

Standing Advisory Council for Religious Education (SACRE)

and

Agreed Syllabus Conference (ASC)

Wednesday 6 July 2022 at 5.00 pm

5:00pm – 6:00pm Agreed Syllabus Conference

6:00pm – 7:00pm SACRE

This will be undertaken as an online virtual meeting

Membership:

Chair: Basma El Shayyal

Vice Chair: Helen Mooney

Adviser: Lesley Prior

Representatives of:

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

For further information contact: Andrew Phillips, Governance Officer
Tel: 020 8937 4219; Email: Andrew.Phillips@brent.gov.uk

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

Agreed Syllabus Conference (ASC) Agenda

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1 Draft Religious Education Syllabus	1 - 29

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 6pm,
whichever is the later)**

1 Welcome and Apologies	
2 Minutes of the previous meeting and Matters Arising	30 - 34

To approve the minutes of the previous meeting held on 10 February 2022 and consider any Matters Arising.

3 Membership Update	35
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In accordance with section 4 of Brent SACRE constitution, there is a requirement to review SACRE Membership after every full Local Government Election. As the last elections were held on 5 May 2022, the current membership list has been attached for review.

4 Draft Religious Education Syllabus	
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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.

5 NASACRE / RE Updates	36 - 41
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To receive the latest update from NASACRE, as well as national and local RE updates.

6 Dates of Future Meetings

SACRE are asked to note the dates of future meetings, which are scheduled to be held online, via Zoom.

- 6 October 2022 at 5pm
- 9 February 2023 at 5pm

7 Any Other Business

Brent Agreed Syllabus for Religious Education

2020

Version 2.2

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Chairs Introduction/Foreword

Basma to add text.

DRAFT

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 school. 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: the landscape is full of churches and of other places of worship, and continues to change. We want Brent pupils to have a positive understanding of religions and other belief systems 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 multifaith 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 learning 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 that are explicit. 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 community schools funded by the local authority and academies, unless specifically stated otherwise in their funding agreements, 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.'

It is the duty of the Head teacher 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).

This law only excludes free schools and voluntary controlled schools. However, these schools, with foundation and voluntary controlled schools of a religious character are encouraged to also provide sequenced learning about a range of religions and worldviews according to the locally agreed syllabus for RE as per, for example, the 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, beliefs, 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 with different religious or other beliefs to their own;
- 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 socioeconomic 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 meet all pupils' learning needs, including 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:

Communication and language by:

- giving children opportunities to experience a rich and diverse language about religions and beliefs
- developing their confidence and skills in expressing their beliefs, values and experiences
- speaking and listening to others
- Contributing to the Early Learning Goals through:
 - listening to stories/accounts, accurately anticipating key events and respond to what they hear with relevant comments, questions or actions
 - answering 'how' and 'why' questions about their experiences and in response to stories or events
 - talking about events that have happened or are to happen in the future.
 - develop their own narratives and explanations by connecting ideas or events
- 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 (Working with Children: Children Act 1989)

Personal, social and emotional development by:

- helping children to develop a positive sense of themselves, and others; to form positive relationships and develop respect for others;
- helping to understand expected behaviour in certain places and situations

Literacy by:
<ul style="list-style-type: none"> • giving access to a wide range of reading materials, including about religions and world faiths, to ignite their interest • Contributing to the Early Learning Goals through: • demonstrating understanding when talking with others about what they have read
Understanding the world by:
<ul style="list-style-type: none"> • guiding children to make sense of their physical world and their community through opportunities to explore, observe and find out about people and places • Contributing to the Early Learning Goals through: • recognising similarities and differences between themselves and others, and among families, communities and traditions • The recognition and exploration of the beliefs and home traditions, which all children bring with them, and of the religious traditions that are also part of the lives of many children, will contribute to the early stages of children's learning and development in all areas.
Expressive arts and design by:
<ul style="list-style-type: none"> • 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.

Please also see the suggested Programme of Study (page 23).

The Religious Education Curriculum in Brent Schools

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.

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 requires Brent schools to create an RE Curriculum that reflects the fact that the religious traditions of Great Britain, are in the main, Christian, and also 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. These include *Christianity* and also *Buddhism, Hinduism, Islam, Judaism* and *Sikhism* as well as an example of an ethical, non-theistic belief system, such as *Humanism*. This is because the principle of equal opportunity entails that all pupils should be able to learn about religious traditions or belief systems that may not be represented in their own school or encountered personally.

This syllabus also encourages schools to help pupils to consider other religions, traditions and life stances, such as the *Baha'i Faith, Jainism, Rastafarianism* and *Zoroastrianism*.

It is not intended that every one of these will be drawn upon in any individual unit of work. However, it is advised that all the principal religions mentioned above are studied in each key stage. The decision on how many will be included in a unit, whether as a major or minor focus may be determined by the:

- learning intentions and nature of the unit
- presence of pupils, teachers or other members of the school community who come from these particular backgrounds
- presence of a particular community within the immediate area
- inclusion of additional materials to extend and develop a particular unit or in response to questions and queries which arise as a result of pupils' or teachers' experiences or events of local, national or international interest
- availability of high quality resources.

Further guidance, including additional support materials for devising an RE Curriculum that supports this syllabus, is available (see Resources, p22).

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 it is recommended that 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 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%

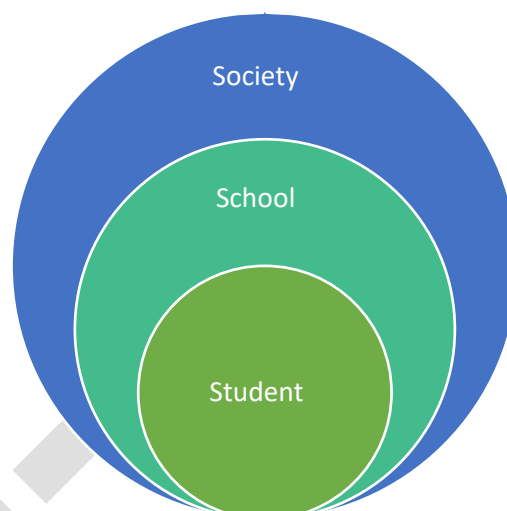
4. Aims for Religious Education in Brent

This Syllabus places the experiences and expectations 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 pupils have learnt about other religions and worldviews when considering spiritual, ethical, moral and social issues.

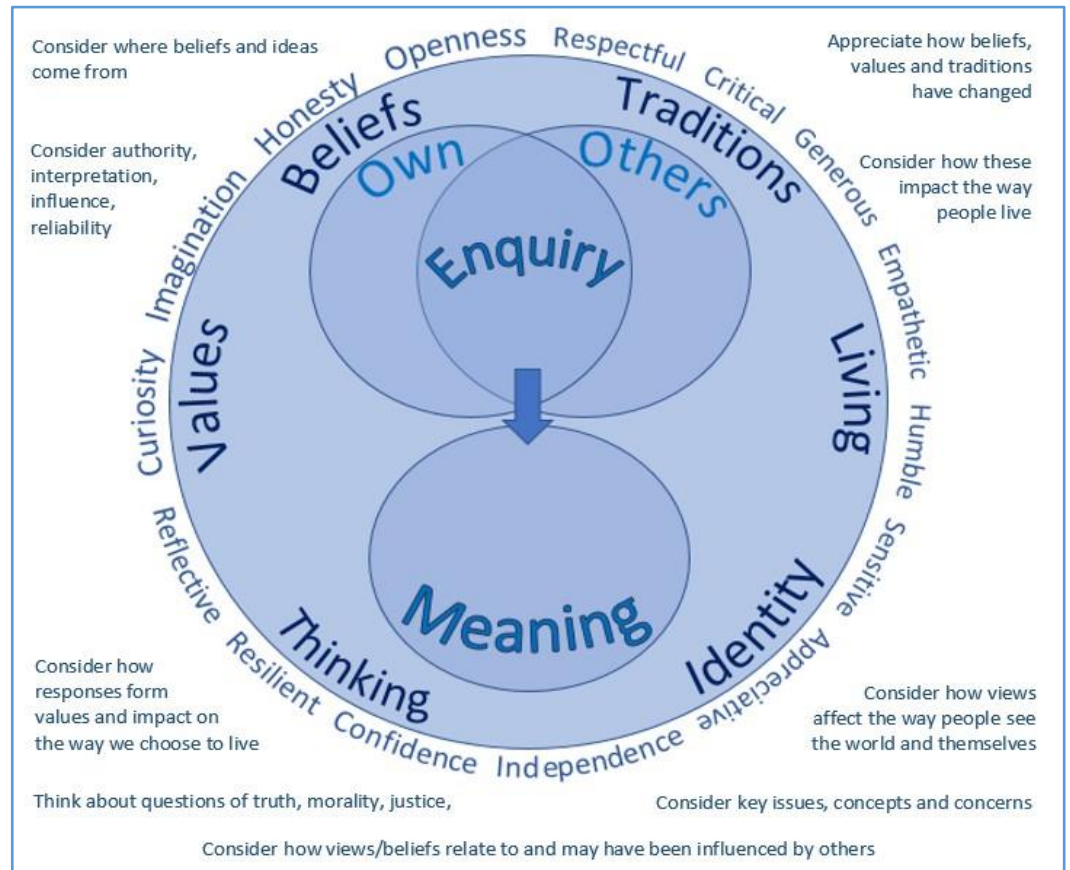
Through enquiry, pupils should not only be able to share their own beliefs and values, but build their knowledge and gain a deeper understanding by forming a relationship with what they learn about other religions and worldviews. By comparing this with their own, they can then consider and reflect meaningfully 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 they and 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 themselves and others, their teachings, practices and forms of expression and ways of life
- apply, interpret, analyse and evaluate what they have learnt about their own and 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, team-work, self-awareness, imagination, language and literacy.



Attitudes for Enquiry Learning

Throughout enquiry learning in Religious Education:

Inspiring

- Pupils should be inspired with curiosity and imagination to engage in enquiries in Religious Education, and share their own experiences, beliefs, values and opinions with openness and honesty

Respecting

- Pupils should be respectful and sensitive when learning about others' experiences, beliefs, values and be humble and empathetic in order to fully appreciate this learning

Reflecting

- By reflecting meaningfully with humble critical analysis, pupils can build their resilience, confidence and independence

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. However, it is more important 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 the beliefs, values and traditions of religious and world views 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 the thinking about and understand of 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 13), by incorporating all the 6 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. However, by taking into account 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 *Kachera* (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 Ks 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 the 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 on page 13.

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 including those required for study in this agreed syllabus and represented in Britain and in the local community

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

- be presented from the perspective of the believers
- not be used to promote, convert or urge a particular religion or belief
- not promote negative stereotypes
- 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 has been outlined in the Brent Spectrum (see page 20).

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 units should, therefore, in addition to the enquiry question(s), define the relevant prior knowledge needed from previous units, as well as the intended knowledge and skills outcomes.

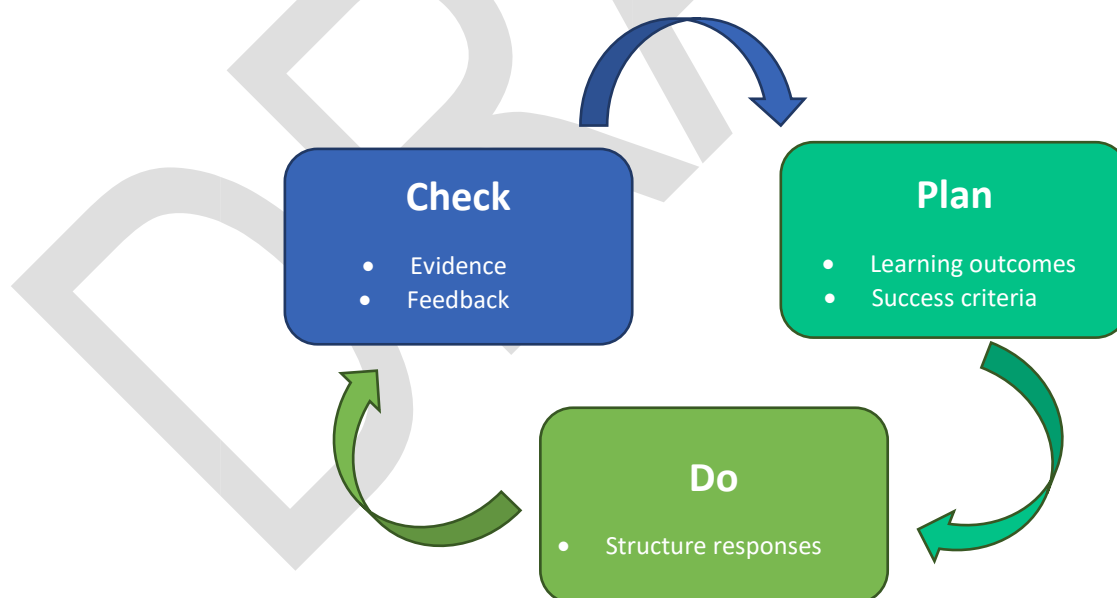
A sample overview for a primary curriculum design can be found at:
This is based on the suggested Programme of Study (see page 23).

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 define the skills specified on page 12 as learning outcomes that specify the intended skills development. The columns on this Spectrum reflect the enquiry model on page 13 and should be used together to form a judgement about pupils' development in the subject.

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 as part of any strong cycle of learning.



Support materials demonstrating how the spectrum can be used can be found at:

Religious Education Skills Spectrum

	What do people believe and do?	How do beliefs and values make a difference to lives?	How do people respond to ultimate questions and big issues?
Mastering	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 the impact of holding certain beliefs and values and of belonging to their community of shared beliefs/values.	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.
Extending	Explain reasons behind similarities and differences and connections between beliefs, practices, sources, historical events and cultural traditions.	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.	Explain reasons for the differences in shared values and/or responses to ultimate questions and issues, using detailed examples of beliefs, sources, historical events and cultural traditions to support their reasons.
Secure	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.	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.	Suggest reasons for differences and similarities in shared values and responses to ultimate questions and issues. Suggest sources that support/link to their reasons.
Developing	Describe the beliefs, practices and sources in detail and with correct vocabulary. Identify similarities, differences and connections between beliefs, practices and sources.	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.	Identify and describe similarities and differences in responses to ultimate questions. Suggest lines of enquiry or sources to investigate these responses.
Firming	Describe beliefs, practices and sources. Make links between these.	Describe features, actions and symbols that impact on the life of a believer, making links with/suggesting the beliefs and values behind 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.
Approaching	Recount beliefs, practices and sources with correct vocabulary.	Recount with correct vocabulary the actions, symbols and features of identity and belonging.	Identify ultimate questions and issues. Express own and others' responses or experiences.
Beginning	Recall some information.	Recall features, symbols, and actions related to identity and belonging.	Express own views and feelings or experiences in response/linked to ultimate questions and issues.
Engaging	Recognise examples of beliefs, practices and sources, or key words.	Recognise examples of features, symbols and actions, or key words.	Express a response to simple questions or sources relating to ultimate questions or issues.

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'
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, which have been devised with our schools 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.

Further Reading

This syllabus has been devised following extensive consultation with primary and secondary teachers, representatives from local faith communities, and local Councillors alongside the Local Authority. The educational principles it contains has been based on evidence from a wide breadth of academic research. For those who wish to expand their understanding of these principles, the following may be of interest:

Philosophy with Teenagers, Patricia Hannam, Eugenio Echeverria, 2010

Embedded Formative Assessment: (Strategies for Classroom Assessment That Drives Student Engagement and Learning), Dylan William, 2017

The Curriculum: Gallimaufry to coherence, Mary Myatt, 2018

How to Teach Even Better: An Evidence-Based Approach, Geoff Petty, 2018

Academic disciplines and RE: Designing an effective RE curriculum, Gillian Georgiou, Olivia Seymour, Kathryn Wright, 2019

Religious Education and the Public Sphere (Theorizing Education), Patricia Hannam, 2020

8. Appendix

Programmes of Study

EYFS

Children should be provided with opportunities to explore and learn to:

Communication and language	Personal, social and emotional development
<ul style="list-style-type: none"> listen to stories, songs and poems relating to different traditions and respond with comments, questions or actions; use talk to organise, sequence and clarify thinking, express ideas and feelings; answer 'who', 'how' and 'why' questions in response to stories, experiences or events; talk about how they and others express and show feelings; develop narratives in relation to stories relating to a range of traditions. 	<ul style="list-style-type: none"> understand that they can expect others to treat their needs, views, cultures and beliefs with respect work as part of a group, behaving fairly, understanding the need for agreed values and codes of behaviour talk about their own and others' behaviour and its consequences appreciate and articulate issues of right and wrong develop an 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 others, showing sensitivity to the needs and feelings of others.
Understanding the world	Expressive arts and design
<ul style="list-style-type: none"> talk about past and present events in their own lives and in the lives of family members talk about themselves and the similarities and differences with others 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. Understand that other children don't always enjoy the same things, and are sensitive to this. 	<ul style="list-style-type: none"> represent their own ideas, thoughts and feelings through play, art, music, dance and stories respond in a variety of ways to what they see, hear, smell, touch and taste.

Key Stage 1

Pupils should be taught to:

Understanding questions of purpose and meaning	Knowledge and understanding of beliefs, practices and their effect on the life of the believer	Interpretation
<ul style="list-style-type: none"> identify things which are important to people and what influences human actions including their own. 	<ul style="list-style-type: none"> about aspects of spiritual, ethical and religious traditions and to identify some features of religious practices contributing and responding in the light of their own views and experiences to recognise some ways of belonging to a religion or community of beliefs and to recognise choices they can make, reflecting on their own personal experiences to recognise similarities and differences between aspects of religions and belief systems, contributing and responding in the light of their own experience to be aware of human interdependence. 	<p>about the significance of stories, symbols and artefacts which express beliefs and values and respond to these in the light of their experience.</p>

Enquiry and investigation	Empathy	Expression and communication	Evaluation
<ul style="list-style-type: none"> to ask and explore questions, including those of purpose, which stimulate their imagination and broaden their vision and awareness. 	<ul style="list-style-type: none"> to consider the needs, views, cultures and beliefs of others, showing respect and sensitivity. 	<ul style="list-style-type: none"> to be aware of the variety of forms which can express ideas and feelings to communicate their own knowledge, ideas, feelings and personal responses using a range of techniques and a variety of media to take part in group and class exploratory discussions 	<ul style="list-style-type: none"> to express personal values and commitments

Key Stage 2

Pupils should be taught:

Understanding questions of purpose and meaning	Knowledge and understanding of beliefs, practices and their effect on the life of the believer		
<ul style="list-style-type: none"> to recognise different types of purpose which motivate humans and inform human actions including their own 	<ul style="list-style-type: none"> to understand key beliefs, teachings and practices of spiritual, ethical and religious traditions and to contribute and respond to these in the light of their own views and experiences to be aware of the spectrum of ways of belonging to a religion or community of beliefs, and describe ways in which individuals make choices in belief and behaviour including and reflecting on their own personal experiences to make connections between aspects of religions and belief systems considering both similarities and differences, contributing and responding in the light of their own experience about historical links between religious traditions and about cultural differences within traditions at local, national and global levels, and to contribute and respond to this in the light of their own views and experiences to recognise human interdependence 		
Interpretation	Enquiry and investigation		
<ul style="list-style-type: none"> to explore meanings of stories, symbols and artefacts and to relate these to their own experiences, contributing their own interpretations. 	<ul style="list-style-type: none"> to ask and explore questions, including those of purpose, which stimulate their imagination and broaden their vision and awareness to find out about aspects of ethical and religious traditions using a range of sources of information including oral accounts, artefacts, pictures, photographs, music, places of worship and ICT-based sources 		
Empathy	Expression and communication	Evaluation	
<ul style="list-style-type: none"> to consider issues from other points of view and take different views, beliefs and values into account to consider the integrity, feelings, ideas, beliefs and experiences of others showing respect and sensitivity 	<ul style="list-style-type: none"> to explain how beliefs, ideas and feelings are conveyed through spiritual and religious texts, ritual, symbolism and the arts to communicate their knowledge, understanding and personal responses using a range of techniques and a variety of media to contribute to exploratory group and class discussions to construct simple reasoned arguments 	<ul style="list-style-type: none"> to consider what they can learn from the wisdom of spiritual and religious traditions to respond to the views of others while justifying their own with reasoned comments to develop and express personal values and commitments 	

Key Stage 3

Pupils should be taught:

Understanding questions of purpose and meaning		Knowledge and understanding of beliefs, practices and their effect on the life of the believer	
<ul style="list-style-type: none"> to understand different types of purpose which motivate people, inform human actions and give meaning to human life including their own. 		<ul style="list-style-type: none"> to discuss and reflect on issues of central concern, principal beliefs, values, practices and actions of spiritual and religious communities at local, national and global levels, and to contribute and respond to these in the light of their own views and experiences to explore and discuss the spectrum of ways of belonging to a religion or community of beliefs, the range of views held and discuss ways in which individuals make choices in belief and behaviour including and reflecting on their own personal experiences to compare aspects of religions and belief systems considering both similarities and differences, and to consider unity, diversity and pluralism, contributing and responding in the light of their own experience about the impact of historical and cultural contexts on beliefs, practices and religious institutions at local, national and global levels, and to contribute and respond to this in the light of their own views and experiences to describe and evaluate historical links and dialogue between religious communities and between religious and secular communities in relation to evidence and their own experiences to recognise human interdependence and explore the idea of global citizenship. 	
Interpretation		Enquiry and investigation	Empathy
<ul style="list-style-type: none"> why some spiritual and religious texts, practices and symbols are interpreted and presented in different ways and to analyse and discuss alternative interpretations to extract meaning beyond the literal, looking for the wisdom contained in spiritual and religious stories, sayings, symbols and customs, and to respond to these suggesting their own interpretations to be aware of the way religion is portrayed in the media. 		<ul style="list-style-type: none"> to ask questions, including those of purpose, which stimulate their imagination and broaden their vision and awareness to identify, select and use a range of appropriate sources of information including oral accounts, documents, printed sources, the media, artefacts, pictures, photographs, music, places of worship and ICT-based sources as a basis for independent enquiries. 	<ul style="list-style-type: none"> to consider issues from other points of view and take different views, beliefs and values into account to consider the integrity, feelings, ideas, beliefs and experiences of others showing respect and sensitivity.
Expression and communication			Evaluation
<ul style="list-style-type: none"> how meaning is conveyed through spiritual and religious texts, ritual, symbolism and the arts to begin to recognise limitations of verbal language to express profound feelings, ideas and religious beliefs and experiences to recognise when a speaker is being ambiguous, uses and abuses evidence and makes unsubstantiated statements to communicate their knowledge, understanding and personal responses using a range of techniques and a variety of media to contribute to exploratory group and class discussions to construct a reasoned argument citing evidence. 			<ul style="list-style-type: none"> to consider what they can learn from the wisdom of spiritual and religious traditions to respond to the views of others with well-argued reasons and cited evidence for taking one view rather than another to develop and express personal values and commitments.

Programmes of study

EYFS

During the EYFS children should be provided with opportunities to explore and learn from the units: Myself and Others; Festivals and Celebrations. Relevant elements of the prime and specific Early Learning Goals have been listed below together with suggestions to help practitioners integrate religious education into their whole provision of opportunities for learning. In line with the Early Years Profile Religious Education should provide opportunities for pupils, through planned, purposeful play and through a mix of adult-led and child-initiated activity.

Recognition and exploration of the beliefs and home traditions, which all children bring with them, and of the religious traditions which are also part of the lives of many children will contribute to the early stages of children's learning and development.

Prime Areas		Specific areas	
Communication and language	Personal, social and emotional development	Understanding the world	Expressive arts and design
<p>Children should be provided with opportunities to explore and learn to:</p> <ul style="list-style-type: none"> • listen to stories, songs and poems relating to different traditions and respond with comments, questions or actions; • use talk to organise, sequence and clarify thinking, express ideas and feelings; • answer 'who', 'how' and 'why' questions in response to stories, experiences or events; • talk about how they and others express and show feelings; • develop narratives in relation to stories relating to a range of traditions. 	<p>Children should be provided with opportunities to explore and learn to:</p> <ul style="list-style-type: none"> • understand that they can expect others to treat their needs, views, cultures and beliefs with respect • work as part of a group, behaving fairly, understanding the need for agreed values and codes of behaviour • talk about their own and others' behaviour and its consequences • appreciate and articulate issues of right and wrong • develop an 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 others, showing sensitivity to the needs and feelings of others. 	<p>Children should be provided with opportunities to explore and learn to:</p> <ul style="list-style-type: none"> • talk about past and present events in their own lives and in the lives of family members • talk about themselves and the similarities and differences with others • 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. • Understand that other children don't always enjoy the same things, and are sensitive to this. 	<p>Children should be provided with opportunities to explore and learn to:</p> <ul style="list-style-type: none"> • represent their own ideas, thoughts and feelings through play, art, music, dance and stories • respond in a variety of ways to what they see, hear, smell, touch and taste.

Key Stage 1

Programme of Study:

During key stage 1 pupils learn about features and beliefs of theistic and nontheistic religions and other spiritual and ethical traditions, recognising that, while there are differences, they also share a common ground. Pupils begin to question and respond to significant aspects of human experience.

They learn about and respond to the significance of spiritual and religious stories, artefacts and symbols. They learn to express feelings, values and beliefs and to respond sensitively to the needs and feelings of others.

Understanding questions of purpose and meaning	Knowledge and understanding of beliefs, practices and their effect on the life of the believer	Interpretation	Enquiry and investigation
Pupils should be taught to: <ul style="list-style-type: none"> • identify things which are important to people and what influences human actions including their own. 	Pupils should be taught: <ul style="list-style-type: none"> • about aspects of spiritual, ethical and religious traditions and to identify some features of religious practices contributing and responding in the light of their own views and experiences • to recognise some ways of belonging to a religion or community of beliefs and to recognise choices they can make, reflecting on their own personal experiences • to recognise similarities and differences between aspects of religions and belief systems, contributing and responding in the light of their own experience • to be aware of human interdependence. 	Pupils should be taught: <ul style="list-style-type: none"> • about the significance of stories, symbols and artefacts which express beliefs and values and respond to these in the light of their experience. 	Pupils should be taught: <ul style="list-style-type: none"> • to ask and explore questions, including those of purpose, which stimulate their imagination and broaden their vision and awareness.
Empathy	Expression and communication	Evaluation	
Pupils should be taught: <ul style="list-style-type: none"> • to consider the needs, views, cultures and beliefs of others, showing respect and sensitivity. 	Pupils should be taught: <ul style="list-style-type: none"> • to be aware of the variety of forms which can express ideas and feelings • to communicate their own knowledge, ideas, feelings and personal responses using a range of techniques and a variety of media • to take part in group and class exploratory discussions 	Pupils should be taught: <ul style="list-style-type: none"> • to express personal values and commitments 	

Key Stage 2

Programme of Study:

During key stage 2 pupils extend their learning about theistic and non-theistic religions and other spiritual and ethical traditions so that they understand key features and beliefs. Pupils explore significant aspects of human experience and concepts which are the focus of religious teachings and practice.

They learn about and respond to interpretations of spiritual and religious texts, practices and symbols. They learn to express beliefs and views with reasoned comments taking into account the views of others.

Understanding questions of purpose and meaning	Knowledge and understanding of beliefs, practices and their effect on the life of the believer			Interpretation	Enquiry and investigation
<p>Pupils should be taught:</p> <ul style="list-style-type: none">to recognise different types of purpose which motivate humans and inform human actions including their own	<p>Pupils should be taught:</p> <ul style="list-style-type: none">to understand key beliefs, teachings and practices of spiritual, ethical and religious traditions and to contribute and respond to these in the light of their own views and experiencesto be aware of the spectrum of ways of belonging to a religion or community of beliefs, and describe ways in which individuals make choices in belief and behaviour including and reflecting on their own personal experiencesto make connections between aspects of religions and belief systems considering both similarities and differences, contributing and responding in the light of their own experienceabout historical links between religious traditions and about cultural differences within traditions at local, national and global levels, and to contribute and respond to this in the light of their own views and experiencesto recognise human interdependence			<p>Pupils should be taught:</p> <ul style="list-style-type: none">to explore meanings of stories, symbols and artefacts and to relate these to their own experiences, contributing their own interpretations.	<p>Pupils should be taught:</p> <ul style="list-style-type: none">to ask and explore questions, including those of purpose, which stimulate their imagination and broaden their vision and awarenessto find out about aspects of ethical and religious traditions using a range of sources of information including oral accounts, artefacts, pictures, photographs, music, places of worship and ICT-based sources
Empathy		Expression and communication	Evaluation		
<p>Pupils should be taught:</p> <ul style="list-style-type: none">to consider issues from other points of view and take different views, beliefs and values into accountto consider the integrity, feelings, ideas, beliefs and experiences of others showing respect and sensitivity		<p>Pupils should be taught: to explain</p> <ul style="list-style-type: none">how beliefs, ideas and feelings are conveyed through spiritual and religious texts, ritual, symbolism and the artsto communicate their knowledge, understanding and personal responses using a range of techniques and a variety of mediato contribute to exploratory group and class discussionsto construct simple reasoned arguments		<p>Pupils should be taught:</p> <ul style="list-style-type: none">to consider what they can learn from the wisdom of spiritual and religious traditionsto respond to the views of others while justifying their own with reasoned comments <p>to develop and express personal values and commitments</p>	

Key Stages 3 and 4 Programme of Study:

During key stages 3 and 4 pupils learn about theistic and non-theistic religions and other spiritual and ethical traditions in the broader context of history, culture and interfaith dialogue. Pupils engage with key issues and concepts which are significant aspects of human experience and the focus of religious teachings and practice.

They learn about and respond to the way spiritual and religious texts, practices and symbols can be interpreted differently. They learn to express beliefs and views with well-argued reasons, citing evidence, and to consider issues from the points of view of others.

Understanding questions of purpose and meaning	Knowledge and understanding of beliefs, practices and their effect on the life of the believer	Interpretation	Enquiry and investigation
<ul style="list-style-type: none"> to understand different types of purpose which motivate people, inform human actions and give meaning to human life including their own. 	<ul style="list-style-type: none"> to discuss and reflect on issues of central concern, principal beliefs, values, practices and actions of spiritual and religious communities at local, national and global levels, and to contribute and respond to these in the light of their own views and experiences to explore and discuss the spectrum of ways of belonging to a religion or community of beliefs, the range of views held and discuss ways in which individuals make choices in belief and behaviour including and reflecting on their own personal experiences to compare aspects of religions and belief systems considering both similarities and differences, and to consider unity, diversity and pluralism, contributing and responding in the light of their own experience about the impact of historical and cultural contexts on beliefs, practices and religious institutions at local, national and global levels, and to contribute and respond to this in the light of their own views and experiences to describe and evaluate historical links and dialogue between religious communities and between religious and secular communities in relation to evidence and their own experiences to recognise human interdependence and explore the idea of global citizenship. 	<ul style="list-style-type: none"> why some spiritual and religious texts, practices and symbols are interpreted and presented in different ways and to analyse and discuss alternative interpretations to extract meaning beyond the literal, looking for the wisdom contained in spiritual and religious stories, sayings, symbols and customs, and to respond to these suggesting their own interpretations to be aware of the way religion is portrayed in the media. 	<ul style="list-style-type: none"> to ask questions, including those of purpose, which stimulate their imagination and broaden their vision and awareness to identify, select and use a range of appropriate sources of information including oral accounts, documents, printed sources, the media, artefacts, pictures, photographs, music, places of worship and ICT-based sources as a basis for independent enquiries.
Empathy	Expression and communication	Evaluation	
<ul style="list-style-type: none"> to consider issues from other points of view and take different views, beliefs and values into account to consider the integrity, feelings, ideas, beliefs and experiences of others showing respect and sensitivity. 	<ul style="list-style-type: none"> how meaning is conveyed through spiritual and religious texts, ritual, symbolism and the arts to begin to recognise limitations of verbal language to express profound feelings, ideas and religious beliefs and experiences to recognise when a speaker is being ambiguous, uses and abuses evidence and makes unsubstantiated statements to communicate their knowledge, understanding and personal responses using a range of techniques and a variety of media to contribute to exploratory group and class discussions to construct a reasoned argument citing evidence. 	<ul style="list-style-type: none"> to consider what they can learn from the wisdom of spiritual and religious traditions to respond to the views of others with well-argued reasons and cited evidence for taking one view rather than another to develop and express personal values and commitments. 	

MINUTES OF THE STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE)

Held as an online virtual meeting on Thursday 10 February 2022 at 4:30pm

Attendees (in remote attendance):

GROUP A <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 EL Shayyal (Islam) – Chair Michelle Goldsmith (Humanism) Rupa Monerawela (Buddhism) Manhar Mehta (Jainism) Bhupinder Singh (Sikhism) Sheralyn Snaith (Baha'i) Sally Strauss (Judaism)
GROUP B <i>(A committee of persons representing the Church of England)</i>	Steve Taylor
GROUP C <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>	Helen Mooney (Vice-Chair) Florence Quainoo Kim Wilson
GROUP D <i>(A committee of persons representing the authority)</i>	Councillor Orleen Hylton Councillor Neil Nerva

In attendance:	Lesley Prior (RE Advisor/Consultant to SACRE) Brian Grady (Brent Council OD Safeguarding, Partnership & Strategy) Andrew Phillips & James Kinsella (Brent Council – Governance Team) Also present: Councillor Stephens (Cabinet Member Education, Employment & Skills – Brent Council) Suzan Tokcan (Humanism – alternate member attending as an observer)
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1. Welcome and apologies:

The Chair took the opportunity to welcome Sally Strauss to her first meeting as the newly confirmed member of Brent SACRE representing the Judaism faith.

There were no apologies for absence received.

2. Election of Chair

It was **AGREED** that Basma El-Shayyal be re-elected as Chair and Helen Mooney re-elected as Vice-Chair of Brent SACRE for the remainder of the 2021/22 academic year.

In reaching the above decision it was noted that in accordance with the SACRE Constitution the local authority had agreed not to exercise their right to appoint the Chair and Vice Chair, meaning the appointments were a matter for SACRE to agree.

3. Minutes of the last meeting

It was **RESOLVED** that the minutes of the previous SACRE meeting held on Thursday 14 October 2021 be approved as an accurate record.

4. Determinations

Basma El-Shayyal introduced the item, with SACRE being asked to consider the determination applications received from Phoenix Arch School and Preston Park Primary School.

In considering the determination applications SACRE were asked to note:

- In relation to the application submitted by Phoenix Arch School the minutes confirming approval of the application by their Governing Body were still to be received. Members were advised, that whilst supportive of the application, the Governing Body to formally confirm the application had been delayed due to an Ofsted inspection. All other elements of the application had been completed, with SACRE therefore advised that if minded to support the determination this would be subject to receipt of the final Governing Body minute.
- The good quality nature of the application submitted by Preston Park Primary School.
- There was no specific requirement within the current application process for schools to provide examples of how worship would be undertaken in practice, although NASACRE was currently working on further guidance related to collective worship including the determination process. The guidance could be shared once available along with examples, as required, of best practice within schools in relation to collective worship.

- In terms of expired determinations SACRE noted the ongoing contact with all schools regarding their determination status. Members noted that an application was still to be submitted from Uxendon Manor School with a further reminder sent regarding the lapsed determination and inviting the submission of an application.

Having considered the applications it was unanimously **RESOLVED** (with each of the four membership groups voting in favour) to approve and grant the renewal of the following determinations:

- (1) Phoenix Arch School – subject to receipt and approval of the Governing Body minute; and
- (2) Preston Park Primary School.

5. SACRE Annual Report 2020/21

SACRE received a final draft of the 2020/21 Annual Report from Lesley Prior (RE Advisor and SACRE Consultant), which members noted had been prepared following the newly introduced template provided by NASACRE.

In considering the draft report members noted the details to be included regarding the RE subject lead meetings within community secondary schools and membership update to be provided. Members were also asked to consider the potential inclusion of data relating to GCSE and A Level assessments within the Annual Report.

Recognising that many secondary schools were now operating as Academies, members were advised of the difference in approach taken by many SACREs on this issue. In addition, attention was drawn to national guidance from the DfE which had been clear that data regarding assessments should not be published. Brian Grady (Brent Council - Operational Director Safeguarding, Partnership & Strategy) advised that whilst officers would support completion of the Annual Report the recommended approach in terms of data relating to assessments would be to comply with the national guidance and not include for publication within the report. As an alternative, it was agreed that the report should refer to the success of Religious Education more generally as part of the curriculum.

Members thanked everyone involved in preparing the draft for comment and as no additional comments were highlighted it was **RESOLVED** to note and endorse (subject to the approach identified above) the 2020/21 Annual Report for completion.

6. Religious Education National and Local Update

In providing an update on local and national issues relating to the provision of RE and collective worship, Lesley Prior began by updating SACRE on progress with the draft syllabus for Religious Education which was due to be presented to the Agreed Syllabus Conference (ASC) for final consideration and approval in advance of its adoption.

In considering the update, members were asked to consider the current membership of the ASC and whether any further expressions of interest should be invited. Members were advised that the existing membership of the ASC currently comprised of the same four Groups as made up SACRE membership, with members serving on SACRE also invited to participate as members on the ASC. As a result of the discussion at the meeting it was felt the existing basis of ASC membership should be retained, subject to vacancies being replaced by those new members also appointed to service on SACRE.

In considering the general update on the Agreed Syllabus, SACRE was advised:

- Of the extensive consultation and work which had been undertaken as part of the drafting of the syllabus with different groups and teacher representatives (including RE subject leads) in order to prepare the final document and range of supporting materials and address comments previously raised on earlier versions of the draft syllabus. This had included the trialing of various materials to support practical implementation of the syllabus, once formally agreed and adopted, within schools.
- In terms of the approval process for the Agreed Syllabus, this would require consideration and approval by the ASC for recommendation on to SACRE (with both meetings arranged for the same evening). Subject to approval by SACRE it would then need to be referred to the Local Authority to formally adopt and launch alongside the range of supporting materials which had been developed to accompany the syllabus.

In terms of other issues, Members also noted:

- The update provided in relation to lobbying currently being undertaken around the ability for schools, where RE was not being offered or sufficient provision maintained, to still achieve an “outstanding” rating in terms of Ofsted assessment. The lobbying was focused around inclusion of RE provision as a criteria for outstanding assessment as part of Ofsted inspections, with work ongoing nationally to seek support for the necessary change.

As no further issues were raised it was **RESOLVED** to note the update provided and to agree the scheduling of an ASC to meet in conjunction with the next SACRE meeting in order to consider the final draft of the Agreed RE Syllabus.

7. NASCRE Briefing

SACRE noted the update provided with the agenda in relation to NASACRE.

Members were also advised that the date had also been set for the next NASACRE Annual Conference, which would be taking place on 23 May 2022 in Birmingham. The programme would include Dr Richard Kueh as a keynote speaker, who had been appointed as Ofsted subject lead for RE. It was agreed that a representative from SACRE would be funded to attend, with expressions of interest welcomed outside of the meeting.

As no further issues were raised SACRE **RESOLVED** to note the update provided

8. Any other business:

The following issues were raised as matters under Any Other Business:

8.1 Programme of dates for meetings during 2022/23

Members were asked to consider the provisional programme of dates for 2022/23.

It was **AGREED** to confirm the provisional dates identified for the October 22 and February 23 meetings (as set out below) with the first date (June/July 22) to be confirmed following additional consultation between the Chair, Vice-Chair Lesley Prior and officers at Brent Council regarding availability and need to incorporate the ASC on the same evening.

- June/July – date to be confirmed
- Thursday 6th October 2022 at 5:00pm
- Thursday 9th February 2023 at 5:00pm

The meeting closed at 5.30pm

BASMA EL-SHAYYAL
Chair

Complete Members List 2022/23				
Groups	Denomination/belief/faith/group	Name		
A	Baha'i	Sheralyn Snaith		
A	Buddhism	Rupa Monerawela		
A	Hinduism (Brent Hindu Samaj)	Deva Samaroo		
A	Hinduism (Saiva Siddanta) (Vacancy)			
A	Islam (Shi'a)	Andleeb Naqvi		
A	Islam (Sunni) – Chair	Basma El Shayyal		
A	Jainism	Manhar Mehta		
A	Roman Catholicism	Dawn Titus		
A	Pentecostal Churches	Sarah Cawte		
A	Sikhism	Bhupinder Singh		
A	Zoroastrianism	Malcolm Deboo		
A	Zoroastrianism	Yazad Bhadha		
A	Humanism	Michelle Goldsmith		
A	Humanism (substitute member)	Suzan Tokan		
A	Judaism	Sally Strauss		
A	Christian Orthodox (Vacancy)			
B	Church of England	Steve Taylor		
B	Church of England	Graham Marriner		
B	Church of England	Andrew Teather		
B	Church of England	Mark Newton		
C	Associations Representing Teachers (Vacancy)			
C	Associations Representing Teachers	Andrew Bate		
C	Associations Representing Teachers - Vice Chair	Helen Mooney		
C	Associations Representing Teachers	Ian Slade		
C	Associations Representing Teachers	Florence Quainoo		
C	Associations Representing Teachers	John Roche		
C	Associations Representing Teachers	Kim Wilson		
D	The Authority (Municipal Year 2018)	Cllr Neil Nerva		
D	The Authority (Municipal Year 2018)	Cllr Tariq Dar		
D	The Authority (Municipal Year 2018)	Cllr Tazi Smith		
Groups:				
A: Christian denominations and other religions reflecting the principal religions of the area - Up to 16 Members				
B: CoE - up to 4 members				
C - Professional Teacher & Head Teacher Associations recognised by LA & others rep education interests - up to 6 members				
D - Local Authority Members - up to 4 members				

About 150 delegates from SACREs across the country met for the NASACRE AGM and conference held online for the second time. The conference was opened by Linda Rudge, chair of NASACRE, welcoming delegates and celebrating the continued and varied work of SACREs and NASACRE over the last two years. She set the context for the title 'Ambitious SACREs', pointing out that ambition can be 'admirable or unrealistic'. SACREs need to aim for admirable, and SACREs are still standing, not standing still. The ['Still Standing' report](#) is available to download from the [NASACRE website](#).

The first two presentations and discussions focused on Religion and Worldviews as well as the substance of the curriculum. The third was an analysis of SACRE reports submitted to NASACRE and the DfE. There were three keynote speakers, and each was followed by time in breakout rooms discussing what had been heard.

The first keynote speaker was Ed Pawson, the Vice Chair of the REC. He shared the new vision for the Religious Education Council that *'Every young person experiences an academically rigorous and personally inspiring education in religion and worldviews.'* The role of the REC is to campaign and advocate for good RE. It is a group with representatives from over 60 religious and non-religious groups. He also talked about the recent publication of a Draft Handbook on Religion and Worldviews, which is available [here](#). SACREs need to engage in the discussion about religion and worldviews.

Dr Richard Kueh (HMI) raised the challenge to SACREs about how they can support scholarly RE. He reiterated many of the key points raised in the Ofsted RE Research Review, published in May 2021. On the selection of content for a syllabus, he suggested that including a greater number of religions and non-religious worldviews did not guarantee a high quality of RE and that is an essential component of the discussion around syllabus design. Ambitious end goals, that reflect the scholarly nature of RE, are needed. A subject report on RE from Ofsted will be published this summer.

Just after lunch, the winners of this year's Westhill Awards were announced and Bristol, Leicester and Luton were successful. NASACRE and Westhill were disappointed by the low number of applicants and SACREs are urged to consider making a bid. If you need inspiration, remember that three of the June workshops will showcase last year's winners. There is also a recording of how to apply for an award in the online training section of the [NASACRE website](#).

Dr David Hampshire, former chair of NASACRE, presented his initial findings of the analysis of SACRE annual reports. The final report will be on the website and circulated to SACREs later this term. The key findings make for interesting reading, raising many questions that SACREs may wish to discuss. For example, resources made available to SACREs are very variable and the level of financial support had an impact on the effectiveness of SACREs. He focused on the fact that the primary function of a SACRE is to advise the Local Authority on RE and collective worship, and only a minority of SACREs reported that they had done that. NASACRE is in discussion with the DfE about the findings of report and further advice and training will likely be forthcoming.

The business meeting was short and as no nominations had been received for vacancies on the Exec, other than the formal appointment of Saquat Ali as Treasurer and the reappointment of Sue Holmes as Secretary, the Chair expressed the need for more people with the right skills to be nominated by SACREs to work with the Executive committee to help with challenges raised by the White Paper. After the business meeting, for which all the reports are available on the [NASACRE website](#), Webmaster Matthew Tullett gave delegates an overview of the new website, which was launched at the conference. The new site should be easier to use, more streamlined, with a better search function and aimed to work better on mobile devices. SACREs using the new website are asked to contact NASACRE if they experience any difficulties.

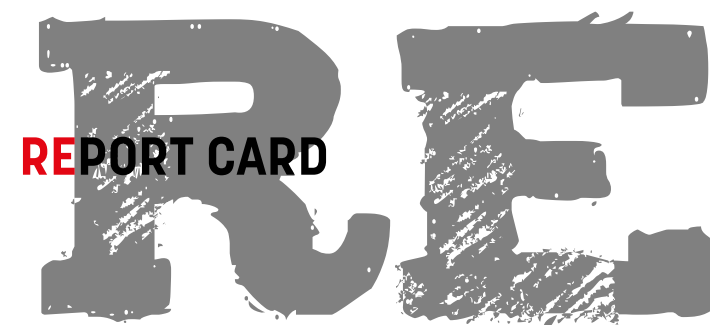
During her closing remarks, NASACRE Chair, Linda Rudge, thanked retiring Executive members Alex Klein and Roy Galley for their work. It was also time to say farewell to our Treasurer, Michael Metcalf, after 29 years and welcome Saquat Ali to the role.

As they left, delegates posted comments in the Chat, such as:

Such a lot of supportive information and discussion. A day full of brilliant insight and interest.

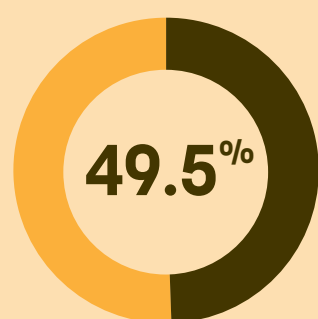
Many thanks to all the Exec for an excellent and informative conference. Making the absolute best out of having to make it all happen on ZOOM.

A REVIEW OF THE PERFORMANCE OF RELIGIOUS EDUCATION



VALUE OF THE QUALIFICATION

IN THE LAST DECADE THE NUMBER OF PUPILS
IN ENGLAND ENTERING A FULL GCSE
RS COURSE **29.7%**
INCREASED BY¹



INCREASE
IN A-LEVEL
ENTRIES
FOR RS

== SINCE 2003 ==
BEATING GEOGRAPHY,
LAW AND HISTORY²



RE IN PRIMARY AND
SECONDARY SCHOOLS
ENABLES PUPILS TO
TAKE THEIR PLACE
WITHIN A DIVERSE
MULTI-RELIGIOUS
AND MULTI-SECULAR
SOCIETY. AT ITS BEST,
IT IS INTELLECTUALLY
CHALLENGING
AND PERSONALLY
ENRICHING.³

OFSTED RE RESEARCH
REVIEW MAY 2021



HIGHER ATTAINMENT
8 SCORES ON AVERAGE
IN SCHOOLS WITH
HIGHER RATES OF ENTRY
FOR GCSE RS⁴



95% of teachers say that
the subject is more or equally
relevant than ten years ago⁵

ACADEMICALLY RIGOROUS AND CHALLENGING,
RE STUDENTS GO ON TO STUDY AT THE UK'S
TOP UNIVERSITIES AND ENTER CAREERS IN
LAW, MEDICINE, POLITICS AND JOURNALISM⁶



¹ <https://www.religiouseducationcouncil.org.uk/news/call-for-national-plan-as-religious-studies-gcse-entries-slip/>

² <https://www.religiouseducationcouncil.org.uk/news/news07-20-2/>

³ <https://www.gov.uk/government/publications/research-review-series-religious-education/research-review-series-religious-education#conclusion>

⁴ <https://www.natre.org.uk/news/latest-news/does-studying-rs-gcse-improve-your-overall-academic-attainment/>

⁵ <https://www.natre.org.uk/news/latest-news/how-satisfied-are-re-teachers/>

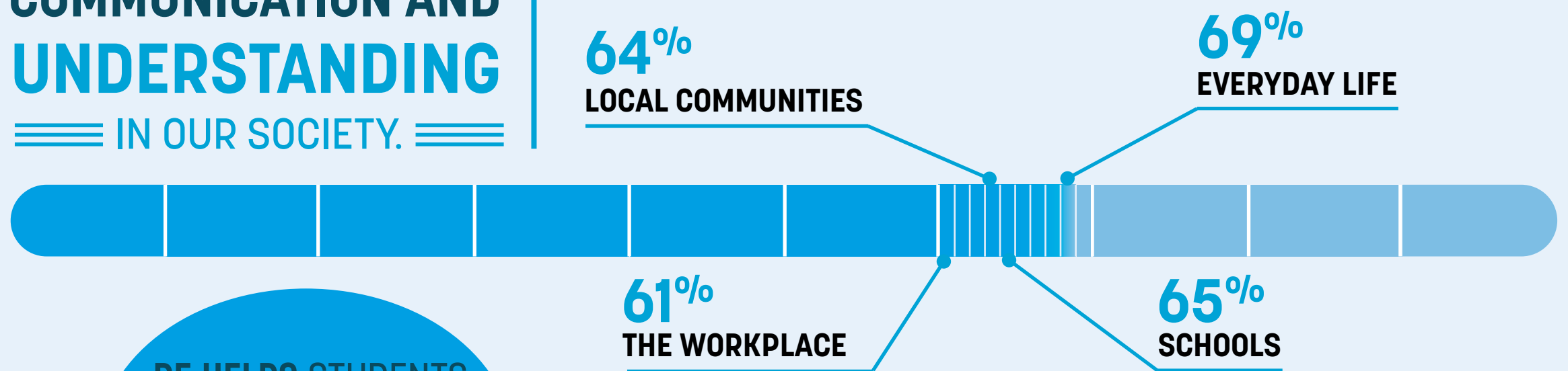
⁶ <https://blogs.bmj.com/bmj/2021/08/04/encourage-students-with-a-religious-background-to-become-doctors/>

RE IN SOCIETY

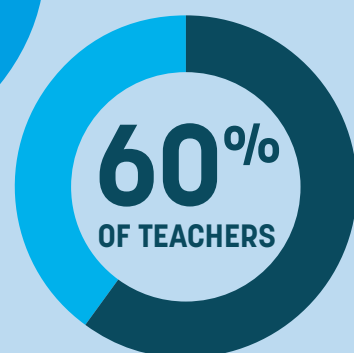
64% of the **UK adult population** think an education in **religion and worldviews** (or RE) is an important part of the **school curriculum**.⁷

HIGH-QUALITY RE
IS THE BACKBONE OF
COMMUNICATION AND
UNDERSTANDING
IN OUR SOCIETY.

AROUND TWO-THIRDS OF UK ADULTS SAY IT'S
IMPORTANT TO UNDERSTAND THE BELIEFS OF OTHERS IN:



RE HELPS STUDENTS
UNDERSTAND AND
DEBATE THE BIGGEST
ISSUES OF THE DAY⁸

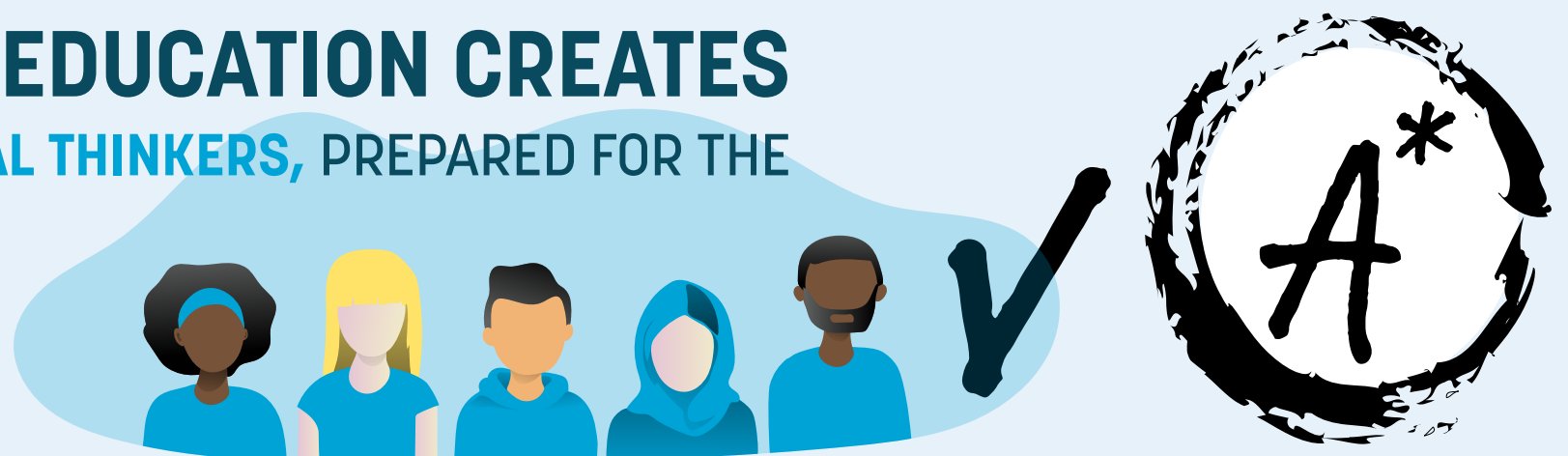


DRAW INSPIRATION
FROM DISCUSSING
TOPICS IN THE NEWS

The public also recognises RE's positive impact on society. In a 2021 survey a majority believed RE can:

- 69%** Help young people gain a better understanding of their own beliefs
- 71%** Foster mutual understanding of different beliefs among young people
- 65%** Provide young people with the opportunity to learn more about other people

GOOD RELIGIOUS EDUCATION CREATES
INDEPENDENT AND CRITICAL THINKERS, PREPARED FOR THE
DIVERSITY OF BELIEF
IN MODERN BRITAIN AND
THE WIDER WORLD.



⁷ Religion & Worldview survey by Savanta on behalf of Culham St Gabriel's Trust, June 2021

⁸ <https://www.natre.org.uk/news/latest-news/how-satisfied-are-re-teachers>

SCHOOL PERFORMANCE

 Time spent on the subject is **improving in some areas:**

OVER 95% of primary teachers report time spent on teaching RE has increased or stayed the same

46% of academies without a religious character have reported an increase in time to teach RE ⁹



The 2021 Ofsted Research Review identified barriers to high-quality RE teaching in schools including: ¹⁰

Insufficient time to teach an ambitious RE curriculum



A lack of a 'scholarly approach'

Insufficient professional development for teachers of RE

Some teachers embedding **unhelpful** misconceptions



Gaps in teacher subject knowledge



However, **too many schools** are **breaking the law** by not teaching RE

34% of academies report no timetabled RE ¹¹



Around 500 secondary schools still report **zero hours** of RE provision in Year 11 ¹²

RE also continues to be neglected on the school timetable in favour of **EBacc** subjects: **On average 5 hours** of RE are allocated to each 'teacher of RE' at **Key Stage 3** as opposed to **7 for history** ¹³



SCHOOLS MUST DO MORE TO ENSURE THEY PROVIDE THE RIGHT AMOUNT OF HIGH-QUALITY RE PROVISION FOR ALL STUDENTS ACROSS THE YEAR GROUPS



⁹ <https://www.natre.org.uk/news/latest-news/over-95-of-primary-teachers-report-time-spent-on-teaching-re-has-increased-or-stayed-the-same/>

¹⁰ <https://www.gov.uk/government/publications/research-review-series-religious-education/research-review-series-religious-education>

¹¹ <https://www.gov.uk/government/publications/research-review-series-religious-education/research-review-series-religious-education>

¹² <https://www.natre.org.uk/uploads/NSS%202021%20Infographic.pdf>

¹³ www.thebritishacademy.ac.uk/documents/288/theology-religious-studies.pdf



GOVERNMENT PERFORMANCE

“THE GOVERNMENT FIRMLY BELIEVES THAT RE IS IMPORTANT. GOOD QUALITY RE IS ESSENTIAL IN DEVELOPING CHILDREN’S KNOWLEDGE OF BRITISH VALUES AND TRADITIONS, AND THOSE OF OTHER COUNTRIES. RE IS A VITAL PART OF FOSTERING UNDERSTANDING AMONG DIFFERENT FAITHS AND BELIEFS...”

MINISTER OF STATE FOR SCHOOL STANDARDS, ROBIN WALKER



YET DESPITE THIS...

£0 SPENT ON RE PROJECTS BETWEEN 2016-2021

AT A TIME WHEN:¹⁴

ENGLISH:
£28.5 MILLION

MUSIC:
£387 MILLION

MATHS:
£154 MILLION

SCIENCE:
£56 MILLION

AMIDST A DECADE LONG CRISIS IN ATTRACTING NEW TALENT:

The 2021-22 teacher training bursary for RE was scrapped despite RE teacher recruitment targets not being met for nine of the last ten years.¹⁵



AND A LACK OF RE SPECIALISM IN SCHOOLS:

25% of RE lessons are taught by teachers with no post A-level qualification in the subject. Three times as many as history (**8%**).¹⁶



AND A FALL IN GCSE ENTRIES

Progress made in GCSE entries since 2010 is starting to unravel. Between 2016 and 2021 entries for the full course fell by almost **20%**.¹⁷

WORDS NEED TO BE BACKED UP WITH ACTION



¹⁴ <https://www.natre.org.uk/uploads/NATRE%20News/REPU%20March%20Roundtable%20Report.pdf>

¹⁵ <https://www.natre.org.uk/uploads/NATRE%20News/REPU%20March%20Roundtable%20Report.pdf>

¹⁶ DfE School workforce census (NATRE Freedom of Information request 2019)

¹⁷ <https://www.natre.org.uk/uploads/GCSE%20results%20media%20release%20FINAL%2012-08-21.pdf>

THE FUTURE OF RE



WE WANT A HIGH-QUALITY EDUCATION
IN RELIGION AND WORLDVIEWS
FOR ALL PUPILS IN ALL SCHOOLS,
TAUGHT BY WELL-QUALIFIED AND
TRAINED TEACHERS

WE CAN ACHIEVE THIS BY:

1

REINSTATING THE
TEACHER TRAINING
BURSARY FOR RE



2

SCHOOLS ENSURING HIGH-QUALITY
PROVISION BY ADOPTING THE
VISION FOR RE SET OUT IN THE 2018
CoRE REPORT RELIGION AND WORLDVIEWS:
THE WAY FORWARD

3

OFSTED WORKING WITH THOSE
SCHOOLS NOT CURRENTLY
TEACHING SUFFICIENT RE
TO ENSURE THEY COMPLY
WITH THE LAW

4

GOVERNMENT RECOGNISING PUBLIC,
PARENT AND PUPIL SUPPORT
FOR THE SUBJECT BY PROPERLY
FUNDING IT IN LINE WITH THE
REST OF THE CURRICULUM

*I've really enjoyed the
last two years studying
RE, for not only the
deeper understanding of life
it intends, but the analytical
mind it encourages.*

NAT, YEAR 9

WHAT PUPILS SAY:



*RE is the one time
in school where
you can talk, listen
and try to make sense of
people, events and beliefs
in the world.*

SHREYA, YEAR 10

THE FINAL WORD:

In neglecting religious education, we leave a gaping hole in our school curriculum. It leaves young people unprepared for the ethical, moral and religious debates that influence life in modern Britain and the wider world. Put simply, we miss an opportunity to positively enhance our children's and our society's future.

SIR PETER BOTTOMLEY MP, FATHER OF THE HOUSE

