



Derby City Council

Derby City Children and Young People's Department

Annual SACRE Report 2012/13

Introduction

Letter from the Chair of SACRE

Derby City SACRE is pleased to produce this report as a summary of its work in religious education and collective worship. It provides a valuable opportunity to reflect on its deliberations of the last year and to inform others of its work. The meetings during the period covered by this report have been well attended, and the continuing programme of learning about members' faiths has been most illuminating.

Never has it been so important that we continue to support all our children and young people's learning as changes in education, especially at examination level, embed. Religious Education should continue to have a place within the curriculum timetable of all our schools as the excitement of learning about the beliefs that enhance the diverse cultures of the residents of Derby to be found in every classroom. There is a wealth across the city of places of worship to visit, and I would like to thank the many religious leaders who open their doors to us and show the beauty of their beliefs.

The members of SACRE, who are listed within these pages, work with harmony and trust to ensure that open dialogues can take place, including how we can reflect the views of those who do not belong to a religious group, what is it like for us to live in Derby as citizens and as people with allegiances to difference beliefs and cultural backgrounds. It is through these discussions that we learn from and can empathise with those who may hold beliefs different to our own.

This year saw changes in membership of SACRE, and I bid farewell to those leaving and welcome new members. The Local Authority Adviser Graham Falgate retired at the end of 2012, and his extensive knowledge and longstanding commitment to RE in Derby are missed.

I commend this report to you.



Cllr Robin Turner, Chair of Derby City SACRE 2012/13

Legal context

SACRE's main function as set out in the 1996 Education Act is:

To advise the Local Authority upon such matters connected with religious worship in county schools and religious education to be given in accordance with the agreed syllabus as the Authority may refer to the Council or as the Council may see fit.

SACRE also:

- Can require the LA to review its current agreed syllabus; and,
- Consider applications made by a headteacher that the requirement for collective worship in county schools to be wholly or mainly of a broadly Christian character shall not apply to collective worship provided for some or all of the pupils in a particular school. These are known as Determinations (see appendix).

National Context

This year has once more been a year of uncertainty in educational terms. Schools have faced many changes, not least with draft versions of the government's proposals for the new National Curriculum, for the ways in which schools assess and report pupil progress and for a complete re-structuring of existing examination systems. Whilst on the one hand, the government has always maintained the importance of RE in terms of its statutory position, the subliminal messages that are communicated to those who teach the subject have been subject to a range of interpretations. In 2011, RE was excluded from the proposed EBacc menu; it was also excluded from the National Curriculum review (2011-2013). From 2014, GCSE short course results in RE will no longer contribute to schools' performance scores. In Initial Teacher Education, RE trainee teachers are no longer eligible for bursaries, and many outstanding providers of PGCE RE have had to make significant cutbacks.

In March 2013, the RE All Party Parliamentary Group, chaired by MP Stephen Lloyd, published a significant report 'RE: The Truth Unmasked', focussing on standards in RE, support for the subject and the supply of RE teachers nationally. The main findings showed that:

- Over fifty per cent of those teaching RE in secondary schools have no qualification or relevant expertise in the subject
- In more than half of the 300 primary schools participating in the inquiry, some or all of the pupils were taught RE by someone other than their class teacher
- A quarter of all primary schools that responded said the lesson was given by a teaching assistant
- Primary and primary trainee teachers lack confidence and expertise in teaching RE, especially in diverse and multi-cultural classrooms
- Support for RE teachers at a local level has been dramatically reduced by local authority funding cuts and the academies programme
- Bursaries for RE trainees have been removed and there has been a radical reduction in applicant numbers for 2013/14
- Because of this lack of training and support many of those teaching RE are unable to meet the Department for Education's Teaching Standards, selling young people short in their schools.

In July 2013, Secretary of State for Education, Michael Gove, speaking at an engagement at Lambeth Palace, accepted Bishop John Pritchard's point that Religious Education had been an "unintended casualty" of curriculum reforms. "I think RE has suffered as a result of my belief that the protection it had in the curriculum was sufficient, and I don't think that I've done enough," he said.

In the Autumn of 2013 the publication of the REC review of RE was a key national event. The report contains a new Curriculum Framework for RE, parallel to the new National Curriculum subject frameworks which schools are getting ready to teach from September 2014. The RE Curriculum Framework outlines the purpose of RE, its aims and its breadth. It contains programmes of study for three key stages as well as guidance on RE in the Early Years and beyond 14. In addition, a second part of the report covers current issues that shape RE's context, and makes recommendations for taking these forward, including improving training and resourcing. The report has the support of major faith communities, RE professional groups, and the Department.

Ofsted

Ofsted changes in 2012 and 2013 have been significant for schools facing inspection, without raising new issues for RE. Meanwhile Ofsted has conducted a thematic survey on the teaching of RE, summarised below.

Report summary: Religious Education: Realising the Potential

Religious education (RE) should make a major contribution to the education of children and young people. At its best, it is intellectually challenging and personally enriching. It helps young people develop beliefs and values, and promotes the virtues of respect and empathy, which are important in our diverse society. It fosters civilised debate and reasoned argument, and helps pupils to understand the place of religion and belief in the modern world.

The past 10 years have seen some improvements in RE in schools. More pupils recognise its value and nearly two thirds of them left school with an accredited qualification in the subject in 2012. The range and quality of resources to support teaching in this subject are much better than they were.

However, evidence from the majority of schools visited for this survey shows that the subject's potential is still not being realised fully. Many pupils leave school with scant subject knowledge and understanding. Moreover, RE teaching often fails to challenge and extend pupils' ability to explore fundamental questions about human life, religion and belief.

Ofsted's previous report on RE in 2010, *Transforming religious education*, highlighted key barriers to better RE and made recommendations about how these should be overcome. The current survey found that not enough has been done since 2010.

The structures that underpin the local determination of the RE curriculum have failed to keep pace with changes in the wider educational world. As a result, many local authorities are struggling to fulfil their responsibility to promote high-quality religious education. In addition, other changes to education policy, such as the introduction in 2010 of the English Baccalaureate (the EBacc), have led to a decline in RE provision in some schools.

Part A of the report discusses eight major areas of concern:

- low standards
- weak teaching
- problems in developing a curriculum for RE
- confusion about the purpose of RE
- weak leadership and management
- weaknesses in examination provision at Key Stage 4
- gaps in training

- the impact of recent changes in education policy.

Part B of the report provides examples of effective practice in using enquiry as a basis for improving pupils' learning, high-quality leadership and management in primary and secondary schools, and effective approaches in special schools. Overall, however, such good practice is not sufficiently widespread.

The report is based on evidence drawn from 185 schools visited between September 2009 and July 2012. It also draws on evidence from a telephone survey of a further 30 schools, examination results, other reports published by Ofsted, extended discussions with teachers, members of standing advisory councils on religious education (SACREs) and other RE professionals, and wider surveys carried out by professional associations for RE. The sample of schools did not include voluntary aided schools or academies with a religious designation, for which separate inspection arrangements exist.

Key findings

- Weaknesses in provision for RE meant that too many pupils were leaving school with low levels of subject knowledge and understanding.
- Achievement and teaching in RE in the 90 primary schools visited were less than good in six in 10 schools.
- Achievement and teaching in RE in the 91 secondary schools visited were only good or better in just under half of the schools. The picture was stronger at Key Stage 4 and in the sixth form than at Key Stage 3.
- Most of the GCSE teaching seen failed to secure the core aim of the examination specifications: that is, to enable pupils 'to adopt an enquiring, critical and reflective approach to the study of religion'.
- The provision made for GCSE in the majority of the secondary schools surveyed failed to provide enough curriculum time for pupils to extend and deepen their learning sufficiently.
- The teaching of RE in primary schools was not good enough because of weaknesses in teachers' understanding of the subject, a lack of emphasis on subject knowledge, poor and fragmented curriculum planning, very weak assessment, ineffective monitoring and teachers' limited access to effective training.
- The way in which RE was provided in many of the primary schools visited had the effect of isolating the subject from the rest of the curriculum. It led to low-level learning and missed opportunities to support pupils' learning more widely, for example, in literacy.
- The quality of teaching in the secondary schools visited was rarely outstanding and was less than good in around half of the lessons seen. Common weaknesses included: insufficient focus on subject knowledge; an over-emphasis on a limited range of teaching strategies that focused simply on preparing pupils for assessments or examinations; insufficient opportunity for pupils to reflect and work independently; and over-structured and bureaucratic lesson planning with a limited focus on promoting effective learning.
- Although the proportion of pupils taking GCSE and GCE examinations in RE remains high, in 2011 nearly 250 schools and academies did not enter any pupils for an accredited qualification in GCSE.
- Around half of the secondary schools visited in 2011 and 2012 had changed, or were planning to change, their curriculum provision for RE in response to changes in education policy. The impact of these changes varied but it was rarely being monitored carefully.
- Assessment in RE remained a major weakness in the schools visited. It was inadequate in a fifth of the secondary schools and a third of the primary schools. Many teachers were confused about how to judge how well pupils were doing in RE.
- Access to high-quality RE training for teachers was poor. Training had a positive impact on improving provision in only a third of the schools visited; its impact was poor in a further third. Many of the schools surveyed said that support from their local authority and SACRE had diminished.

- Leadership and management of RE were good or better in half the schools visited; however, weaknesses were widespread in monitoring provision for RE and in planning to tackle the areas identified for improvement.
- The effectiveness of the current statutory arrangements for RE varies considerably. Recent changes in education policy are having a negative impact on the provision for RE in some schools and on the capacity of local authorities and SACREs to carry out their statutory responsibilities to monitor and support it.

Local Context:

Complaints

No complaints about Religious Education or collective acts of worship were received by SACRE in 2013.

Religious Education

No monitoring of the effectiveness of advice was undertaken by SACRE over the last year, although members visited schools in order to develop shared understanding of teaching methods. During the period January 2013 to December 2014 there were no Ofsted subject inspections of Religious Education. Of the schools inspected during 2013 all were seen to be making at least satisfactory provision for developing SMSC and in a number of schools the promotion of SMSC was seen to be a strength. Inspection reports indicate that all schools appear to be compliant in the statutory provision of RE.

Collective Worship and Determinations

SACRE has received and addressed applications for determinations (see appendix A) and has amended its documentation to make the process of review a clearer one which is not subject to misinterpretation.

SACRE Action Plan

The Local Action Plan addressed several priorities of the Derby SACRE. Over the period the following were achieved:

- Clarification of roles and responsibilities;
- Publication of annual report;
- Development of a protocol for SACRE members' visits to schools;
- Training for visits;
- SACRE members' visits to schools

Links with other agencies: National Association of SACREs

Derby City SACRE is a member of NASACRE (National Association of SACREs) and a representative attends national meetings. The AGM was on 23 May; as well as business items there were two major presentations, summarised below:

Alan Brine HMI:

1. Only 40% of RE teaching is good (or better), GCSE provision is a matter of concern, recent policies place strain on RE and support for RE;
2. SACREs experience that pressure, particularly from academisation – they vary in their capacity and access to resources and expertise, so issues of morale and purpose result;
3. Up to about 2010 there was a more benign mutual support context, arising from Ofsted frameworks, Initial Teacher Education (with bursaries), growth in accreditation (GCSE), QCDA and model syllabi;
4. Nevertheless there were elements of fragility in SACREs, their national support, their status, lack of rigour in GCSEs and the extent of consensus over the purpose of RE;
5. With the ending of national support structures, Ofsted and GCSE (English Baccalaureate) changes and the localism agenda seen in academies rather than LAs, the climate has changed more recently;
6. Despite that there has been innovation in some new syllabi and models of working both with and within academy chains – interest generated by threats is reflected in the new RE Quality Mark and other new networks;
7. Final questions: do we align with national curriculum, seek new models, nurture best practice behind the scenes locally, or campaign for government action – can 152 SACRES successfully “address a government that simply refuses to engage”?

Mark Chater, Director, Culham St Gabriel's Trust

1. In a context of austerity and questioning of the legitimacy of authority, what do SACREs have to offer teachers and pupils? There is no place for benign dictators...and SACREs seem obscure in their formality, having more responsibility than power and little money. This system is not one you'd design now from scratch (confirmed by audience show of hands). SACREs have become isolated and thus neglected: the speaker invented a new and hard-hitting acronym (below):
 - a. **SEMI-DETACHED** in their isolation from other structures and from the national curriculum, resulting in a weaker RE offer;
 - b. **ANTIQUATED** in terms of the rules providing for membership;
 - c. **COMPLIANCE-FIXATED** when the “compliance culture in schools is over” and “school autonomy over the curriculum is here to stay”, so what is needed is CPD and nurturing, not resistance;
 - d. **RIGID** because local authority structures are becoming increasingly irrelevant and innovation will happen regionally or among academy chains;
 - e. **EXTRAVAGANT** in producing 152 local syllabi which are broadly similar in content but confusingly different in structure, and fail to address the globalised world facing our young people.
2. Neither being outside nor within a national curriculum protects non-core subjects. The national curriculum will become a skeleton of broad-brush statements anyway.
3. There will be a need for new accountability frameworks for academies and “if we are smart we will make sure RE is part of it, not sitting outside it”. Local community Curriculum Panels for all subjects (recommended in the Cambridge Primary Review) would be an elegant solution. The speaker had another new acronym for an appropriate framework – FIDES (Latin for “faith”):
 - a. **FREEDOM** to create learning experiences under an empowering national document;

- b. **INNOVATION** involving technology and research leading to improvement in classroom practice;
 - c. **DEMOCRACY** in openness to all the faith and belief communities with RE seen as a bold enquiring subject;
 - d. **ENGAGEMENT** rather than RE as stand-offish;
 - e. **STANDARDS** deriving from enquiry into real-world issues, really doing theology and philosophy.
4. There is a pent-up energy in the RE community that is ready for change, and threats to our children in inequality, extremism, debt, apathy, "affluenza", climate change. Let us lead in creating new structures which address the real issues.

Discussions around the floor were about:

- 1. Working with academies and in a context of reduced LA consultancy support
- 2. How best to press LAs to comply with their statutory duties to support SACREs
- 3. The focus on Agreed Syllabus reviews in the context of the national curriculum review and RE subject review

These were challenging areas in which it was difficult for groups to identify big new ideas.

Links with other agencies: Open Centre report

The Open Centre is a well-respected organisation based in Normanton, Derby. The Centre is a totally unique, independent, charity established in 1981. Last year over 10,000 school children and adults from the local community, Derbyshire, East Midlands, parts of Staffordshire and even further afield visited the centre, and these numbers are increasing all the time. We are delighted by your continuing support of our work and the bookings you have made in the past for your pupils and staff.

In the last 12 months the Open Centre has gone through a transition with the aim of developing the services it offers schools and organisations, to secure its future as it is such a unique resource that no other city has. We are very proud to have received funding from the Heritage Lottery for the 'Our Heritage' exhibition, a 21st century multi-media learning platform based around the lives of five Derby families from five different faith communities which will be available for schools to use later in the year. Our new website www.derbyopencentre.org provides a wealth of information and current initiatives such as the Heritage Exhibition and over the coming months more resources and information will be added to support teachers with their RE curriculum.

The centre has always been very proud of the very talented team of staff who bring a wealth of knowledge and experience to the centre to ensure the children have a much enriched experience when they visit us. This team has now been expanded and the new members have brought a plethora of skills and creativity that we have harnessed resulting in many more stimulating and interactive workshops and presentations.

Recent events, both nationally and internationally, have raised concerns and doubts in the minds of some parents as to the value of their child learning about other faiths and cultures, especially with reference to Islam. Here at the Open Centre we feel strongly that it is precisely because of such concerns that schools should continue to positively embrace difference and diversity and ensure that as many pupils as possible have the opportunity to meet face to face with people holding different religious and cultural beliefs and open up opportunities for dialogue. Denying children opportunities to meet members of different faiths and cultures plays into the hands of those who would seek to divide our society and makes

communities less cohesive. The 'Our Heritage' project will go a long way to address these concerns. It will encourage intergenerational discussion around the cultural heritage of people from British Society. Improve relations through understanding between people of different backgrounds and religions promote appreciation and respect within young people for the journey's and struggles of older generations within our communities

Appendix A

The Requirement for Collective Worship and Determinations

Introduction

1. Section 7 of the Education Reform Act 1988 lays down that the collective worship required in community schools shall be wholly or mainly of a broadly Christian character. DES circular 3/89 states that, in the Secretary of State's view, an act of worship which is "broadly Christian" need not contain only Christian material provided, taken as a whole, it reflects the traditions of Christian belief. Any such worship should not be distinctive of any particular Christian denomination. It is not necessary for every act of worship to be of this character but within each school term the majority of acts must be so.
2. How collective worship is organised is for the headteacher to decide after consultation with the governing body, having regard to any relevant circumstances relating to the pupils' family backgrounds, for example the faith of the family, their ages and aptitudes.
3. These considerations should inform: the extent to which (if at all) any acts of collective worship in the school are not of a broadly Christian character; the extent to which the broad traditions of Christian belief are reflected in those acts of worship of a broadly Christian character and; the ways in which those traditions are reflected.

The role of SACRE

1. If the headteacher of a community school considers that the requirements for collective worship described in paragraph two could conflict with what is required by paragraph three, he or she can apply to the local Standing Advisory Council on Religious Education (SACRE) to lift or modify the requirements. Before doing so the headteacher must consult the school's governing body who in turn may wish to seek the views of parents. *The headteacher's application does not need to apply to the whole school.* It can be limited to any class or description of pupils at the school, and might relate, for example, to a particular group or year group(s) in the school in which there were many pupils of a particular faith or religion.
2. The purpose of this procedure is to allow for acts of collective worship according to a faith or religion other than Christianity where, for some or all of the pupils in a school, the requirement that worship should be of a broadly Christian character is inappropriate. One factor which may inform a headteacher's decision to make an application to the SACRE is
3. the extent of withdrawals from Christian collective worship.
4. In considering whether to grant a headteacher's request, the SACRE must take account of any relevant circumstances relating to the family backgrounds of the pupils concerned.
5. When it has made a determination on the request – which can only take the form of acceptance or rejection without modification – it must communicate this in writing to the headteacher and state the date from which it will take effect. It is for the

headteacher to decide what form the alternative worship will take, although the SACRE should be informed of the proposed arrangements.

6. The headteacher will wish to take appropriate steps to notify the governing body and parents of the new arrangements. Where such a determination is made in respect of all or some of the pupils in the school, daily collective worship must still be provided for them. Where a determination has been granted in respect of a class or description of pupils of a particular faith or religion, the alternative collective worship may be provided for those pupils as a whole. It may not be distinctive of any particular denomination of any faith or religion, but may be distinctive of a particular faith or religion. Parents continue to have a right to withdraw their children from this collective worship.
7. Any determination made under these arrangements ends after five years, unless renewed by the SACRE. There must be a review by the SACRE no later than five years after any
8. determination was introduced; and subsequently within five years of each review. The headteacher can request an earlier review at any time, after consulting with the governing body. The headteacher must be given an opportunity to take part in any review and, in turn, is required to consult the governing body who may wish to seek the view of parents.
9. It has been a legal requirement since 1944 that all pupils attending a maintained school should take part in daily collective worship. Section 6 of the Education Reform Act provides for flexibility in timing and organisation of daily collective worship. It need now no
10. longer be held at the start of the school day. There may be a single act of worship for all pupils or separate acts for pupils in different age groups or school groups. For this purpose, a "school group" means any group or combination of groups in which pupils are taught or take place in other school activities; it does *not* mean a group reflecting particular religious beliefs.
11. If a headteacher considers that changes of the sort described above are justified, he or she should consult with the governing body, after that, make application to SACRE on the attached form.

Appendix B: City of Derby SACRE Membership and Attendances 2012/13

	Meeting Dates:	17/07/12	07/11/12	12/03/13
Group A (Christianity and Other World Faiths)				
Vacant (Afro-Caribbean Council of Churches)		Vacant	Vacant	Vacant
Maryam Djavid (Bahai Faith)		✓	-	✓
Vacant (BaptistChurch)		Vacant	Vacant	Vacant
Vacant (Buddhist Faith)		Vacant	Vacant	Vacant
Raj Bali (Hindu Faith)		✓	✓	✓
Phil Royle (MethodistChurch)		✓	✓	✓
Joan Price (PentecostalChurch)		Apologies	✓	✓
Lucy Care (Religious Society of Friends)		Apologies	✓	✓
Kate Tippen (Roman Catholic Church)		-	-	-
Wendy Jordan (Salvation Army)		✓	✓	✓
Rev Roy Ninkovic (Serbian Orthodox Church)		✓	✓	Apologies
Mair Bradley (United Reformed Church)		Apologies	✓	✓
Ruth Dolby (Jewish Faith)		✓	✓	✓
ForidMiah (Islamic Faith)		-	-	-
AslamSiddiqi (Islamic Faith)		✓	-	Apologies
Dr Hardial Singh Dhillon (Sikh Faith)		-	Apologies	Apologies
Vacant (Sikh Faith)		Vacant	Vacant	Vacant

Group B (Church of England)			
Rosemary Wibberley	✓	✓	Apologies
Viv Lawrence	Apologies	✓	Apologies
Alison Brown	Apologies	✓	✓
Maxine Bull	✓	Apologies	✓

Group C (Teachers' Associations)			
Wendy Hardy (ATL) (Elected by ATL 02/05/2013)	X	X	X
Jane Oldershaw (ATL) (Resigned 31/01/2013)	✓	Apologies	X
Kate McRae (NAHT)	✓	✓	✓
Vacant (NASUWT)	Vacant	Vacant	Vacant
Kelly Bradley (NUT)	✓	Apologies	-
Ash Venkatesh (SHA)	-	✓	✓

Group D (Local Education Authority)			
Campbell	✓	✓	✓
Turner	✓	✓	✓
Whitby	✓	✓	✓
F Winter	✓	✓	Apologies
Wood	✓	✓	✓

Co-opted Members			
Laura Connolly (The Open Centre)	✓	✓	✓
Dr Phil Henry (Multi Faith Centre)	-	Apologies	Apologies
Peter Harvey (British Humanist Association) (replaced Mike Lake 07/11/2012)	X	✓	✓
Mike Lake (British Humanist Association) (until 30/10/2012)	-	X	X
Ian Shaw (Derbyshire Pagans)	-	-	-

Key:

✓ = Attended - = Not in attendance
 ✓S = Substitute attended X = Not a SACRE Member for the meeting

Appendix c: Distribution list for the SACRE Annual Report

Cabinet Member for Children and Young People
Adam Wilkinson – Chief Executive of Derby City Council
Andrew Bunyan - Strategic Director, Children and Young People
Christine Tarpey – Head of Service, Quality Standards and Performance
The Head teachers of all Derby City Schools
SACRE members
The CEO of the Open Centre
The National Association of SACREs (NASACRE)