters relating to religious worship in schools where Collective Worship comes into its remit and lays down a requirement that all schools hold a daily act of collective worship and that this should be "wholly or mainly of a broadly Christian character."

Brent SACRE, working with schools, drew up its own Recommended Approach to Collective Worship. Brent SACRE provided schools with information about their legal obligations and how to request an exemption known in the Education Act as a "Determination", which includes the legal requirements regarding consultation with governors and parents and how to present the request.

Locally Agreed Syllabus and Agreed Syllabus Conference:

The Locally Agreed Syllabus is the statutory document for RE within the LA. It sets out what should be taught to pupils in all key stages and the standards expected at the end of key stages. It is produced by an Agreed Syllabus Conference (ASC) and must be reviewed every five years. However, if a majority of SACRE members agree, they can write to the LA to ask for it to be reviewed sooner and the LA must convene a conference.

An ASC is a statutory body established in order to produce an agreed syllabus for RE. Although it is a separate legal entity from a SACRE each group can include the same members. The LA will appoint members ensuring that the committee membership is broadly representative of the proportionate strengths of the denominations, religions and associations in the area. .

The LA can ask suitably skilled colleagues, who are not members of SACRE, to attend an ASC and advise on the Locally Agreed Syllabus.

## **2. Roles, Functions & Responsibilities**

The responsibilities of the SACRE are to:

- i. consider questions and provide advice to the LA on all aspects of its provision for RE in its schools (not including Voluntary Aided Schools);
- ii. consider questions and provide advice to the LA on Collective Worship in its schools (this does not include Voluntary Aided or Voluntary Controlled schools);
- iii. initiate reviews and, when deemed necessary, ensure that revisions to the Brent Agreed Syllabus for Religious Education are undertaken through the formation of an Agreed Syllabus Conference (ASC) set up by the Council; publish an annual report of its work which specifies any matters in respect of which the SACRE has given advice to the authority; broadly describes the nature of the advice given; and where, any such matter was not referred by the LA, provides the reasons for offering advice on that matter.
- iv. provide advice on training for teachers in RE and Collective Worship;
- v. consider requests from head teachers to hold Collective Worship that is not of a broadly Christian character (known as “Standing Advisory Council on Religious Education Determinations”)

The SACRE may also

- vi. advise on and monitor the provision and delivery of Spiritual, Moral, Social and Cultural education (SMSC);
- vii. be aware of, and monitor the uptake of external examinations in RE and religious studies and monitor or review the standards achieved;
- viii. consider complaints about the provision and delivery of RE or Collective Worship referred to it by the LA.

The LA has the responsibility of ensuring that the SACRE’s work is effective and related to schools and their curriculum.

### 3. SACRE Membership

The SACRE is a body appointed by the LA. In accordance with the provisions of the Education Act 1996 (section 390(4)), the SACRE must be comprised of members from four groups, as follows:

Group A – The Christian denominations and other religions and their denominations, reflecting the principal religions of the LA.

Group B – The Church of England.

Group C – Professional teacher and headteacher Associations recognised by the LA and others representing education interests.

Group D – The LA.

### 4. Composition and Quorum

The specific numbers of members in relation to each of these groups is as follows:

Group	Group category	Number of members
Group A	The Christian denominations and other religions and their denomination, reflecting the principal religions of the area.	16
Group B	The Church of England	4
Group C	Teacher and head teacher associations and often others representing education	6
Group D	The Local Authority.	4

The membership structure of SACRE will be reviewed after every full local government election.

Brent SACRE will meet at least once every term.

A SACRE meeting will be deemed quorate if the following two conditions both apply:

- i 30% of SACRE voting members are present and
- ii Each of the four representative groups are represented.

### 5. Voting

On any question to be decided by the SACRE, only the representative groups on the SACRE shall be entitled to vote and each group shall have a single vote.

It may be, from time to time, that SACRE wishes to ascertain the general feeling of its members on a particular issue the chair of SACRE, after consulting the servicing officer, could rule that an open vote would be appropriate in such cases.

On formal votes it may be necessary for the four representative groups to meet separately to determine how their collective vote will be cast. To facilitate such a vote each representative group should elect a chair. Decisions made within a group as to how their vote should be cast do not require unanimity.

## **6. Appointment process**

All members of the SACRE are appointed by the LA for a four-year term. At the time of appointment the LA can also appoint the member to the Agreed Syllabus Conference.

The LA must take all reasonable steps to assure itself that the persons appointed to the above Groups are representative of the denominations or associations in question.

The LA may remove a member of the SACRE if in the opinion of the LA that member ceases to be representative of the denomination or association which he/she was appointed to represent.

Any faith community wishing to take part in the SACRE's work must make a written application to the Strategic Director Children & Young People. The application must state:

- (i) their ability to define themselves as a faith community;
- (ii) why they have a legitimate interest in the work of SACRE as outlined in this constitution; and
- (iii) how their interests are not currently being adequately represented.

SACRE members may co-opt non-voting members for a period of two years. However co-opted members may not propose further co-options.

Should a member of SACRE not attend three consecutive meetings, the Strategic Director Children and Young People will write to that member informing them that their membership will lapse if they are unable to attend the next meeting.

## **7. Election of Chair and Vice-Chair**

It is open to the Authority to appoint the chair of the SACRE but it is the current view that the SACRE should appoint its own chair subject to the following:

- i that a chair be elected annually at the last meeting of the summer term;
- ii that the new chair takes up office from the end of that meeting; and
- iii that a chair be elected by nomination and secret ballot of all voting groups present at the relevant meeting, each group having one vote.

The SACRE has adopted the same procedure for the election of the vice-chair.

## **8. Code of Conduct**

All representatives should:

- attend the meetings of the SACRE and take part in the deliberations and work of SACRE;
- participate in and review the work of the SACRE for the benefit of the whole community

- actively challenge and resist stereotyping;
- assume at all times that other members of the SACRE are honourable and concerned with the best interests of the SACRE;
- respect the rights of other members to disagree with your point of view.

Groups A and B representatives should:

- ensure that they are adequately qualified to represent their faith community;
- be able to explain how they intend to inform and consult with their faith community;
- feel a sense of responsibility not only to the children coming from their own faith but also to all the children of Brent;
- provide expertise, or assist in providing access to such expertise, in matters of fact, tradition, theology and practice relating to their own faith for the benefit of the whole school population;
- represent to the SACRE the interests and concerns of their own faith community;
- endeavour to represent fairly the views and interests of the widest possible range of faith positions within their community (this is particularly relevant if they are the sole representative on the SACRE for their faith);
- follow the guidelines for visits to schools;
- recognise that stating a belief or religious tenet is not the same as advancing an argument for or against any proposal, although it may well be an overriding consideration;
- inform members of their faith community of the work of the SACRE.

For school visits faith representatives should:

- only visit a school as a SACRE faith group representative when invited;
- inform the Clerk of the SACRE of any invitation received and visits made;
- make absolutely clear that you are speaking from the perspective of the particular religion or belief system that you are representing;
- ensure that you do not say or do anything, which could be viewed as denigrating any other religion or ethical belief system;
- at all times behave honourably in relation to your fellow SACRE members.

Teacher and teacher association representatives should:

- provide information and expertise in relation to teaching and the school environment;
- if appropriate provide information and expertise in relation to the teaching of religious education and the carrying out of collective worship in schools;
- represent the interests and concerns of teachers, pupils and schools;
- consult with teaching colleagues and students;
- keep colleagues informed about the work of the SACRE;
- ensure that the welfare and education of all the children in Brent is the primary focus of the SACRE.

Council representatives should:

- represent the wider public interest;
- provide information and expertise to the SACRE in their capacity as an elected member of Brent Council;

- inform the SACRE of concerns or issues known to Brent Council relating to education and in particular the provision for SMSC (spiritual, moral, social and cultural development), teaching of religious education and the carrying out of collective worship in schools;
- support the work of the SACRE by representing its interests in Brent Council;
- ensure that legal requirements for the conduct of the SACRE are observed in particular in relation to the suitability and qualifications required to be a member of the SACRE.

June 2020