

Standing Advisory Council on Religious Education

Wednesday 15 November 2023

14:00

Oak Room, County Buildings, Stafford

The meeting will be webcast live and archived for 12 months. It can be viewed at the following link: <https://staffordshire.public-i.tv/core/portal/home>

John Tradewell
Deputy Chief Executive and Director for Corporate Services
7 November 2023

Agenda

1. **Appointment of Chair and Vice Chair**
2. **Apologies**
3. **Welcome to New Members**
4. **Declaration of Any other Business**
5. **Minutes of the Previous Meeting held on 28 June 2023** (Pages 1 - 10)
6. **Information session from Taryn Sargeant (RE Lead) from Flash Ley Primary Stafford**
7. **Update on membership** (Pages 11 - 12)
 - a) disclosure of interests
 - b) information on the appointment of members with non-religious beliefs to the SACRE.
8. **An Update on Key Issues** (Pages 13 - 20)

A report of the Director for Children and Families

9. **NASACRE Update** (Pages 21 - 22)

A report of the Director for Children and Families

10. **Application for Culham St Gabriel charity grant including a Safeguarding Policy** (Pages 23 - 50)

11. **The Religious Education Council publication** (Pages 51 - 82)

National Content Standard First Edition and subsequent additional REN publication- see link below.

<https://religiouseducationcouncil.org.uk/rec/wp-content/uploads/2023/09/National-Content-Standard-for-Religious-Education-1st-Edition-September-2023.pdf>

12. **SACRE annual Report for 2022-2023** (Pages 83 - 108)

A report of the Director for Children and Families

13. **The SACRE Budget 2023-2024** (Pages 109 - 112)

A report of the Director for Children and Families

14. **Applications for variation of practice** (Pages 113 - 114)

A report of the Director for Children and Families.

15. **Dates of next meetings**

Dates of next meetings

- 07 February 2024
- 26 June 2024
- 13 November 2024

All meetings commence at 2:00pm unless otherwise stated.

Membership	
Mohamed Sedky	Shaun Miles
Linda Goodwin	Maddy Belle
Julie Thompson	Harold Gurden
Tajinder Singh	Zoe Cahalan
G Devadason	Vicky Priestley
Rev. Preb. M. Metcalf (Chair)	Philip Atkins, OBE
Sam Kirwan	Paul Northcott
Dr Laow Panyasiri	Mike Wilcox
Sam Phillips	Ian Horseywell
Lauren Nicholson Ward	Kath Perry, MBE
Judy Wyman	Paul Snape
Gabi Oldfield	Lynsay Jennings

Notes for Members of the Press and Public

Filming of Meetings

Staffordshire County Council is defined as a Data Controller under the Data Protection Act 2018. The County Council has agreed that public meetings should be the subject of live web transmission 'webcasting'. Fixed cameras are located within meeting room for this purpose.

The webcast will be live on the County Council's website and recorded for subsequent play-back for 12 months. The recording will also be uploaded to YouTube. By entering the meeting room and using the seats around the meeting tables you are deemed to be consenting to being filmed and to the possible use of those images and sound recordings for the purpose of webcasting.

If you have privacy concerns about the webcast or do not wish to have your image captured, then please contact the Member and Democratic Services officer named at the top right of the agenda.

Recording by Press and Public

Recording (including by the use of social media) by the Press and Public is permitted from the public seating area provided it does not, in the opinion of the chairman, disrupt the meeting.

**Minutes of the Standing Advisory Council on Religious Education
Meeting held on 28 June 2023**

Present: Rev. Preb. M. Metcalf (Chair)

Attendance	
Linda Goodwin	Vicky Priestley
Judy Wyman	Philip Atkins, OBE
Gabi Oldfield	Paul Northcott
Vickie Longson	Mike Wilcox
Shaun Miles	Kath Perry, MBE
Zoe Cahalan	

Also in attendance: Mary Gale and Simon Humble

Apologies: Julie Thompson, Tajinder Singh, Sam Kirwan, Sam Phillips, Lauren Nicholson Ward, Maddy Belle and Paul Snape

1. Welcome to New Members

There were no new members to welcome, however the Standing Advisory Council on Religious Education (SACRE) was informed that Mohammed Parekh (Muslim representative), Claire Tomlinson (Roman Catholic representative) and Amy Bayliss-Fox (Salvation Army representative) had all tendered their resignations.

It was also noted that the current membership terms of two members would be coming to an end in the Summer of 2023. These included Vickie Longson (CofE representative) and Shaun Miles (NAHT representative).

All appointing bodies had been contacted to ask them to appoint new, or reappoint the incumbent, representatives.

Resolved: a. That the update regarding membership of the SACRE be noted.

b. That Mohammed Parekh, Claire Tomlinson and Amy Bayliss-Fox be thanked for their participation with the Staffordshire SACRE.

2. Declaration of Any other Business

There were no declarations of any other business on this occasion.

3. Minutes of the Previous Meeting

Minute 150 – Matters Arising. It was noted at the meeting held on the 1 February 2023, that an updated figure for children sitting Religious Education (RE) exams in Staffordshire was expected. In response to a question asking if this figure had been made available yet, it was explained that the data provided remained unvalidated, but the validated data was still being chased. The Adviser hoped to be able to update the SACRE at the meeting to take place in November 2023.

Minute 153 – Agreed Syllabus Launch. Councillor Wilcox noted how well attended the launch of the Agreed Syllabus was and congratulated the Chair and Adviser for their efforts in delivering the event.

Resolved: That the minutes of the SACRE meeting held on 01 February 2023 be approved and signed by the Chair.

4. Reflection on Difference, Diversity and Inclusion

The SACRE were joined by Hifsa Haroon-Iqbal OBE, who spoke about Difference, Diversity and Inclusion.

Hifsa discussed the work she had undertaken over the years to increase awareness and understanding of the Islamic faith. Hifsa also highlighted some of the workshops and sessions she, and colleagues, had been integral in implementing to open up the Islamic faith to everybody, and also the support that had been put in place to better prepare teachers who had taught about the Islamic faith, noting the differences, but also understanding the commonalities. Hifsa also shared some of the issues she had faced and addressed over the years of working in schools, with pupils and their families.

The Advisor informed the SACRE that in September 2023 the Government would be implementing a revised document for safeguarding – called keeping children safe in education in 2023. This would look closely at, and monitor the use of, new derogatory words being used by children.

It was highlighted that a major issue was that children could access inflammatory and misleading information very easily online, and it was difficult to control this access. In response to a question asking if there was a way that children could be taught the difference between real and fake information, Hifsa explained that her organisation had spent time educating children to tell the difference between real and fake information, and which websites could be trusted to provide safe information. However, it was explained that some websites and social media platforms had removed controls that meant extreme, inappropriate, inflammatory or derogatory comments could be made

without control. Unfortunately, these sites were hosted outside of the United Kingdom, so were not held to the same safeguarding guidelines.

Members provided their own experiences, highlighting the importance of the role that RE played in supporting young people and schools to address issues that are occurring in the world and prepare young people for entering into that world.

Resolved: a. That the information included within the presentation be noted.

b. That Hifsa Haroon-Iqbal, OBE, be thanked for her presentation.

5. An Update on Key Issues

- **Advisor**

The SACRE were informed that Mary Gale had been recommissioned as the SACRE Adviser for the financial year 2023-2024. The commission started on April 1st, 2023.

- **RE Agreed Syllabus (AS) Launch**

The SACRE were informed that the revised Staffordshire RE Agreed Syllabus was launched at the Entrust headquarters in Stafford on the 27 February 2023. The launch was well attended with over 120 schools represented. SACRE members, Headteachers, RE leads, Trustees, CEOs and SCC representatives were present at the event.

There were keynote speeches from Tim Moss, the SCC Assistant Director for Education Strategy & Improvement, and our Chair Preb. Michael Metcalf. A letter of support was read out from Councillor Price, who was unable to attend. Mary Gale presented the main changes of the AS, along with the statutory requirements of delivery required from September 2023, and a practising teacher gave a presentation explaining how her school would be addressing the requirements of the revised AS.

The feedback after the event was extremely positive. Many schools requested additional information, including additional examples of planning for the spring and summer terms. This was provided in draft format on request. Special schools were complimentary about the information provided for them - this resulted in face-to-face visits taking place to provide extra support - additional visits of this nature would continue throughout the summer term. A webinar presentation was also provided on Ofsted requirements for Special schools which included RE aspects.

Schools were reminded of the need to follow the AS from September 2023 onwards. This message would be reinforced via the headteacher's e-bag and via the autumn term Governor Information Pack.

- **Continuous Professional Development**

The Adviser continued to support RE leaders in several schools. This had involved supporting schools in understanding how to implement the revised Staffordshire Agreed Syllabus from September 2023.

The Adviser had provided support for schools who wished to carry out RE focus days, providing hints and tips and a schedule for the day. Some of this advice included a visit to the Open Centre-Faith Trail in Derby. Two schools followed this advice and reported that this had been an inspirational focus visit day and suited learners of all ages. For schools that could not afford a visit to Derby, speakers from the Open Centre were arranged to visit the school to support learning.

Governors and Trustees received information on RE in the summer 2023 Governor Information Pack. This included the status of the Agreed Syllabus. They had been encouraged to continue to work in their link governor roles to discuss the forthcoming revised Agreed Syllabus implementation. This information reached 300 plus schools and over 200 leaders. The information was presented through webinars led by the Adviser, and a face-to-face meeting at the training centre at the Entrust offices.

The Adviser also attended virtual meetings of the West Midlands Association of Religious Education Inspectors and Advisors and Consultants and a local National association of Teachers of Religious Education online meeting on the 6 and 14 March and on the 12 June 2023. Discussions centred around resources, the national plan for RE and the Staffordshire Agreed Syllabus.

- **Westhill Legacy project - Explore, Engage, Reflect (EER) in conjunction with Youth Net.**

The SACRE had continued to fund the Westhill Legacy project from the 2022-2023 budget through commissioning the Entrust Minority Ethnic Achievement Service (MEAS) - to deliver workshops in conjunction with YouthNet.

The dates for the Spring term 2023 included:

- Monday 6 February at Springhead Primary, Talke Pits,
- Monday 6 March at Ravensmead, Bignall End,

- Wednesday 27 April St Mary's, Mucklestone,
- Tuesday 16 April Walton Priory Middle School, Stone.

Dates were yet to be agreed for the support of Baldwins Gate CE VC Primary school. Seven additional schools in the Newcastle area had been contacted and replies were awaited.

The Adviser attended the workshops held at St Mary's, Mucklestone and spoke to learners, staff and governors. All attendees agreed that these workshops had a positive impact on all. The learners were very aware of RE associated with Christianity and were able therefore to ask insightful questions regarding Islam and what it means to be a Muslim in Britain this century.

- **Continuation of the project**

The Adviser had attended a meeting on the 21 June 2023 with Kathryn Wright, the CEO of Culham St Gabriel - an endowed charitable foundation. They had provided grants for projects, such as the Westhill Legacy project, and the meeting was held to further explore grant support and the necessary application processes.

- **Update on St Chad's Pattingham application for the RE quality Mark**

In 2020 St Chad's had received a grant from the SACRE to support the application process of attaining the RE Quality Mark (REQM) award.

Due to COVID-19 the application process had been delayed and eventually had been moved to an online application process.

Recent information from the school had been received to inform us that the REQM assessment had taken place on the 21 June 23. It had been a challenging task to get all of the information compiled, but it had been achieved on time and the assessment went well.

The school would be invited to join the SACRE at the November 2023 meeting to share their experiences.

- **Request for support for RE resources from Flash Ley Primary School, Stafford. Possible £200 support from the 2023-24 budget**

The SACRE were informed that Flash Ley Primary School, Stafford had made a request for support to help them with the delivery of Religious Education studies, as a result of the implementation of the Agreed Syllabus. This was requested in the form of resources or artefacts, which

could be used to help inform lesson planning.

Notwithstanding the support options available from the RE Hubs (agenda item 8), a discussion took place to consider whether it would be possible to support the school financially, by providing a small allocation from the SACRE budget to allow the School to purchase its own materials and resources that could be used by future generations. This was discussed further as a part of Agenda item 9.

Resolved: That the report and updates be noted.

6. NASACRE Update

The NASACRE (the National Association of SACRE's) regularly held national meetings and conferences to which members of SACRE were invited and encouraged to attend. The Chair and Adviser had recently attended a National Conference on 22 May 23, at Fishmongers Hall in London. This was the first face to face conference since COVID-19. This was also the 30th anniversary conference. The Chair and Adviser provided the SACRE with an update of the items that were discussed throughout the conference.

At the conference a number of award ceremonies were held to celebrate people who had made significant contributions to SACRES over the years. Preb. Michael Metcalf (the Chair of the Staffordshire SACRE) had been nominated, and it was announced at the ceremony that he had received an award in the category of "SACRE member who has made a significant impact in your area". Following this announcement Michael was presented with a certificate and voucher to commemorate this award at the Staffordshire SACRE meeting held on the 28 June 23.

It was raised that Humanists UK had recently won a test case regarding the appointment of Humanists to Committee A of SACREs. It had therefore, now been ruled unlawful to prevent Humanists from joining a SACRE. This landmark ruling would not affect the Staffordshire SACRE as the Staffordshire Humanist organisation had held a seat on the SACRE for some time.

Resolved: That the NASACRE update be noted.

7. RE Hubs

An email had been distributed to all SACRE members on behalf of RE-Hubs UK informing them that a new RE Hub website had been launched.

The purpose of the website was to provide Religious Education (RE), Religion, Values and Ethics (RVE), and Religion & Worldviews (R&W)

support to teachers and practitioners in the UK. The mission of the RE-Hubs was to connect those who could provide resources with those who needed them. They aimed to create a neutral platform that brought stakeholders together, filling the knowledge gap and equipping everyone within the RE/RVE/R&W ecosystem.

SACRE members were asked to provide feedback which could be submitted to RE-Hubs UK to help them to continue to improve and develop the website. The following comments were made:

It was noted that there was a list of NATRE local groups, but no SACREs were included. In response to a query raised asking whether SACREs should be included in the local groups section of the webpage, it was explained that it may have been the case that the organisation had assumed schools knew that all areas had a local SACRE. Whilst it was acknowledged that this may have been the case, it was suggested that including the contact details of the local SACRE on this forum might also be helpful to teachers and practitioners.

It was asked whether the local RE-Hub would offer an artefact and resource facility, similar to that which used to be available within Staffordshire, and was used to supply schools with a range of differing artefacts that supported RE learning. It was noted that a resource centre link was included on the RE Hub, but the information was currently limited to Birmingham museums and Hereford Diocesan resource Centre. It was explained that, as the RE-Hub was a new venture, it was very likely the organisations offering resources would increase as schools became aware of the service.

8. The SACRE Budget 2023-2024

Members were provided with a final account of the 2022/23 budget. They were informed that, whilst there appeared to be a £4,780.00 underspend, this was due to the fact Entrust had yet to invoice for some workshops that had been delivered.

A further discussion took place regarding the proposed allocation of £200.00 from the SACRE Budget to Flash Ley Primary School, to allow them to purchase their own teaching materials and resources to support the delivery of Religious Education.

Members were also informed that, of the budget of £6,590.00 that was available to the SACRE for 2023/24, the following commitments had been made:

- MEAS workshops - £500.00 per day x 8 days = £4,000.00 (16 workshops)

- Support for schools for planning 4 x £450.00 = £1,800.00
- £200.00 Allocation for support for RE resources from Flash Ley Primary School (as discussed in agenda item 6 of the meeting)

Resolved: a. That the final SACRE Budget for 2022-2023, be noted.

b. That the commitments to the SACRE Budget for 2023-2024, be noted.

c. That the allocation of £200.00 to support Flash Ley Primary School access RE resources, be approved.

9. Development Plan 2023-24

The Development Plan was presented to the SACRE. The SACRE advisor explained the objectives, activities, and the RAG rating which estimated the success of each objective. It was noted that all of actions were now green.

A discussion took place to determine new actions for the 2023 / 2024 timeframe. The following actions and areas for further development from September 2023 were agreed:

- More information from school leaders in person regarding RE in their schools- guest speakers to attend from November 2023 onwards.
- Provide further example planning and resources for schools.
- Provide a vehicle to celebrate RE in schools- e.g. Spirited Arts competition.
- Provide new members of SACRE with basic information on their roles.
- Update SACRE members on current developments in RE.
- Monitor delivery of the Agreed Syllabus.
- Resume monitoring of Collective Worship and report to SACRE.
- Monitor GCSE and A level results.
- Succession planning.

Resolved: a. That the actions for the 2023/2024 Development Plan be agreed.

10. Applications for variation of practice

There were no applications made on this occasion.

11. Dates of next meetings

Dates of the next meetings were conformed as:

- 15th November 2023
- 7th February 2024
- 26th June 2024

All meetings commence at 2:00pm unless otherwise stated.

Resolved: That the dates of the next meetings be noted.

Chair

Guidance for local authorities about membership of Standing Advisory Councils for Religious Education (SACREs)

This note provides information on a recent court ruling and shares the Department for Education's (the Department) view that **representatives from non-religious belief systems may be appointed to Group A of a SACRE and/or to an Agreed Syllabus Conference (ASC)**.

Background

SACREs are established by local authorities, as required by legislation¹, and their membership must consist of the following groups:

- Group A: members that represent Christian denominations and other religions and their denominations who will appropriately reflect the principal religious traditions in the area;
- Group B: members that represent the Church of England;
- Group C: members that represent the teaching profession or other relevant associations that, in the opinion of the authority, ought to be represented; and
- Group D: members that represent the [local] authority.

The recent legal case of *Bowen v Kent County Council*² (more details in the Annex) clarified that applications for Group A membership from persons who represent holders of non-religious beliefs should be considered in the same way as applications from those who represent holders of religious beliefs.

In the Department's view, the non-religious beliefs adhered to by the person to be appointed must be analogous to a religious belief. To be "analogous", the non-religious beliefs must, in accordance with case law under the European Convention of Human Rights and the Human Rights Act 1998, attain the necessary level of cogency, seriousness, cohesion, and importance to attract protection under the Convention Rights.³

The final decision on appointment of persons to a SACRE or ASC is a matter for local authorities. This may include consideration of whether such a representative would help ensure that the relevant traditions and beliefs in the local authority's area are appropriately reflected in Group A.

¹ [Section 390\(4\)\(a\) of the Education Act 1996](#)

² www.bailii.org/ew/cases/EWHC/Admin/2023/1261.html

³ This aligns with the policy in Wales, where a non-religious belief for the purposes of education is aligned with those philosophical beliefs that are protected following European Convention of Human Rights caselaw.

ANNEX

The claimant, Stephen Bowen, sought to be appointed to join Group A of the Standing Advisory Council for Religious Education (SACRE) of Kent County Council (KCC). KCC refused to appoint Mr Bowen because it took the view that, as a humanist, Mr Bowen does not represent '*a religion or a denomination of a religion*' for the purposes of section 390(4)(a) of the 1996 Act. KCC considered that it did not have the power to appoint Mr Bowen to Group A and that it would have been unlawful for it to do so.

Mr Bowen challenged this decision on the basis of it being discriminatory and so in breach of Article 14 of the European Convention on Human Rights (ECHR). He contended that pursuant to section 3 of the Human Rights Act 1998 (HRA 1998), section 390(4)(a) must be read in such a way as to avoid the breach.

The judge ruled that KCC's interpretation of section 390(4)(a) of the Education Act 1996 breached Article 14 of the ECHR. The KCC's decision was quashed as it "... *failed to interpret the provision in compliance with the Human Rights Act 1998 humanism is self evidently a belief system ... and would be encompassed within any Convention-compliant interpretation of section 390(4)(a) [of the Education Act 1996].*"

**Standing Advisory Council on Religious Education
15th November 2023
Report of the Director for Children and Families
An Update on Key Issues**

1 Purpose of Report

- 1.1 To present members of SACRE with a brief update on key issues that have developed or arisen since the last meeting of SACRE.

2 Summary

- 2.1 Members of SACRE will receive a brief report on a number of key issues. These are matters which have either been raised at previous SACRE meetings and which have moved forward or matters on which it is appropriate to brief members of SACRE.

3 Recommendation

- 3.1 That members of SACRE receive the report and note the contents

4 Background

- 4.1 Since the summer term meeting in June 2023 of the SACRE there have been developments in a number of areas which had previously been agenda items for SACRE or which have local or national importance for RE.
- 4.2 Members will be briefed on these key developments.

5 Equal Opportunities

- 5.1 This report has been prepared in accordance with the County Council's policies on equal opportunities.

6 Financial implications

- 6.1 Financial implications may be raised by individual items. These have been dealt with elsewhere or will be raised at future meetings of SACRE.

Contact Officer

Mary Gale 07816374873

Key Issues November 2023

7a) RE HUBS- There are national meetings, if anyone wants the link to attend it is as follows which explains the benefits of being part of the RE Hubs in the West Midlands:

Chris Giles with David Levien & Manjit Kaur **16th November 6:30-8pm**

The main focus will be facilitating a discussion on the 4 agenda questions, see below. If you want to be part of this meeting then you can join on Zoom.

Join Zoom

Meeting <https://us06web.zoom.us/j/85140904932?pwd=a2mwdP05VxCXxbvms7qy0woKqJkQOB.1>

Meeting ID: 851 4090 4932

Passcode: 212337

Aims of these meetings:

- Build up our relationship with SACREs in a new way (hopefully finding new people longer term who come onto the NASACRE Executive)
- Give a mid-point in the year from Conference where we can have conversations with our membership.
- In the long term to showcase excellent work done by SACREs regionally to each other, as well as increase our knowledge of that as an Executive
- Give a place where SACREs can support one another to problem solve issues – and if that is not possible a place where they can raise issues with Exec – that we in turn can think about and maybe raise with DfE
- By having a smaller set of SACREs come together it would allow for more voices to be heard than at conference.
- The following documents might be of use to aid discussed as the meeting,
 - i. **Humanist UK & Kent decision and DfE advice:** *Highlight the advice that has been sent to all SACREs and what this means – <https://nasacre.org.uk/latest-updates/> (NASACREs wording is here along with a link to the DfE document)*
 - ii. **FOI report** – how NASACRE exec can help them to be able to use this information (if needed) to ensure that enough funding comes to SACRE for it to be able to discharge its duties. <https://nasacre.org.uk/wp-content/uploads/2023/09/Funding-Report-2023-FINAL.pdf>
 - iii. **Annual report analysis findings** report and how this can help them in writing their up-coming reports <https://nasacre.org.uk/wp-content/uploads/2023/09/20230610-Final-Analysis-of-SACRE-Annual-Reports-2021-2022-with-front-cover.pdf> Also if SACREs are a subscribed member they can access further support in writing their annual report here <https://nasacre.org.uk/wp-content/uploads/2021/10/Final-SACRE-Annual-Reports-framework-Contents.pdf>
 - iv. **NASACRE website and sharing area** – highlight how they can contribute <https://nasacre.org.uk/shared-space/>
 - v. Add something in around putting up our **membership fees** needing to go up because of our rising costs – we have drawn on our reserves for the last few years, but going forward we think we will need to raise it by 6-10%. (Denise)
 - vi. **GCSE results & Work force data** – ensure they are aware of our upcoming webinar on this with Deborah Weston and that they have this information on workforce data <https://nasacre.org.uk/training-and-support/> 18th January 6:30pm. You can access national GCSE results to compare your local result to via Joint Qualification Council <https://www.jcq.org.uk/>

INTERACTIVE SESSION for our November 2023 meeting

In groups of 2 discuss the following. This will also support the writing of the next Development Plan.

1. What is the SACRE contribution to Religious Education World Views?
2. What are your key challenges as a SACRE?
3. How can SACRE be more effective? You may want to highlight your greatest success as a SACRE/advisor in the last 18 months.
4. How do you see yourself with the emerging educational landscape? (e.g., MATs, Networking, Research, www.re-hubs.com)

7b) GCSE and A level update on results from 2022

i) Public examination entries in Religious Studies (RS)/ Religious Education (RE)

At Key Stage (KS) 4 all pupils should fulfil their entitlement by following as a basis an accredited specification (from a recognised examination board) in Religious Studies or the programme of study provided within the AS.

Schools should provide reasonable time for pupils to complete this and if appropriate, to attain an external qualification.

At KS5 pupils may follow the programme of study provided within the Agreed Syllabus or an accredited specification (from a recognised examination board) in Religious Studies.

ii) Religious Studies GCSE 2022

The GCSE system continues to use the new grading of 9-1, with 9 being the exceptional grade. Students study for GCSE in Year 10 and Year 11.

Here are the trends from the 2022 religious studies GCSE results (Year 11)

The proportion of grade 9 results achieved by students nationally fell to 10.4% in 2022 compared to 11.45 in 2021 and compared to 9.6 per cent in 2020 and 7.5 per cent in 2019.

- **England** % achieving grades 9-4 for the full RS course in 2020 was 80.5% and 80.2% in 2021. This fell to 76.7% in 2022.
- Therefore **Staffordshire** % of students achieving grades 9-4 for the full RS course in 2021 was 4% lower than the England average, this is an improvement compared to 2020 and this gap remained similar in 2022. See table below.
- Grade 5 plus in 2022 for Staffordshire was 61% compared to the National of 65%.
- John Taylor High School entered the most students with 256- entries. 29% achieved grades 8 and 9. 82% achieved the Grades 9-4.
- Alleyne's High School Stone entered 211 students. 7% achieved grades 8 and 9. 65% achieved the Grades 9-4.
- Kiing Edward VI High School entered 209 students, 8% achieved grades 8 and 9. 69% achieved the Grades 9-4.
- Closely followed by Rawlett School (AET Academy) who entered 197 students, 9% achieved grades 8 and 9. 94.9% achieved the Grades 9-4.
- And Sir John Fisher High School who entered 186 students, 15% achieved grades 8 and 9. 73% achieved the Grades 9-4.
- And Erasmus Darwin High School who entered 180 students, 12% achieved grades 8 and 9. 73.3% achieved the Grades 9-4.

Here are the overall figures to report for 2022 for GCSE

County	Number of candidates	Grade 9 and above - %	Grade 8 and above - %	Grade 7 and above - %	Grade 6 and above - %	Grade 5 and above - %	Grade 4 and above - %	Grade 3 and above - %	Grade 2 and above - %	Grade 1 and above - %
England	178,980	8.4	23.8	37.7	53.2	65	76.7	89.9	95.7	98.9
Staffordshire	3,394	6.5	14	23	55	61	73.4	85.7	95.4	99.2

Compared to 2021

County	Number of candidates	Grade 9 and above - %	Grade 8 and above - %	Grade 7 and above - %	Grade 6 and above - %	Grade 5 and above - %	Grade 4 and above - %	Grade 3 and above - %	Grade 2 and above - %	Grade 1 and above - %
England	201975	11.4	23.8	37.7	53.2	67.5	80.2	89.9	95.7	98.9
Staffordshire	4,320	7.1	17.2	31	46.9	62.6	77.5	89.7	96.4	99.1

Historically

2019 National Average 9 to 4 72.3%

2019 Staffordshire Average 9 to 65.9%

2020 National Average 9 to 4 80.5%

2020 Staffordshire Average 9 to 4 76.4%

2021 National Average 9 to 4 80.2%

2021 Staffordshire Average 9 to 4 77.5%

2022 National Average 9 to 4 76.7%

2022 Staffordshire Average 9 to 4 73.4%

iii) Religious Studies A-level 2022- studied in Year 12 and Year 13- updated data provided by SCC is as follows

	Number of entries	A*-A	A*-C	A*-E	Average Grade
Staffordshire	164	32.6%	88.2%	97.8%	B
National	15, 220	36.2%	87.5%	98.7%	B

- This shows that Staffordshire in comparison with the top grades is nearly 4% below the National, but when comparing A*-C grades, we are just above the National %.
- At KS5 the information in the table shows the picture for A level results.
21 schools in Staffordshire entered pupils for A levels- this represented all types of schools with a total of 164 entries.
- ✓ John Taylor High School entered the most candidates- 36 entries. 56% achieved A*-A and 80.6% achieved the A*-B
- ✓ Blessed William Howard entered 15 candidates. 6.7% achieved A*-A and 66.7% achieved the A*-B
- ✓ Walton High School entered 13 candidates. 15.4% achieved A*-A and 38.5% achieved the A*-B
- ✓ The De Ferrers Academy entered 14 candidates. 14.3% achieved A*-A and 57.1% achieved the A*-B
- ✓ Sir John Fisher Catholic entered 11 candidates. 18.2% achieved A*-A and 54.5% achieved the A*-B
- ✓ The Friary entered 11 candidates. 27.4% achieved A*-A and 45.5% achieved the A*-B
- ✓ The remainder entered between 1-9 candidates.
- All schools achieved well- see table.
- 17 out of 21 schools achieved gradings of A*-A- for some of its pupils-this is indeed praiseworthy.

The relative stability of entries suggests that candidates continue to recognise the value of RS A-level for Higher Education entry, graduate employment, and as a valuable life skill.

7c) Work Force Data

Work force data report for 2022. This report is always one year out of date. The 2023 data is released in the next report.

This data was reported by schools to the DfE as part of the school census in November 2022.

Hours taught for years 7 to 13, in subjects RE, philosophy and all subjects, reported by state-funded secondary schools with electronic timetabling software are published.

61 Staffordshire schools are included- the same amount as in 2021.

Aspects to note:

Where schools reported that they allocate teaching hours to a specific year group, but have not included RE in that report, this amounted to 17 schools out of 61 schools.

As would be expected, the schools that reported the most hours of teaching RE/RS also enter more pupils for an examination such as GCSE and also achieve the best results.

There has been a very slight increase in provision in some schools since 2021, the number of schools with a decrease in provision has increased.

The SACRE investigated the following:-

- The 0 hours allocations- anywhere in the list. This included 1 school in 2022. In 2021, this was 3 schools.
- The schools where there were 'zs'- showing no hours recorded for RE/RS were investigated further.

It is the general feeling that this is not essentially a true account as the census form may have been populated incorrectly.

Some of these are Catholic schools and we are certain that RE/RS is taught as they have examination results.

The advisor to the SACRE scrutinised websites and visited schools where it appeared that no RE/RS were taught. The overall picture was more positive for the one school, the school website indicated that RE/RS is being taught but it is labelled Philosophy and Ethics.

It is pleasing to report that 98% of schools are teaching RE/RS in Year 7 and 8 which is an improvement.

Governors and Trustees are more aware that it is a statutory requirement to teach RE/RS. From Years 9-13, where there is no examination class, RE/RS is not consistently taught or it is taught on alternate weeks with Relationship, Health and Sex Education (RHSE) or during Tutor time.

7d) The West Hill Legacy project on Explore, Engage, Reflect.

The workshops were halted at the start of the autumn term due to long term sickness of the Entrust MEAS team workshop lead. She remains on long term sick. An alternative lead has been sourced and she will start workshops late in this autumn term and into the spring term.

A list of schools has been compiled with the hope that we will be able to commit to re commencing these workshops.

7e) Support for schools

The adviser has provided support in the form of revamped suggested planning for schools for the spring and summer term for Next the autumn term planning will be revised.

Middle schools appreciated the provision of a long-term plan and advice.

It would be good practice to provide this planning on a dedicated website. Could this be facilitated by the clerk? The Agreed Syllabus would be included, and the suggested planning and ideas added as they are developed.

Currently the AS is available here:

<https://moderngov.staffordshire.gov.uk/mgConvert2PDF.aspx?ID=170188>

In addition, the adviser has provided email support and advice for a number of schools, mostly primary schools and special schools. These requests for advice come through Entrust.

7f) Application for Culham St Gabriel (CSTG) charity grant including the Development of a Safeguarding Policy- see agenda item 9.

The application was for a grant of £6500 from CSTG. This was successful.

The adviser to SACRE applied for a grant to support a project which involves the ongoing developments in schools. Along the lines of bringing about a development in the mindset for some, and a refinement for others in enabling them to lead organisations that provides an inclusive respectful and enriching educational experience for all stakeholders.

One condition of the grant was to write a Safeguarding policy document and another to present the accounts of three years of our SACRE to the Trustees.

7g) The Development Plan 2023-2024

This will be confirmed after the outcomes of this meeting.

It is hoped that it will include:-

- further support for schools through a website to share suggestions for planning, resources and delivery of effective RE.
- sustaining the workshops linked with the 2023 Agreed Syllabus for schools under the West Hill Legacy project on Explore, Engage, Reflect.
- Commence work on the Culham St Gabriel's Trust project for leaders in schools.
- Fill the current vacancies on the SACRE- consider associate members if appropriate.
- Support new members to understand their roles and responsibilities.

7h) The Religious Education Quality Mark

Two schools have achieved REQM in Staffordshire during 2023. They have both achieved the GOLD quality mark.

The schools include St Chad's at Pattingham and St Luke's at Cannock.

St Chad's received support from SACRE to apply and achieve this award. This was funded by SACRE.

St Luke's will receive a workshop for Year 5 and Year 6 on Islam as their support from SACRE.

This award recognises high quality RE through:-

- Invigorating RE teaching practice and creativity contributing to whole school outcomes.
- raising the profile of RE in the school and the school community,
- sharing quality resources via networking.

The headteacher of St Luke's and the SACRE adviser undertook a monitoring visit of a school in the Staffordshire Moorlands and as a result supported the raising of the profile in RE in the wider context.

**Standing Advisory Council on Religious Education
15th November 2023
Report of the Director for Children and Families
An Update on NASACRE**

1 Purpose of Report

1.1 To present members of SACRE with a brief update on key issues that have developed or arisen since the last meeting of SACRE.

2 Summary

2.1 Members of SACRE will receive a brief report on a number of NASACRE issues. These are matters on which it is appropriate to brief members of SACRE.

3 Recommendation

3.1 That members of SACRE receive the oral report.

4 Background

4.1 NASACRE is the national body of SACRE's. National meetings and conferences are held to which members of SACRE are invited and encouraged to attend.

Further information can be found by following Most areas of the website are open to all, but the log-in is required to access parts of the Resources section.

As a member SACRE, **you can share the log-in details below with your SACRE members.**

New log in details:

Username: members Password: 23@Gr8RE24!

4.2 Members will be briefed on any key developments.

5 Equal Opportunities

5.1 This report has been prepared in accordance with the County Council's policies on equal opportunities.

6 Financial implications

6.1 Financial implications may be raised by individual items. These have been dealt with elsewhere or will be raised at future meetings of SACRE.

Contact Officer: Mary Gale 07816374873

**Standing Advisory Council on Religious Education
15th November 2023**

Report of the Director for Children and Families. Application for Culham St Gabriel (CSTG) charity grant including the Development of a Safeguarding Policy.

1 Purpose of Report

- 1.1 To present to members of SACRE the application for a grant of £6500 from

2 Summary

- 2.1 The adviser to SACRE applied for a grant to support a project which involves the ongoing developments in schools. Along the lines of bringing about a development in the mindset for some, and a refinement for others in enabling them to lead organisations that provides an inclusive respectful and enriching educational experience for all stakeholders.

This involved filling in an expression of interest for alongside a first interview with the CEO of CSTG. The next stage involved a second interview and then a stage 2 grant application. The application was presented to the Charity Trustees of CSTG. Each stage was supported by paperwork and references were taken up from Tim Moss and a Trustee of a local MAT. One condition of the grant was to write a Safeguarding policy document and another to present the accounts of three years of our SACRE to the Trustees.

3 Recommendation

- 3.1 That members of SACRE support the work that will be needed to complete the project. Approve the Safeguarding policy. Be prepared to accept three reports summarising the project over the next three meetings.

4 Background

- 4.1 This project enables school leaders to address the requirements of the Agreed Syllabus, plus equality, diversity and inclusion aspects. This project could be viewed as a *seedcorn* funded initiative which develops and clarifies strategic leadership at governance level, so Trustees and Governors are equipped to seek assurances from headteachers and Principals that understanding and appreciation for the richness of human diversity/ world views including different RE curricula, content, pedagogy, and provision is at the heart of their organisation.

Equal Opportunities

- 5.1 This report has been prepared in accordance with the County Council's policies on equal opportunities.

6 Financial implications

6.1 The SACRE will be responsible for the monitoring of the spending of the £6500 charity grant which will be monitored by SACRE and CSTG alongside the current SACRE budget. A separate excel grid will show the separation of funds. Eg

- Advertising £210
- Analysis of questionnaires on evaluation of need £450
- Writing of materials for each term $£450 \times 3 = 1350$
- Delivery of webinars x 6 (2 at the start of each term) £2700
- £450 newsletter/ dissemination support $450 \times 3 = £1350$
- Project evaluation £440
- Total =£6500

Contact Officer: **Mary Gale 07816374873**

Safeguarding Policy 2023

Staffordshire SACRE

Index Page

Section	Title	Page No
1	Purpose and aims	2
2	Ethos and culture	3
3	Legislation, guidance & links to other policies	4
4	The role of all in keeping children safe	4
5	The role & responsibilities of the DSL/DDSL	5
6	Our SACRE	6
7	Keeping children safe in Education (2023)-Specific safeguarding issues	7
8	Children potentially at greater risk of harm	8
9	Educational/SACRE Visitors to School	8
10	Allegations made against/concerns raised in relation to volunteers, and contractors	9
11	Information sharing	11
Appendices		
Appendix 1	Definitions and Indicators of Abuse	11
Appendix 2	Specific safeguarding issues	14
Appendix 3	Allegations about a Member of Staff, Governor or Volunteer	23
Appendix 4	Indicators of Vulnerability to Radicalisation	24
Appendix 5	Role of the Staffordshire LADO	29
Appendix 6	Useful links and contacts	30

1. Purpose and aims

The purpose of our Safeguarding policy at **STAFFORDSHIRE SACRE** is to ensure that we:

- **Are committed** to developing a robust safeguarding culture of vigilance and challenge.
- **Build resilience** by raising awareness of safeguarding and child protection issues, and equipping children with the language and skills to keep themselves safe.
- **Establish a safe environment** in which children can learn and develop within an ethos of openness and where children are taught to treat each other with respect, to feel safe, to have a voice and know that they will be listened to.
- **Support vulnerable pupils** who have been abused, have witnessed violence towards others or may be vulnerable to abuse.
- **Prevent unsuitable people** from working with children by ensuring we practice safe recruitment in checking the suitability of **all** school staff, supply staff and volunteers to work with our children and maintain an active, ongoing vigilance in line with the safeguarding culture.

Our aim is to follow the procedures set out by Staffordshire Safeguarding Children's Board, [Working Together to Safeguard Children 2018](#) and [Keeping Children Safe in Education 2023](#) by **knowing** and **understanding** that:

- Safeguarding and promoting the welfare of children is **everyone's** responsibility and the **voice of the child** is evident.
- **Everyone** who comes into contact with children and their families has a role to play.
- **Everyone** should ensure that their approach is **child-centred** considering, at all times, what is in the **best interests** of the child.

- By establishing a safe environment, we enable our children to learn and develop within an ethos of openness.
- **No single practitioner** can have the full picture of a child's needs and circumstances.
- If children and families are to receive the **right help at the right time**, **everyone** who comes into contact with children and their families has a role to play in identifying concerns, sharing information and taking prompt action.
- The importance of providing children with a balanced curriculum including PHSE, healthy relationship education, online safety, sexting, child-on-child abuse as well as 'abuse outside the home' county Lines, contextualised safeguarding issues, and Child Criminal Exploitation (incl CSE). Also supporting this with online activities, enabling children to enhance their safeguarding skills and knowledge whilst understanding the risks.
- Undertaking the role to enable children and young people at our school to have **best outcomes**.
- Ensuring that as a school we have awareness of our staff's knowledge and understanding, as well as embedding safeguarding through clear systems of communication and Continuous Professional Development (CPD) so that safeguarding is a **robust element** of our school practice.

At **STAFFORDSHIRE SACRE** we strive to understand how schools

- **Protect** children from maltreatment.
- **Prevent** impairment of our children's mental and physical health or development.
- **Ensure** that our children grow up in circumstances consistent with the provisions of safe and effective care.
- **Take action** to enable **ALL** children to have the best outcomes.

This policy provides guidance to **all** adults working within the school, whether paid or voluntary or directly employed by the school or a third party and should be read in conjunction with the documents [Keeping Children Safe in Education 2023](#) and [Working Together to Safeguard Children 2018](#).

- This policy will be reviewed in full by SACRE when legislation/guidance change.
- This policy sets out how the SACRE discharges its statutory responsibilities relating to safeguarding and promoting the welfare of children. Our policy applies to **all**, paid and unpaid.
- The policy is provided to **all** at the point of induction, alongside our code of conduct policy.
- SACRE ensures that those who do not work directly with children will read at least Part 1 or Annex A (condensed version of Part 1) of the KCSiE 2023 guidance.
- All members of SACRE who work directly with children, are provided with, and have read at least Part One of Keeping Children Safe in Education 2023.
- The school follows the Staffordshire Safeguarding Children's Board policies and procedures. [StaffsSCB](#)

2. Our ethos and culture at STAFFORDSHIRE SACRE

At **STAFFORDSHIRE SACRE**, we know that children's welfare in our schools is of paramount importance to us. Our children are reassured that they have a voice, will be listened to and what they say will be taken seriously. They know that they will be supported and kept safe. They will never be given the impression that they are creating a problem by reporting abuse.

Children are encouraged to talk freely with their school staff if they are worried or concerned about something and our staff understand that a victim of any type of abuse should never feel ashamed for making a report. Their views and wishes will inform any assessment and provision for them.

We make every effort to listen to and capture the voice of children to enable us to have a clear understanding of their daily lived experiences.

We are aware that children may not feel ready or know how to tell someone that they are being abused, exploited, or neglected and/or they may not recognise their experiences as harmful. They

may feel embarrassed, humiliated or are being threatened. This could be due to vulnerability, disability and/or sexual orientation or language barriers.

This does not prevent ALL from having professional curiosity and speaking to the DSL in schools if they have concerns about a child. **School staff** determine how best to build trusted relationships with children which facilitate this communication.

We understand our statutory duty to safeguard and promote the welfare of children and we maintain a professional attitude of ***'it could happen here'*** where safeguarding is concerned. We expect staff, governors, volunteers, and visitors to share our commitment, maintaining a safe environment and a culture of vigilance.

Everyone has a responsibility to **act without delay** to protect children by reporting anything that might suggest a child is being abused or neglected. It is our willingness to work safely and challenge inappropriate behaviours, that underpins this commitment. We work in partnership with families and other agencies to improve the outcomes for children who are vulnerable or in need.

SACRE recognises that all schools have a culture of vigilance and staff in those schools are confident and competent in the timely challenge of unacceptable behaviours and these are dealt with appropriately and robustly. Staff do not accept these behaviours as 'banter', 'having a laugh' or 'part of growing up'.

All are encouraged to report any concerns that they have and not to see these as insignificant. On occasions, a referral is justified by a single incident, such as an injury or disclosure of abuse. However, concerns can accumulate over time and are evidenced by building a picture of harm, particularly true in cases of abuse or neglect.

We know that it is crucial that staff record and pass on any concerns in a timely manner and in accordance with this policy, to allow the school DSL/DDSL to build up a picture and access support at the earliest opportunity.

When dealing with safeguarding matters, we are conscious of the language and terminology that schools use, especially in front of children. Sometimes reference is made to a child who has been subjected to abuse as a victim. However, not all children will consider themselves a victim nor will they want to be referred to in this way. We are conscious of this and when managing any incident, we will be prepared to use terminology that children are most comfortable with.

In guidance, we will at times, use the term 'alleged perpetrator' and where appropriate 'perpetrator' and we know that these are widely used terms. However, we know that in some cases the abusive behaviour will have been harmful to the perpetrator as well and again we will be mindful of appropriate language and will decide appropriateness on a case-by-case basis.

SACRE where appropriate works with safeguarding partners with the confidence to challenge decisions and practice if deemed appropriate.

We are committed to working with all parties concerned in a positive, open and transparent way. We ensure that all are treated with respect, dignity and courtesy.

We recognise the stressful and traumatic nature of safeguarding and child protection work, and are reassured that those involved are provided an opportunity to talk through their anxieties with the DSL or similar and to signpost and seek further support as appropriate.

3. Legislation, guidance and links to other school policies

This policy has been devised with due regard for the statutory guidance from the DfE [Keeping Children Safe in Education 2023](#) (KCSiE) and this document is read alongside:

- [Working Together to Safeguard Children 2018](#)
- [Staffordshire Safeguarding Children Board Procedures](#)
- [What to do if you are Worried a Child is being Abused-Advice for Practitioners](#)

- [Behaviour in Schools - Advice for headteachers and school staff](#)

4. The role of all in keeping children safe

All have read and have a good understanding of **at least part 1** of [Keeping Children Safe in Education 2023](#) and are aware of the safeguarding link to other policies relating to their daily practice.

Where appropriate safeguarding and child protection training (including online safety training is provided which, amongst other things, includes an understanding of the expectations, applicable roles and responsibilities in relation to filtering and monitoring – see para 142 for further information and [Filtering and Monitoring Standards](#))

All know that when visiting schools they will be informed who the DSL/DDSL is, and understand that as well as being the expert in this field, they are there to support staff, volunteers, and Governing body.

All are aware of their responsibility to provide a safe environment in which children can learn.

All are aware of indicators of abuse and neglect and understand that children can be at risk of harm inside and outside of the school/college, inside and outside of home and online. Staff are confident in exercising **professional curiosity** and understand that knowing what to look for is vital for the early identification of abuse and neglect to identify cases of children who may be in need of our help or protection. They are aware that abuse, neglect, and safeguarding issues are rarely standalone events that can be covered by one definition or label. In most cases, multiple issues will overlap with one another.

All and especially the DSL/DDSL, consider whether children are at risk of abuse or exploitation in situations outside their families. Extra-familial harms take a variety of different forms and children can be vulnerable to multiple harms, including (but not limited to) sexual abuse (including harassment and exploitation), domestic abuse in their own intimate relationships (teenage relationship abuse), criminal exploitation, serious youth violence, county lines, and radicalisation.

All are aware that technology is a significant component in many safeguarding and wellbeing issues and that children are at risk of abuse and other risks online as well as face to face. They know that in many cases abuse and other risks will take place concurrently both online and offline. Children can also abuse other children online; this can take the form of abusive, harassing, and misogynistic/misandrist messages, the non-consensual sharing of indecent images, especially around chat groups, and the sharing of abusive images and pornography, to those who do not want to receive such content.

All know what to do if a child tells them they are being abused, exploited, or neglected. Staff know how to maintain an appropriate level of confidentiality by only involving those who need to be involved, such as the DSL/DDSL and local authority children's social care. Staff never promise a child that they will not tell anyone about a report of abuse, as this may ultimately not be in the best interests of the child.

All know how to reassure victims that they are being taken seriously and that they will be supported and kept safe. A victim should never be given the impression that they are creating a problem by reporting **any** form of abuse and/or neglect. Nor should a victim ever be made to feel ashamed for making a report.

All staff are aware of the early help process and understand their role in it and are confident to identify and support children who may benefit from early help, effectively giving children and their families the right help at the right time.

All are aware of how to make a referral to children's social care, especially section 17 (children in need) and section 47 (a child suffering, or likely to suffer, significant harm) that may follow a referral, along with their potential role in such assessments.

All understand their responsibility to report concerns about the behaviour of any adult in our school and know that they will be listened to and taken seriously.

All understand their responsibility to escalate concerns and 'press for reconsideration' if they believe a child's needs remain unmet or if the child is failing to thrive and in need or if the child is at risk of harm.

5. Roles and responsibilities of the Designated Safeguarding Lead (DSL) and Deputy Designated Safeguarding Lead(s)(DDSL)

For full details of the DSL/DDSL roles and responsibilities please refer to Part 2 & Annex C of [Keeping children safe in education 2023](#).

The DSL/DDSL(s) in our schools have received the appropriate safeguarding training to provide them with an understanding of their role and the knowledge and skills to carry it out. Our DDSL(s) are trained to the same level as the DSL. Training received also supports their knowledge of the processes, procedures, and responsibilities of other agencies, particularly children's social care in line with [Working Together to Safeguard Children 2018](#). This training is updated at least every 2 years and in addition to this they regularly (at least annually) refresh and update their knowledge and skills. The DSL is given **additional** time, funding, training, resources, and support needed to carry out the role effectively.

The DSL takes the lead responsibility for safeguarding and child protection (including online safety as well as an understanding of the expectations, applicable roles and responsibilities in relation to the filtering and monitoring systems and processes in place), and this is explicit in their job description.

Guidance:
[Filtering and monitoring standards for schools and colleges](#)

As part of online safety, we are aware of our responsibility for information security and access management, and we will ensure that we have the appropriate level of security protection procedures in place in order to safeguard our systems, staff and learners and review the effectiveness of these procedures periodically to keep up with evolving cyber-crime technologies.

Guidance:
[Cyber security standards for schools and colleges](#)
[Cyber Security Training for School staff](#)

The DSL acts as a source of support, advice, and expertise for staff. Risk assessments/safety plans will be completed as required and should, where appropriate, involve other agencies, are reviewed regularly and shared appropriately.

The DSL maintains robust systems to monitor and record training of **all** staff and update and refresher time scales are evident within the training record. Training is delivered in-line with Staffs/SCB and KCSIE 2023. This will include bulletins, briefings, and inset day training as well as external events attended.

6. Our SACRE

STAFFORDSHIRE SACRE have a strategic leadership responsibility for safeguarding arrangements, and they comply with these duties under legislation. They have regard to this guidance in ensuring policies, procedures are effective and comply with the law at all times. See Part 2 [Keeping Children Safe in Education 2023](#)

[Cyber security standards for schools and colleges](#)
[Cyber Security Training for School staff](#)

SACRE are aware of their obligations under the [Human Rights Act 1998](#), the [Equality Act 2010](#), (including the [Technical Guidance on the Public Sector Equality Duty](#)), and local multi-agency

safeguarding arrangements. Further guidance is found in [Keeping Children Safe in Education 2023](#) & [Equality Act 2010-Advice for schools](#)

Resources

- [Teaching about relationships, sex and health](#)
- Annex B KCSiE incl [Harmful online challenges and online hoaxes](#)

SACRE are aware that those involved with the recruitment and employment of staff to work with children have received safer recruitment training and are compliant with safer recruitment procedures. This includes the requirement for appropriate checks to be carried out in line with national guidance.

- Part 3 Safer Recruitment [Keeping Children Safe in Education 2023](#)

SACRE know that there is a whistleblowing policy and can raise concerns about poor or unsafe practice and such concerns are addressed professionally and sensitively in accordance with agreed whistleblowing procedures.

Further guidance on [whistleblowing](#) is available here and the NSPCC whistleblowing helpline is available for staff who do not feel able to raise concerns regarding safeguarding failures internally. Staff can call on 0800 028 0285 and the line is available from 8am to 8pm, Monday to Friday. Email: help@nspcc.org.uk

[Keeping Children Safe in out-of-school settings](#)

7. Keeping Children Safe in Education 2023 - Specific Safeguarding issues.

All have an awareness of the following safeguarding issues.

- Abuse (incl. Physical/Emotional/Sexual/Neglect) Annex 1
- Behaviours linked to safeguarding issues
- Bullying including cyberbullying
- Child on child abuse (inc sexual violence and sexual harassment/sexting-sharing of nude/semi-nude images & upskirting)
- Children and the court system
- Children missing from education
- Children who are absent from education
- Child missing from home or care
- Child Criminal Exploitation (CCE)
- Child sexual exploitation (CSE)
- County Lines
- Domestic abuse
- Drugs
- Fabricated or induced illness
- Faith abuse
- Female genital mutilation (FGM)
- Forced marriage
- Gangs and youth violence
- Gender-based violence/violence against women and girls (VAWG)
- Homelessness
- Mental health
- Online safety
- Private fostering
- Preventing radicalisation
- Prevent Duty and Channel
- Serious violence
- Trafficking

For further information, advice and guidance on these issues please see Annex 2 of this document.

8. Children potentially at greater risk of harm

All children should be protected however our staff and Governing Body recognise that some groups of children are potentially at greater risk of harm than others. This list is not exhaustive but highlights some of these groups:

- Children who need a social worker (Child in Need & Child Protection)
- Children missing from education
- Elective Home Education (EHE)
- Children requiring mental health support
- Looked after children and previously looked after children
- Children with special educational needs & disabilities/health issues
- Children who are lesbian, gay, bi or trans (LGBTQ+)

Paragraphs 170-204 of Keeping Children Safe 2023 explain in more detail about these groups. We support these groups by having:

- **Vigilance:** to have adults notice when things are troubling them
- **Understanding and action:** to be heard and understood; and to have that understanding acted upon.
- **Stability:** to be able to develop an on-going stable relationship of trust with those helping them.
- **Respect:** to be treated with the expectation that they are competent, rather than not.
- **Information and engagement:** to be informed about and involved in procedures, decisions, concerns and plans.
- **Explanation:** to be informed of the outcome of assessments, decisions and how they have been reached, positive or negative.
- **Support:** to be provided with support in their own right as well as a member of their family.
- **Advocacy:** to be provided with advocacy, to assist them in putting forward their views.

9. Educational SACRE visits to school

SACRE members know that when they visit schools that a risk assessment may be carried out and that schools use their professional judgement and experience when deciding whether to seek an enhanced DBS for any volunteer not engaging in regulated activity. In doing so, we will consider:

- What we know about the individual/company, including formal and informal information offered by staff, parents, other establishments, or volunteers.
- Whether the individual/company has other employment or undertakes voluntary activities where references can be advised, and suitability recorded.
- Whether the role is eligible for an enhanced DBS check.
- We will clearly have decided the level of supervision required through risk assessment – the supervision will be “reasonable in all the circumstances to ensure the protection of children” as stated in KCSIE 2023.

10. Allegations made against/concerns raised in relation to volunteers, and contractors

Schools aim is to provide a safe and supportive environment securing wellbeing and best possible outcomes for the children at our school. Schools take all possible steps to safeguard children and to ensure that the adults who work who volunteer there are safe to work with children.

Schools ensure that there are procedures in place for dealing with the two sections covering two levels (see below) of concern and/or allegations against staff members, supply staff, volunteers, and contractors:

- Allegations that **may** meet the harms threshold.
- Allegation/concerns that do not meet the harms threshold, referred to for the purposes of this guidance as '**low level concerns**'.

Allegations that **may** meet the harms threshold

All have an good understanding and give due regard to Part 4 of [Keeping Children Safe in Education 2023](#) guidance and [Allegations of Abuse - SSCB](#) where it is alleged that anyone working in our education setting providing education for children under 18 years of age, including supply teachers, volunteers and contractors has:

- behaved in a way that has harmed a child or may have harmed a child; and/or
- possibly committed a criminal offence against or related to a child; and/or
- behaved towards a child or children in a way that indicates he or she may pose a risk of harm to children; and/or
- behaved or may have behaved in a way that indicates they may not be suitable to work with children.

This all including volunteers, and contractors, who are currently working in any education setting, regardless of whether the school or college is where the alleged abuse took place. Allegations against a teacher who is no longer teaching and/or historical allegations of abuse will be referred to the police.

Schools understand that if we are not the employer of an individual, we still have responsibility to ensure allegations are dealt with appropriately. In no circumstances will we decide to cease to use a supply teacher due to safeguarding concerns, without finding out the facts and liaising with the LADO to determine a suitable outcome. Our Governing body/proprietor will discuss with the agency whether it is appropriate to suspend the supply teacher, or redeploy them to another part of the school, whilst they carry out their investigation.

If an allegation is made or information is received about an adult who works at our school which indicates that they may be unsuitable to work with children, the member of staff receiving the information should inform the Headteacher immediately. If it is about the sole proprietor of the independent school, then this needs to be raised with the Designated Officer. Should an allegation be made against the Head teacher, this will be reported to the Chair of the Governing Body. If neither the Headteacher nor Chair of Governing Body is contactable on that day, the information must be passed to and dealt with by either the member of staff acting as Headteacher or the Vice Chair of Governors. The Headteacher or Chair of Governors will seek advice from the Local Authority Designated Officer (LADO) within one working day. No member of staff or the governing body will undertake further investigations before receiving advice from the LADO.

Learning lessons

It is important that lessons are learnt when managing all levels and types of allegations.

At STAFFORDSHIRE SACRE we promote an open and transparent culture in which **all** concerns about adults are dealt with promptly and appropriately. Creating this culture enables us to identify inappropriate, problematic, or concerning behaviour early, minimising the risk of abuse and ensuring that adults who work in or on behalf of our school are clear about professional boundaries and act within them in accordance with our ethos and values.

What is a low-level concern?

Low level does not mean that **the concern** is insignificant. It is any concern, no matter how small, and even if no more than causing a sense of unease or nagging doubt that an adult working in or on behalf of the school may have acted in a way that is:

- inconsistent with the staff code of conduct, including inappropriate conduct outside of work; and

- does not meet the harm threshold or is otherwise not serious enough to consider a referral to the LADO.

Examples of such behaviour could include, but are not limited to:

- being over friendly with children;
- having favourites;
- taking photographs of children on their mobile phone, contrary to school policy;
- engaging with a child on a one-to-one basis in a secluded area or behind a closed door; or
- humiliating pupils.

All staff have a good understanding of what constitutes a low-level concern, and our governing body ensure that these low-level concerns are included as part of our staff code of conduct and safeguarding policies.

Sharing low-level concerns

Any member of staff or volunteer who does not feel confident to raise their concerns with the Headteacher or Chair of Governors knows to contact the LADO on 0300 111 8007.

The school has a legal duty to refer to the Disclosure and Barring Service (DBS) anyone who has harmed, or poses a risk of harm, to a child, or if there is reason to believe the member of staff has committed one of a number of listed offences, and who has been removed from working (paid or unpaid) in regulated activity or would have been removed had they not left. The DBS will consider whether to bar the person. If these circumstances arise in relation to a member of staff at our school, a referral will be made as soon as possible after the resignation or removal of the individual in accordance with advice from the LADO and/or HR. The DSL has a responsibility to inform Barring service.

11. Information sharing

SACRE and schools work in partnership and endeavour to establish effective working relationships with parents, carers, and colleagues from other agencies in line with [Working Together 2018](#) & [Information sharing advice for safeguarding practitioners](#)

Information sharing is vital in identifying and tackling all forms of abuse and neglect, and in promoting children's welfare, including their educational outcomes. Schools have clear powers to share, hold and use information for these purposes.

As part of meeting a child's needs, our Governing body recognise the importance of information sharing between practitioners and local agencies. This includes ensuring arrangements are in place to set out clearly the processes and principles for sharing information within our setting and with children's social care, the safeguarding partners, other organisations, agencies, and practitioners as required.

The Data Protection Act 2018 and GDPR do not prevent the sharing of information for the purposes of keeping children safe. Fears about sharing information must not be allowed to stand in the way of the need to safeguard and promote the welfare and protect the safety of children.

Guidance documents:

- [Data Protection: Toolkit for schools](#)
- report. This will include a fire evacuation and Prevent risk assessment.
- The risk management of site security is managed by senior leaders/governance, and we have a clear system of risk assessments and review timescales of these.

Appendix 1

Definitions and Indicators of Abuse

1. **Neglect** is the persistent failure to meet a child's basic physical and/or psychological needs, likely to result in the serious impairment of the child's health or development. Neglect may occur during pregnancy as a result maternal substance abuse. Once a child is born, neglect may involve a parent or carer failing to:

- Provide adequate food, clothing, and shelter (including exclusion from home or abandonment).
- Protect a child from physical and emotional harm or danger.
- Ensure adequate supervision (including the use of inadequate caregivers); or
- Ensure access to appropriate medical care or treatment.

It may also include neglect of, or unresponsiveness to, a child's basic emotional needs.

The following may be indicators of neglect (this is not designed to be used as a checklist):

- Constant hunger.
- Stealing, scavenging and/or hoarding food.
- Frequent tiredness or listlessness.
- Frequently dirty or unkempt.
- Often poorly or inappropriately clad for the weather.
- Poor school attendance or often late for school.
- Poor concentration.
- Affection or attention seeking behaviour.
- Illnesses or injuries that are left untreated.
- Failure to achieve developmental milestones, for example growth, weight.
- Failure to develop intellectually or socially.
- Responsibility for activity that is not age appropriate such as cooking, ironing, caring for siblings.
- The child is regularly not collected or received from school; or
- The child is left at home alone or with inappropriate carers.
- Adolescent neglect
- Affluent neglect

2. Physical Abuse may involve hitting, shaking, throwing, poisoning, burning or scalding, drowning, suffocating or otherwise causing physical harm to a child. Physical harm may also be caused when a parent or carer fabricates the symptoms of, or deliberately induces, illness in a child.

The following may be indicators of physical abuse (this is not designed to be used as a checklist):

- Multiple bruises in clusters, or of uniform shape.
- Bruises that carry an imprint, such as a hand or a belt.
- Bite marks.
- Round burn marks.
- Multiple burn marks and burns on unusual areas of the body such as the back, shoulders, or buttocks.
- An injury that is not consistent with the account given.
- Changing or different accounts of how an injury occurred.
- Bald patches.
- Symptoms of drug or alcohol intoxication or poisoning.
- Unaccountable covering of limbs, even in hot weather.
- Fear of going home or parents being contacted.
- Fear of medical help.
- Fear of changing for PE.
- Inexplicable fear of adults or over-compliance.
- Violence or aggression towards others including bullying; or
- Isolation from peers.

3. Sexual Abuse involves forcing or enticing a child or young person to take part in sexual activities, not necessarily involving a high level of violence, whether the child is aware of what is happening. The activities may involve physical contact, including assault by penetration (for example, rape or oral sex) or non-penetrative acts such as masturbation, kissing, rubbing, and touching outside of clothing. They may also include non-contact activities, such as involving children in looking at, or in the production of, sexual images, watching sexual activities, encouraging children to behave in sexually inappropriate ways, or grooming a child in preparation for abuse (including via the internet). Sexual abuse is not solely perpetrated by adult males. Women can also commit acts of sexual abuse, as can other children.

The following may be indicators of sexual abuse (this is not designed to be used as a checklist):

- Sexually explicit play or behaviour or age-inappropriate knowledge.
- Anal or vaginal discharge, soreness, or scratching.
- Reluctance to go home.
- Inability to concentrate, tiredness.
- Refusal to communicate.
- Thrush, persistent complaints of stomach disorders or pains.
- Eating disorders, for example anorexia nervosa and bulimia.
- Attention seeking behaviour, self-mutilation, substance abuse.
- Aggressive behaviour including sexual harassment or molestation.
- Unusual compliance.
- Regressive behaviour, enuresis, soiling.
- Frequent or open masturbation, touching others inappropriately.
- Depression, withdrawal, isolation from peer group.
- Reluctance to undress for PE or swimming; or
- Bruises or scratches in the genital area.

4. Emotional Abuse is the persistent emotional maltreatment of a child such as to cause severe and persistent adverse effects on the child's emotional development. It may involve conveying to children that they are worthless or unloved, inadequate, or valued only insofar as they meet the needs of another person. It may include not giving the child opportunities to express their views, deliberately silencing them or 'making fun' of what they say or how they communicate. It may feature age or developmentally inappropriate expectations being imposed on children. These may include interactions that are beyond the child's developmental capability, as well as overprotection and limitation of exploration and learning, or preventing the child participating in normal social interaction. It may also involve seeing or hearing the ill-treatment of another person. It may involve serious bullying (including cyber bullying), causing children frequently to feel frightened or in danger, or the exploitation or corruption of children. Some level of emotional abuse is involved in all types of maltreatment.

The following may be indicators of emotional abuse (this is not designed to be used as a checklist):

- The child consistently describes him/herself in very negative ways – as stupid, naughty, hopeless, ugly.
- Over-reaction to mistakes.
- Delayed physical, mental, or emotional development.
- Sudden speech or sensory disorders.
- Inappropriate emotional responses, fantasies.
- Neurotic behaviour: rocking, banging head, regression, tics and twitches.
- Self-harming, drug, or solvent abuse.
- Fear of parents being contacted.
- Running away.
- Compulsive stealing.
- Appetite disorders - anorexia nervosa, bulimia; or
- Soiling, smearing faeces, enuresis.

N.B.: Some situations where children stop communicating suddenly (known as “traumatic mutism”) can indicate maltreatment.

Parental response

Research and experience indicate that the following responses from parents may suggest a cause for concern across all four categories:

- Delay in seeking treatment that is obviously needed.
- Unawareness or denial of any injury, pain, or loss of function (for example, a fractured limb).
- Incompatible explanations offered, several different explanations or the child is said to have acted in a way that is inappropriate to her/his age and development.
- Reluctance to give information or failure to mention other known relevant injuries.
- Frequent presentation of minor injuries.
- A persistently negative attitude towards the child.
- Unrealistic expectations or constant complaints about the child.
- Alcohol misuse or other drug/substance misuse.
- Parents request removal of the child from home; or
- Violence between adults in the household.
- Evidence of coercion and control.

Disabled Children-When working with children with disabilities, practitioners need to be aware that additional possible indicators of abuse and/or neglect may also include:

- A bruise in a site that may not be of concern on an ambulant child such as the shin, maybe of concern on a non-mobile child.
- Not getting enough help with feeding leading to malnourishment.
- Poor toileting arrangements.
- Lack of stimulation.
- Unjustified and/or excessive use of restraint.
- Rough handling, extreme behaviour modification such as deprivation of medication, food, or clothing, disabling wheelchair batteries.
- Unwillingness to try to learn a child's means of communication.
- Ill-fitting equipment, for example, callipers, sleep boards, inappropriate splinting.
- Misappropriation of a child's finances; or
- Inappropriate invasive procedures.

Appendix 2

Specific safeguarding issues

Behaviours linked to safeguarding issues

All staff have an awareness of safeguarding issues that can put children at risk of harm. Presenting behaviours linked to issues such as drug taking and or alcohol misuse, deliberately missing education, serious violence (including the link to county lines), radicalisation and consensual and non-consensual sharing of nude and semi-nude images and/or videos can be signs that children are at risk.

Bullying, including Cyberbullying

Bullying may be defined as deliberately hurtful behaviour, usually repeated over a period, where it is difficult for those bullied to protect themselves. It can take many forms, but the main types are:

- Physical (e.g., hitting, kicking, theft)
- Verbal (e.g., racist, or homophobic remarks, threats, name-calling)
- Emotional (e.g., isolating an individual from the activities and social acceptance of their peer group)
- Cyberbullying (including sexting)

Guidance on bullying can be [Preventing & tackling bullying](#)

Cyberbullying advice

Child on child abuse (incl sexual violence and sexual harassment)

All have the knowledge and awareness that children are capable of abusing other children (including online). All staff are clear about this school's policy and procedure regarding child-on-child abuse. We have a separate Child-on-Child Abuse Policy in addition to anti-bullying and behaviour policies to guide, inform and support children, staff and parents/carers.

Child-on-child abuse can occur, both physically and verbally, either online or face to face, between two children of **any** age and sex, with a single child or group of children and can happen both inside and outside of our setting. Children who are victims of this abuse, will find the experience stressful and distressing and it is likely to have an adverse effect their educational attainment. This type of abuse can exist on a continuum and may overlap, they can occur online and offline (both physical and verbal) and are never acceptable.

All at STAFFORDSHIRE SACRE recognise the indicators and signs of child-on-child abuse and know how to identify it and respond to reports of it. They understand the importance of the **timely** challenge of inappropriate behaviours between peers, many listed below, that are abusive in nature. They are aware of the importance of:

- Making clear that child-on-child abuse including sexual violence and sexual harassment, is never acceptable and that that we have a zero-tolerance approach.
- Not dismissing this abuse as “banter”, “part of growing up”, “just having a laugh” or “boys being boys”; and
- Challenging behaviours (potentially criminal in nature), such as physical and sexual assaults e.g. grabbing bottoms, breasts, and genitalia, flicking bras and the lifting up of skirts.

All staff know that if we do not challenge and support our children that this will lead to a **culture** of unacceptable behaviours, an unsafe environment for children and in worst case scenarios a culture that normalises abuse leading to children accepting it as normal and not coming forward to report it.

We know that the initial response to a report from a child is vitally important. We do not want to miss that opportunity and so we reassure victims that their reports are being taken seriously and that they will be supported and kept safe. We never give victims the impression that they are creating a problem by reporting sexual violence or sexual harassment. We reassure victims that they should not feel ashamed for making a report.

We have well promoted and easily understood systems in place so that our children feel confident to knowing their concerns will be treated seriously

All victims are reassured that they are being taken seriously, regardless of how long it has taken them to come forward, and that they will be supported and kept safe. Abuse that occurs online or outside of the school or college will not be downplayed and will be treated equally seriously. A victim should never be given the impression that they are creating a problem by reporting sexual violence or sexual harassment. Nor should a victim ever be made to feel ashamed for making a report. We will ensure that children know that the law is in place to protect them rather than criminalise them, and we will be explained in such a way that avoids alarming or distressing them.

Staff are aware of the groups that are potentially more at risk as evidence shows that girls, children with SEND and LGBT children are at greater risk. The DfE states that child on child abuse should be taken as seriously as abuse by adults and should be subject to the same child protection procedures.

Victims of child-on-child abuse will be supported by the school's pastoral system and referred to specialist agencies if appropriate. Risk assessment and/or safety planning are an integral part of this support plan, particularly regarding the post incident management.

Child-on-child abuse is most likely to include, but may not be limited to:

- bullying (including cyberbullying, prejudice-based and discriminatory bullying).

- abuse in intimate personal relationships between peers.
- physical abuse such as hitting, kicking, shaking, biting, hair pulling, or otherwise causing physical harm (this may include an online element which facilitates, threatens and/or encourages physical abuse).
- sexual violence such as rape, assault by penetration and sexual assault and may include an online element which facilitates, threatens and/or encourages sexual violence. Causing someone to engage in sexual activity without consent, such as forcing someone to strip, touch themselves sexually, or to engage in sexual activity with a third party.
- sexual harassment such as sexual comments, remarks about clothes and/or appearance, jokes, taunting and online sexual harassment. This also includes the telling of sexual stories, making lewd comments and calling someone sexual names and physical behaviour, such as: deliberately brushing against someone, interfering with someone's clothes, and displaying pictures, photos or drawings of a sexual nature; and online sexual harassment.
- causing someone to engage in sexual activity without consent, such as forcing someone to strip, touch themselves sexually, or to engage in sexual activity with a third party.
- consensual and non-consensual sharing of nudes and semi-nude images and or videos (also known as sexting or youth produced sexual imagery) Consensual image sharing, especially between older children of the same age, may require a different response. It might not be abusive – but children still need to know it is illegal- whilst non-consensual is illegal and abusive.
- upskirting, which typically involves taking a picture under a person's clothing without their permission, with the intention of viewing their genitals or buttocks to obtain sexual gratification, or cause the victim humiliation, distress, or alarm; and
- initiation/hazing type violence and rituals (this could include activities involving harassment, abuse or humiliation used as a way of initiating a person into a group and may also include an online element).

All are aware of the importance of understanding intra familial harms and any necessary support for siblings following incidents.

If staff have a concern about a child or a child makes a report to them, they will follow the safeguarding referral process. As in any case, if staff are in any doubt as to what to do, they should speak to the DSL/DDSL. Our behaviour policy will support any sanctions.

Guidance Documents:

- [Staffscb-Responding to Sexting Guidance](#)
- [Disrespect NoBody campaign](#)
- [CEOP-Safety centre](#)
- [UKCIS Guidance: Sharing Nudes and Semi-Nudes](#)
- [Review of sexual abuse in schools and colleges - GOV.UK \(www.gov.uk\)](#)
- [Searching, screening and confiscation in schools](#)
- [Sharing nudes and semi-nudes: advice for education settings working with children and young people](#)
- [Undressed \(lgfl.net\)](#)

Children Missing Education

All professionals working with children, as well as the wider community can help by remaining vigilant to children's safety. The law states every child should be receiving an education, and we stand a better chance of ensuring a child's safety if we know where and how they are receiving this. The Education and Inspections Act 2006 places a duty on local authorities in England and Wales to make arrangements to identify children and young people of compulsory school age missing education in their area; we work closely to ensure we put appropriate safeguarding responses in place for children who go missing from education.

A child going missing, particularly repeatedly, can be a vital warning sign of a range of safeguarding risks, including abuse and neglect, which may include sexual abuse or exploitation; child criminal exploitation; mental health problems; substance abuse and other issues. Early intervention is

necessary to identify the existence of any underlying safeguarding risk and to help prevent the risks of them going missing in future.

Child Sexual Exploitation (CSE) and Child Criminal Exploitation (CCE).

Both CSE and CCE are forms of abuse that occur where an individual or group takes advantage of an imbalance in power to coerce, manipulate or deceive a child into taking part in sexual or criminal activity, in exchange for something the victim needs or wants, and/or for the financial advantage or increased status of the perpetrator or facilitator and/or through violence or the threat of violence.

CSE and CCE can affect children, both male and female and can include children who have been moved (commonly referred to as trafficking) for the purpose of exploitation.

Child Criminal Exploitation (CCE)

Some specific forms of CCE can include children being forced or manipulated into transporting drugs or money through county lines, working in cannabis factories, shoplifting, or pickpocketing. They can also be forced or manipulated into committing vehicle crime or threatening/committing serious violence to others.

Children can become trapped by this type of exploitation as perpetrators can threaten victims (and their families) with violence or entrap and coerce them into debt. They may be coerced into carrying weapons such as knives or begin to carry a knife for a sense of protection from harm, from others. As children involved in criminal exploitation often commit crimes themselves, their vulnerability as victims is not always recognised by adults and professionals, (particularly older children), and they are not treated as victims despite the harm they have experienced. They may still have been criminally exploited even if the activity appears to be something they have agreed or consented to.

It is important to note that the experience of girls who are criminally exploited can be very different to that of boys. The indicators may not be the same, however professionals should be aware that girls are at risk of criminal exploitation too. It is also important to note that both boys and girls being criminally exploited may be at higher risk of sexual exploitation.

Some of the following can be indicators of CCE:

- children who appear with unexplained gifts or new possessions.
- children who associate with other young people involved in exploitation.
- children who suffer from changes in emotional well-being.
- children who misuse drugs and alcohol.
- children who go missing for periods of time or regularly come home late.
- children who regularly miss school or education or do not take part in education.

Guidance documents:

- [Safeguarding children who may have been trafficked](#)
- [Child Exploitation - StaffsSCB](#)

Child sexual exploitation (CSE)

CSE is a form of child sexual abuse. Sexual abuse may involve physical contact, including assault by penetration (for example, rape or oral sex) or nonpenetrative acts such as masturbation, kissing, rubbing, and touching outside clothing. It may include non-contact activities, such as involving children in the production of sexual images, forcing children to look at sexual images or watch sexual activities, encouraging children to behave in sexually inappropriate ways or grooming a child in preparation for abuse including via the internet.

CSE can occur over time or be a one-off occurrence and may happen without the child's immediate knowledge e.g., through others sharing videos or images of them on social media.

CSE can affect any child, who has been coerced into engaging in sexual activities. This includes 16- and 17-year-olds who can legally consent to have sex. Some children may not realise they are being exploited e.g. they believe they are in a genuine romantic relationship.

The above CCE indicators can also be signs of CSE, as can having older boyfriends or girlfriends and/or suffering from sexually transmitted infections/becoming pregnant.

Guidance documents:

- [Child Sexual Exploitation Definition & Guidance](#)
- [Know about CSE](#)

County Lines

County lines is a term used to describe gangs and organised criminal networks involved in exporting illegal drugs (primarily crack cocaine and heroin) into one or more importing areas (within the UK), using dedicated mobile phone lines or other form of “deal line”.

Exploitation is an integral part of the county lines offending model with children and vulnerable adults exploited to move and/or store drugs and money. Offenders will often use coercion, intimidation, violence (including sexual violence) and weapons to ensure compliance of victims. Children can be targeted and recruited into county lines in several locations including schools, further and higher educational institutions, pupil referral units, special educational needs schools, children’s homes, and care homes.

Children are often recruited to move drugs and money between locations and are known to be exposed to techniques such as ‘plugging’, where drugs are concealed internally to avoid detection. Children can easily become trapped by this type of exploitation as county lines gangs create drug debts and can threaten serious violence and kidnap towards victims (and their families) if they attempt to leave the county lines network.

One of the ways of identifying potential involvement in county lines are missing episodes (both from home and school), when the victim may have been trafficked for the purpose of transporting drugs and a referral to the National Referral Mechanism (NRM) should be considered via the Police. Further information can be found here [National Referral Mechanism](#)

If a child is suspected to be at risk of or involved in county lines, a safeguarding referral should be considered alongside consideration of availability of local services/third sector providers who offer support to victims of county lines exploitation.

Like other forms of abuse and exploitation, county lines exploitation: -

- Can affect any child or young person (male or female) under the age of 18 years.
- Can affect any vulnerable adult over the age of 18 years.
- Can still be exploitation even if the activity appears consensual.
- Can involve force and/or enticement-based methods of compliance and is often accompanied by violence or threats of violence.
- Can be perpetrated by individuals or groups, males or females, and young people or adults and
- Is typified by some form of power imbalance in favour of those perpetrating the exploitation. Whilst age may be the most obvious, this power imbalance can also be due to a range of other factors including gender, cognitive ability, physical strength, status, and access to economic or other resources.

Guidance Document:

- [Criminal Exploitation of Children and Vulnerable Adults; County Lines](#)
- [County Lines toolkit](#)

Domestic Abuse

Any incident or pattern of incidents of controlling, coercive or threatening behaviour, violence, or abuse between those aged 16 or over who are or have been intimate partners or family members regardless of gender or sexuality. This can encompass but is not limited to the following types of abuse:

- Psychological
- Physical
- Sexual
- Financial
- Emotional

Children can be victims of domestic abuse. They may see, hear, or experience the effects of abuse at home and/or suffer domestic abuse in their own intimate relationships (teenage relationship abuse). Exposure to domestic abuse and/or violence can have a serious, long lasting emotional and psychological impact on children. In some cases, a child may blame themselves for the abuse or may have had to leave the family home as a result. Domestic abuse affecting young people, can also occur within their personal relationships, as well as in the context of their home life. We will signpost and support our children/ young people.

Guidance Documents:

- [Domestic Violence and Abuse](#)
- [Domestic Abuse-Staffsch](#)
- [NSPCC-Domestic Abuse](#)
- Operation Encompass helpline 0204 513 9990 (8am-1pm Mon-Frid)

Drugs

There is evidence that children and young people are increasingly misusing alcohol and illegal drugs. Consequences range from non-attendance and poor attainment at school, poor health, committing crime to support 'habits' and increased risk of being a victim of violent crime and criminal exploitation, including sexual exploitation.

Guidance Documents:

- [NSPCC-Parental Substance Misuse](#)
- [Drugs Advise for Schools](#)

Fabricated or Induced Illness (FI)

Fabricated or Induced Illness is a condition whereby a child suffers harm through the deliberate action of their carer, and which is attributed by the adult to another cause.

There may be several explanations for these circumstances, and each requires careful consideration and review. Concerns about a child's health should be discussed with a health professional who is involved with the child.

[NHS-Overview-Fabricated or Induced Illness](#)

Homelessness

Being homeless or being at risk of becoming homeless presents a real risk to a child's welfare. The DSL/DDSL are aware of local contact details and referral routes into local housing organisations, so they can raise/progress concerns at the earliest opportunity.

Indicators of risk include household debt, rent arrears, domestic abuse, and anti-social behaviour, as well as the family being asked to leave a property. Whilst referrals and/or discussion with the Local Housing Authority will be progressed as appropriate, and in accordance with local procedures, this will **not** replace a referral into children's social care where a child has been harmed or is at risk of harm. We also recognise that in some cases 16/17 yr olds could be living independently from their parents or guardians and they will require a different level of intervention and support. Children's services will

be the lead agency for these young people and the DSL will ensure that appropriate referrals are made based on the child's circumstances.

Honour-based Abuse

So-called 'honour-based' abuse (HBA) encompasses incidents or crimes which have been committed to protect or defend the honour of the family and/or the community, including female genital mutilation (FGM), forced marriage, and practices such as breast ironing. Abuse committed in the context of preserving "honour" often involves a wider network of family or community pressure and can include multiple perpetrators. It is important to be aware of this dynamic and additional risk factors, when deciding what form of safeguarding action to take. All forms of HBA are abuse (regardless of the motivation) and should be handled and escalated as such. Professionals in all agencies, and individuals and groups in relevant communities, need to be alert to the possibility of a child being at risk of HBA, or already having suffered HBA.

Female Genital Mutilation (FGM)

FGM comprises of all procedures involving partial or total removal of the external female genitalia or other injury to the female genital organs. It is illegal in the UK and a form of child abuse with long-lasting harmful consequences. It is known by several names including "cutting", "female circumcision" or "initiation". The term female circumcision suggests that the practice is like male circumcision, but it bears no resemblance to male circumcision, and it has serious health consequences with no medical benefits. FGM is also linked to domestic abuse, particularly in relation to "honour-based abuse".

FGM mandatory reporting duty for teachers Section 5B of the Female Genital Mutilation Act 2003 (as inserted by section 74 of the Serious Crime Act 2015) places a statutory duty upon teachers along with regulated health and social care professionals in England and Wales, to report to the police where they discover (either via disclosure by the victim or visual evidence) that FGM appears to have been carried out on a girl under 18.

Those failing to report such cases may face disciplinary sanctions. It is rare to see visual evidence, and children should not be examined but the same definition of what is meant by "to discover that an act of FGM appears to have been carried out" is used for all professionals to whom this mandatory reporting duty applies.

Staff **must** personally report to the police cases where they discover that an act of FGM appears to have been carried out. Unless there is good reason not to, they should still consider and discuss any such case with the DSL (or deputy) and involve children's social care as appropriate. The duty does not apply in relation to at risk or suspected cases (i.e. where staff do not discover that FGM appears to have been carried out, either through disclosure by the victim or visual evidence) or in cases where the woman is 18 or over. In these cases, staff will follow local safeguarding procedures.

Guidance Documents: -

- [Multi Agency Statutory guidance on Female Genital Mutilation](#)
- [Female Genital Mutilation Act 2003](#)

Forced Marriage

Forcing a person into a marriage is a crime in England and Wales. A forced marriage is one entered **into without** the full and free consent of one or both parties and where violence, threats or any other form of coercion is used to cause a person to enter a marriage. The threats can be physical or emotional and psychological. A lack of full and free consent can be where a person does not consent or where they cannot consent (if they have learning disabilities, for example). Some perpetrators use perceived cultural practices, to coerce a person into marriage. Schools and colleges play an important role in safeguarding children from forced marriage.

There are some significant differences between the referral of a concern about a young person being forced into marriage and other child protection referrals. Professionals must be aware that sharing information with a young person's parents, extended family, or members of their community, could put the young person in a situation of significant risk.

Any disclosure that indicates a young person may be facing a forced marriage must be taken seriously by professionals who should also realise that this could be 'one chance to save a life'. A forced marriage is a marriage in which one or both spouses do not consent to the marriage but are coerced into it. Duress can include physical, psychological, financial, sexual, and emotional pressure. In cases of vulnerable adults who lack the capacity to consent to marriage, coercion is not required for a marriage to be forced.

From February 2023 it has also been a crime to carry out any conduct whose purpose is to cause a child to marry before their eighteenth birthday, even if violence, threats or another form of coercion are not used. As with the existing forced marriage law, this applies to non-binding, unofficial 'marriages' as well as legal marriages.

School and college staff can contact the Forced Marriage Unit for advice or information: Contact: 020 7008 0151 or email fm@fcdo.gov.uk.

Guidance Document:

- [Forced Marriage](#)
- [The right to choose: government guidance on forced marriage](#)

Mental Health

All have an important role to play in supporting the mental health and wellbeing of all and **are** aware that mental health problems can, in some cases, be an indicator that a child has suffered or is at risk of suffering abuse, neglect or exploitation. We have clear systems and processes in place for identifying possible mental health problems, including routes to escalate and clear referral and accountability systems.

Only appropriately trained professionals will attempt to make a diagnosis of a mental health problem. Education staff, however, are well placed to **observe** children day-to-day and identify those whose behaviour suggests that they may be experiencing a mental health problem or be at risk of developing one.

Where children have suffered abuse and neglect, or other potentially traumatic Adverse Childhood Experiences (ACE), this can have a lasting impact throughout childhood, adolescence and into adulthood. It is key that staff are aware of how these children's experiences, can impact on their mental health, behaviour, and education.

Guidance and helpful documents: -

- [Addressing Trauma and Adversity](#)
- [Mental Health and Behaviour in Schools Guidance](#)
- [Preventing and tackling bullying](#)
- [Every Interaction Matters](#)
- [MIND-Parenting Capacity and Mental Health](#)
- [NSPCC-Mental Health and Parenting](#)

If staff have a mental health concern about a child that is also a safeguarding concern, immediate action should be taken, following their child protection policy, and by speaking to the designated safeguarding lead or a deputy.

Online Safety

The use of technology has become a significant component of many safeguarding issues. Child Criminal Exploitation, Child Sexual Exploitation, radicalisation, **sextortion**, sexual predation, and technology often provides the platform that facilitates harm.

At STAFFORDSHIRE SACRE we realise that it is essential for our schools to be safeguarded from potentially harmful and inappropriate online material. We have an effective whole school/college approach to online safety which empowers us to protect and educate pupils, students, and staff in their use of technology and establishes mechanisms for us to identify, intervene in, and escalate any concerns where appropriate.

The breadth of issues classified within online safety is considerable, but can be categorised into four areas of risk:

- **Content:** being exposed to illegal, inappropriate, or harmful content, for example: pornography, fake news, racism, misogyny, self-harm, suicide, anti-Semitism, radicalisation, and extremism.
- **Contact:** being subjected to harmful online interaction with other users; for example: peer to peer pressure, commercial advertising and adults posing as children or young adults with the intention to groom or exploit them for sexual, criminal, financial or other purposes.
- **Conduct:** personal online behaviour that increases the likelihood of, or causes, harm; for example, making, sending and receiving explicit images (e.g. consensual and non-consensual sharing of nudes and semi-nudes and/or pornography, sharing other explicit images and online bullying; and
- **Commerce:** risks such as online gambling, inappropriate advertising, phishing and or financial scams. If you feel your pupils, students or staff are at risk, please report it to the Anti-Phishing Working Group (<https://apwg.org/>).

Guidance Documents:

- [Children's Commissioner-Online Safety](#)
- [Teaching online safety in schools](#)
- [Appropriate Filtering and Monitoring](#)
- [CEOP-Safety Centre](#)
- [National Cyber Security Centre](#)
- [NSPCC-Undertaking remote teaching safely](#)
- [360 Degree Safe - Online Safety Review Tool](#)
- [UKCCIS-UK Council for Child Internet Safety](#)

Appendix 3

Allegations about a Member of Staff (Incl supply), Governor or Volunteer

1. Inappropriate behaviour by staff/supply staff/volunteers could take the following forms:
 - **Physical**
For example, the intentional use of force as a punishment, slapping, use of objects to hit with, throwing objects, or rough physical handling.
 - **Emotional**
For example, intimidation, belittling, scapegoating, sarcasm, lack of respect for children's rights, and attitudes that discriminate on the grounds of race, gender, disability, or sexuality.
 - **Sexual**
For example, sexualised behaviour towards pupils, sexual harassment, inappropriate phone calls and texts, images via social media, sexual assault, and rape.
 - **Neglect**
For example, failing to act to protect a child or children, failing to seek medical attention or failure to carry out an appropriate risk assessment.
 - **Spiritual Abuse**
For example, using undue influence or pressure to control individuals or ensure obedience, follow religious practices that are harmful such as beatings or starvation.
2. If a child makes an allegation about a member of staff, supply staff, Governor, visitor or volunteer the Headteacher/Principal must be informed immediately. The Headteacher/Principal must carry out an urgent initial consideration to establish whether there is substance to the allegation. The Headteacher or Principal should not carry out the investigation him/herself or interview pupils.

3. The Headteacher/Principal will exercise and be accountable for their professional judgement on the action to be taken as follows:
 - If the actions of the member of staff, and the consequences of the actions, raise credible Child Protection concerns the Head Teacher/Principal will notify the Staffordshire Designated Officer (**LADO**) (**0300 111 8007**). The LADO will liaise with the Chair of Governors and advise about action to be taken and may initiate internal referrals within Staffordshire Childrens Social Care to address the needs of children likely to have been affected.
 - If the actions of the member of staff, and the consequences of the actions, do not raise credible child protection concerns, but do raise other issues in relation to the conduct of the member of staff or the pupil. These should be addressed through the school's own internal procedures.
 - If the Headteacher/Principal decides that the allegation is without foundation and no further formal action is necessary, all those involved should be informed of this conclusion, and the reasons for the decision should be recorded on the child safeguarding file.
4. Where we are not the employer of an individual, we still have responsibility to ensure allegations are dealt with appropriately and that they liaise with relevant parties (this includes supply teachers and volunteers). In no circumstances will our school/college decide to cease to use a supply teacher due to safeguarding concerns, without finding out the facts and liaising with the LADO to determine a suitable outcome. Our Governing body/proprietor will discuss with the agency whether it is appropriate to suspend the supply teacher, or redeploy them to another part of the school, whilst they carry out their investigation.
5. Where an allegation has been made against the Headteacher/ Principal or Proprietor, then the Chair of the Governing Body takes on the role of liaising with the LADO in determining the appropriate way forward. [Allegations of Abuse - SSCB](#)
6. Where the allegation is against the sole proprietor, the referral should be made to the LADO dire

Appendix 4.

Prevent Duty and Channel

Preventing Radicalisation

Children are vulnerable to extremist ideology and radicalisation. Similar to protecting children from other forms of harms and abuse, protecting children from this risk should be a part of a schools' or colleges' safeguarding approach.

- **Extremism** is the vocal or active opposition to our fundamental values, including democracy, the rule of law, individual liberty and the mutual respect and tolerance of different faiths and beliefs. This also includes calling for the death of members of the armed forces.
- **Radicalisation** refers to the process by which a person comes to support terrorism and extremist ideologies associated with terrorist groups.
- **Terrorism** is an action that endangers or causes serious violence to a person/people; causes serious damage to property; or seriously interferes or disrupts an electronic system. The use or threat must be designed to influence the government or to intimidate the public and is made for the purpose of advancing a political, religious, or ideological cause.

At STAFFORDSHIRE SACRE we value freedom of speech and the expression of beliefs and ideology as fundamental rights underpinning our society's values. Pupils/students and school staff have the right to speak freely and voice their opinions. However, freedom comes with responsibility and free speech that is designed to manipulate the vulnerable or that leads to violence and harm of others goes against the moral principles in which freedom of speech is valued. Free speech is not an unqualified privilege; it is subject to laws and policies governing equality, human rights, community safety and community cohesion.

There is no single way of identifying whether a child is likely to be susceptible to an extremist ideology. Background factors combined with specific influences such as family and friends may contribute to a child's vulnerability. Similarly, radicalisation can occur through many different methods (such as social media or the internet) and settings (such as within the home).

The normalisation of extreme views may also make children and young people vulnerable to future manipulation and exploitation. STAFFORDSHIRE SACRE is clear that this exploitation and radicalisation must be viewed as a safeguarding concern and that protecting children from the risk of radicalisation is part of the school's safeguarding duty.

The school's or college's designated safeguarding lead (and any deputies) should be aware of local procedures for making a Prevent referral.

All schools are subject to a duty to have "due regard to the need to prevent people being drawn into terrorism" (section 26, Counter Terrorism and Security Act 2015). This is known as The Prevent Duty and is part of our schools/colleges wider safeguarding obligations.

Designated safeguarding leads and other senior leaders familiarise themselves with the revised Prevent duty guidance: for England and Wales, especially paragraphs 57-76, which are specifically concerned with schools (and covers childcare). We follow the guidance in terms of four general themes: risk assessment, working in partnership, staff training, and IT policies.

Schools have a Prevent Single Point of Contact (SPOC) who is the lead within the organisation for safeguarding in relation to protecting individuals from radicalisation and involvement in terrorism: this will normally be the DSL.

Channel

Channel is a multi-agency approach to provide support to individuals who are at risk of being drawn into terrorist related activity. It is led by the Staffordshire Police Counter-Terrorism Unit, and it aims to:

- Establish an effective multi-agency referral and intervention process to identify vulnerable individuals.
- Safeguard individuals who might be vulnerable to being radicalised, so that they are not at risk of being drawn into terrorist-related activity; and
- Provide early intervention to protect and divert people away from the risks they face and reduce vulnerability.
- The Channel programme focuses on providing support at an early stage to people who are identified as being vulnerable to being drawn into terrorism. It provides a mechanism for schools to make referrals if they are concerned that an individual might be vulnerable to radicalisation. An individual's participation in the programme is entirely voluntary at all stages.
- Schools have a duty to cooperate with the Channel programme in the carrying out of its functions, and with the Police in providing information about an individual who is referred to Channel (Section 38, Counter Terrorism and Security Act 2015).

Guidance Documents:

- [The Prevent Duty.](#)
- [Educate Against Hate](#)
- [ACT Early | Prevent radicalisation](#)

Serious Violence

All staff should be aware of the indicators, which may signal children are at risk from, or are involved with serious violent crime. These may include increased absence from school, a change in friendships or relationships with older individuals or groups, a significant decline in performance, signs of self-harm or a significant change in wellbeing, or signs of assault or unexplained injuries. Unexplained gifts or new possessions could also indicate that children have been approached by, or are involved with, individuals associated with criminal networks or gangs and may be at risk of criminal

exploitation. All staff should be aware of the range of risk factors which increase the likelihood of involvement in serious violence, such as being male, having been frequently absent or permanently excluded from school, having experienced child maltreatment and having been involved in offending, such as theft or robbery.

Guidance documents:

- [Home Office Preventing Youth Violence and Gang Involvement](#)
- [Criminal Exploitation of Children and Vulnerable Adults; County Lines](#)

Indicators of Vulnerability to Radicalisation

1. Radicalisation refers to the process by which a person comes to support terrorism and forms of extremism leading to terrorism.
2. Extremism is defined by the Government in the Prevent Strategy as: Vocal or active opposition to fundamental British values, including democracy, the rule of law, individual liberty and mutual respect and tolerance of different faiths and beliefs. We also include in our definition of extremism calls for the death of members of our armed forces, whether in this country or overseas.
3. Extremism is defined by the Crown Prosecution Service as:
 - The demonstration of unacceptable behaviour by using any means or medium to express views which
 - Encourage, justify, or glorify terrorist violence in furtherance of beliefs
 - Seek to provoke others to terrorist acts
 - Encourage other serious criminal activity or seek to provoke others to serious criminal acts or
 - Foster hatred which might lead to inter-community violence in the UK.
4. There is no such thing as a “typical extremist”: those who become involved in extremist actions come from a range of backgrounds and experiences, and most individuals, even those who hold radical views, do not become involved in violent extremist activity.
5. Pupils may become susceptible to radicalisation through a range of social, personal, and environmental factors - it is known that violent extremists exploit vulnerabilities in individuals to drive a wedge between them and their families and communities. It is vital that school staff can recognise those vulnerabilities.
6. Indicators of vulnerability include:
 - Identity Crisis – the student/pupil is distanced from their cultural/religious heritage and experiences discomfort about their place in society.
 - Personal Crisis – the student/pupil may be experiencing family tensions; a sense of isolation; and low self-esteem; they may have dissociated from their existing friendship group and become involved with a new and different group of friends; they may be searching for answers to questions about identity, faith and belonging.
 - Personal Circumstances – migration; local community tensions; and events affecting the student/pupil's country or region of origin may contribute to a sense of grievance that is triggered by personal experience of racism or discrimination or aspects of Government policy.
 - Unmet Aspirations – the student/pupil may have perceptions of injustice; a feeling of failure; rejection of civic life.
 - Experiences of Criminality – which may include involvement with criminal groups, imprisonment, and poor resettlement/reintegration.
 - Special Educational Need – students/pupils may experience difficulties with social interaction, empathy with others, understanding the consequences of their actions and awareness of the motivations of others.

7. This list is not exhaustive, nor does it mean that all children experiencing the above are at risk of radicalisation for the purposes of violent extremism.

8. More critical risk factors could include:

- Being in contact with extremist recruiters.
- Family members convicted of a terrorism act or subject to a Channel intervention.
- Accessing violent extremist websites, especially those with a social networking element.
- Possessing or accessing violent extremist literature.
- Using extremist narratives and a global ideology to explain personal disadvantage.
- Justifying the use of violence to solve societal issues.
- Joining or seeking to join extremist organisations.
- Significant changes to appearance and/or behaviour; and
- Experiencing a high level of social isolation resulting in issues of identity crisis.

Appendix 5

Role of the Staffordshire LADO

The Staffordshire LADO (Local Authority Designated Officer) promotes a safer children's workforce by providing effective guidance, advice, and investigation oversight to cases. They may be able to offer advice and assist with communication in situations which sit outside the statutory criteria, albeit at the discretion of the LADO Duty Officer and where the broader goals of a safer children's workforce are relevant.

The service will give advice on how concerns or allegations should be investigated, including if a referral needs to be raised with the Police and/or Children's Social Care. Staffordshire LADO is not directly responsible for investigatory activities but will actively support any investigation and give advice around a range of parameters including suspension, possible media interest, when to tell the adult, and ensure all interested parties are appropriately linked together. They will retain oversight of individual cases to ensure concerns or allegations are investigated thoroughly in a fair and timely manner, and will advise in relation to any subsequent duties to communicate with regulatory bodies and/or the DBS.

The StaffsSCB inter-agency procedures for: [Allegations of Abuse - SSCB](#) is based on the framework for dealing with allegations made against an adult who works with children, this is detailed in [Working Together 2018](#) and should be followed by all organisations providing services for children and young people. Compliance with these procedures will help to ensure that allegations are dealt with consistently and in a timely manner, that a thorough, proportionate, and fair process is followed and that processes are open to challenge.

Arrangements for managing concerns or allegations of this nature should be robust and effective in keeping children safe. All allegations should be taken seriously, approached with an open mind, and not be driven by preconceived opinions about whether a child has or has not been harmed.

[Guidance for Safer Working Practice](#) is available which will help individuals form judgements on what may constitute behaviour that is unsafe or abusive.

Who to refer concerns to:

All reports of concern or allegation to the Staffordshire LADO (Local Authority Designated Officer) that an adult working or volunteering with children:

- behaved in a way that has harmed a child or may have harmed a child.
- possibly committed a criminal offence against or related to a child.
- behaved towards a child or children in a way that indicates he or she may pose a risk of harm to children; or
- behaved or may have behaved in a way that indicates they may not be suitable to work with children

Step 1: Follow KCSiE 2023 Guidance. Headteacher/ Chair of Governors/ Proprietor will contact the LADO on 0300 111 8007

Step 2: Staffordshire Childrens Advice and Support Team will ensure that the matter is passed promptly to the Staffordshire LADO Duty Officer and assist in initiating any additional safeguarding activities.

If your concern or allegation is urgent and outside of office hours telephone: 0345 6042 886 (the Emergency Duty Team).

This single referral point will provide a responsive and inclusive service for all children's workforce sectors, focus the advice and support where it is needed most and enable the team to continue to work effectively with partners.

Appendix 6

Useful safeguarding contacts

- Staffordshire Education Safeguarding Advice Service (ESAS) on 01785 895836 email: esas@staffordshire.gov.uk
- Local Authority Designated Officer (LADO) 0300 111 8007
- Staffordshire Childrens Advice and Support (SCAS) 0300 111 8007
- Emergency Duty Services (EDS-out of hours safeguarding concerns) 0345 604 2886 or email eds.team.manager@staffordshire.gov.uk
- Staffordshire Police Multi Agency Safeguarding Hub (MASH) via 101, in an emergency please dial 999
- Stoke-on-Trent Children's Services: Chat and Advice Service (CHAD) 01782 235100
Emergency Duty Team: 01782 234234 (outside office hours)
- Dave Atherton - School Guidance around Asylum Seekers (Central Thoroughfare Team)
david.atherton@staffordshire.gov.uk
- Staffordshire Police coordinator: Mark Hardern Tel: 07539 3636299 Email: mark.hardern@staffordshire.pnn.police.uk
- Staffordshire Police Prevent Team 01785 232054, 01785 233109 or email prevent@staffordshire.police.uk
- PHSE Coordinator Natalie McGrath natalie@staffscvys.org.uk

Local Advice

- [New Era](#)
- Fostering Service (Staffordshire) 0800 169 2061 email fostering&adoptionbus@staffordshire.gov.uk
Out of Hours: Emergency Duty Service 01785 354030
- Staffordshire Safeguarding Children Board [StaffsSCB](#)
- Entrust HR Services (subscription basis) 01785 278961
- Fostering Service (Stoke-on-Trent) 01782 234555
Email: fostering@stoke.gov.uk
- Stoke-on-Trent
- Family Information Service Hub (F.I.S.H) 01782 232200 email fish@stoke.gov.uk

Useful Safeguarding links

NSPCC

- [Harmful sexual behaviour \(HSB\) NSPCC Learning](#)
- [Keeping children safe online-online safety sexting/sending nudes](#)

National Contacts

- CEOP (Child Exploitation and Online Protection) [CEOP Safety Centre](#)
- Professionals Online Safety Helpline – 0844 381 4772 [Safer Internet Helpline](#)
- Internet Watch Foundation (IWF) – [Internet Watch Foundation](#)
- Safer Internet Centre – helpline@saferinternet.org.uk
- Childline – 0800 1111 [Childline](#)
- Ofsted – General enquiries: 0300 123 1231
About Schools: 0300 123 4234
Concerns: 0300 123 4666
e-mail: enquiries@ofsted.gov.uk
- HM Government (advice on protecting children from radicalisation for parents, teachers, and leaders) www.educateagainsthate.com
- **NSPCC** Harmful Sexual Behaviour project: **0844 892 0273**

Useful websites

- Staffordshire Safeguarding Children Board [StaffsSCB](#)
- Child Exploitation and Online Protection Centre (CEOP) – [Ceop-Police](#) & [knowaboutcse](#)
- NSPCC – 24-hour Child Protection Helpline 0808 800 5000
[NSPCC](#)
- [Stop It Now! child sexual abuse helpline](#)
- Women's Aid - 24 Hour Helpline: 0870 2700 123
- UNICEF – Support Care Team 0300 330 5580 (Mon – Fri 8am-6pm). If you think a child is in immediate danger, please call 999. [Unicef](#)

Standing Advisory Council on Religious Education 15th November 2023 Report of the Director for Children and Families

1 Purpose of Report

- 1.1 To present members of SACRE with a brief update on publications in the RE community which are being discussed.

2 Summary

- 2.1 Members of SACRE will receive a copy of the report

3 Recommendation

- 3.1 That members of SACRE receive the report and note the contents

4 Background

- 4.1 Since the previous meeting the Religious Education Council have published a National Content Standard- the first edition.

There is a ongoing debate which includes the following from the REN-

The Religious Education Network (REN) says it's concerned about aspects of the recently published 'National Content Standard for Religious Education' (NCS).

The standards are designed to help improve religious literacy in UK schools, but there's disagreement among campaign groups about how that should be done.

Last month, a group of more than 30 MPs and peers [wrote to the Education Secretary, Gillian Keegan](#), asking her to address what they described as the "crisis" in the UK's Religious Education (RE) standards. The cross-party group, including the Bishop of Durham, the Rt Rev Paul Butler, said that while some children were receiving a comprehensive RE education, others get either "tokenistic" RE or none at all, and leave school "ill-prepared to play their part in our complex religious and non-religious society, with all the opportunities created by its diversity".

Unlike a subject included in the National Curriculum, RE has no national programme of study that has to be followed.

The Religious Education Council's, whose vision is "for every young person to experience an academically rigorous and personally inspiring education in religion and worldviews", has come up with a document, which it says provides a non-statutory benchmark for syllabus providers and other bodies to evaluate their work.

The style of the paper mirrors that of a National Curriculum Programme of Study but rather than specify certain content to be taught and learnt, the REC says presenting 'principles' will allow greater freedom of selection, which they say reflects the current legal framework for

RE in different types of schools, including academies, as well as most schools with or without a religious character.

But in a public statement, the Religious Education Network, said it believes the NCS aligns with a troubling 'worldviews' agenda that it believes should be rejected.

The REN claims the standards being suggested will lead to confusion for teachers, who are already in short supply, and say the proposals would place an excessive burden of additional material on the RE syllabus, potentially impacting the quality of education provided.

The group also says the emphasis on encouraging children to develop their own 'personal worldview' is contrary to Freedom of Religion and Belief, and would be detrimental to community cohesion and learning.

The REN calls upon the Department for Education (DfE) to provide more support for the subject of Religious Education, without adopting the new direction proposed by the Religious Education Council through the NCS and other recent publications. The REN strongly welcomes the recent announcement of bursaries for initial teacher training (ITT) in RE.

The REN says its concerns have been passed to Members of Parliament, and it remains committed to ensuring the continued integrity of Religious Education in the UK.

5 Equal Opportunities

5.1 This report has been prepared in accordance with the County Council's policies on equal opportunities.

6 Financial implications

6.1 Financial implications may be raised by individual items. These have been dealt with elsewhere or will be raised at future meetings of SACRE.

Contact Officer

Mary Gale 07816374873

NATIONAL CONTENT STANDARD FOR RELIGIOUS EDUCATION

RELIGIOUS EDUCATION COUNCIL OF
ENGLAND AND WALES

JULY 2023

1:5

National Content Standard for Religious Education

This document sets out a National Content Standard for the subject within the context of National Plan for Religious Education (RE) which would embed the standard into the planning and delivery of the subject in England.

This document draws on The Religious Education Council of England and Wales Religion and Worldviews in the Classroom project, as well as other relevant national publications from the last 5 years. The Draft Resource, published by the RE Council's project, proposes a standard (called a National Entitlement Statement). This document is set out in the style of the National Curriculum and outlines how a National Content Standard for the subject might apply in different types of school. The appendices summarise relevant sources and evidence that have been considered when developing this National Content Standard.

Contents

National Content Standard for Religious Education	0
What is a National Plan for Religious Education?	2
Towards a National Content Standard.....	3
National Content Standard	4
Purpose of study.....	4
Attainment targets	4
Selecting content	5
Subject content	6
Making good progress	8
Standards for EYFS	8
Standards for Key stage 1	8
Standards for Lower Key stage 2	8
Standards for Upper Key stage 2	9
Standards for Lower Key stage 3	9
Standards for Upper Key stage 3	9
Standards for Key stage 4.....	10
Standards for Key Stage 5	10
How the National Content Standard would be applied in different types of school.....	11
Appendix A: Sources and Evidence	13
1. Primary Legislation and Funding Agreements on RE in different types of school	13
A. Introduction: Religious Education in English Schools (2010)	13
B. Primary Legislation on Religious Education.....	14
C. Education Act 2002 Section 80	16
D. Extracts from relevant Case Law (text in bold added for clarity)	17
2. Academy Funding Agreements:	17
3. Summary of a National Statement of Entitlement	19
4. Ofsted Research Review Series: Religious Education.....	19
5. Religion and Worldviews in the Classroom: developing a worldviews approach. A Draft Resource for curriculum developers.....	23
6. Freedom of Religion or Belief and the Toledo Guiding Principles	25
7. Statutory requirements for Spiritual, Moral, Social and Cultural Development and Fundamental British Values.	27
8. Statutory Guidance: What schools must publish online	28

What is a National Plan for Religious Education?

The proposed National Plan for RE builds on the principles set out in the Commission on RE (2018) and reflects changes that have impacted the education sector since that time, including to initial teacher training and early career development, the expansion of the academy schools programme and a further decline in the level and quality of provision for RE, evidenced for example, in DfE school workforce data and the Ofsted Research Review (2021).

This proposal calls on the government to take action to secure:

1. A refreshed vision for the subject, based on a religion and worldviews approach. So through careful selection of knowledge for the curriculum (see page 6), the subject will explore the nature of religion and worldviews, and the important role that religious³ and non-religious⁴ worldviews play in all human life. This means enabling all pupils to become knowledgeable, open-minded, critical participants in public discourse, who make academically informed judgements about important matters of religion or belief which shape the global landscape. It is a subject for all pupils, whatever their own family background or personal beliefs and practices.
2. high quality teaching for all pupils, in whatever school they attend, planned and delivered by those with a secure knowledge of their curriculum area.

For this reason, it is proposed that:

3. a **National Content Standard** for RE/an education in religion and worldviews be established to set a benchmark for what constitutes high quality in this subject (see page 4)
 - a. Where Academies are free to determine their own curriculum, the Funding Agreement should be amended to specify the nature of the provision required to secure the expected quality of RE/education in religion and worldviews, with the effect that the published syllabus for the subject in these contexts must demonstrate due regard to the National Content Standard.
 - b. systems are established, including through the inspection process, **to hold more effectively to account**, those schools that are failing to have due regard to a National Content Standard.

To support the above two recommendations, a sustained programme of investment in teacher education, linked to the early career framework and ongoing professional development is required. For this reason, it is proposed:

- a. that the proportion of lessons of secondary RE/education in religion and worldviews taught by people who are trained to teach the subject is increased by **reintroducing bursaries and other measures** to recruit trainees
- b. that those training as primary teachers have **sufficient RE/education in religion and worldviews specific training** to feel confident in the classroom
- c. that financial investment is made in **regional RE/education in religion and worldviews hubs** to extend opportunities for schools and teachers to draw upon relevant expertise in their region including through local communities of religion or belief.

Towards a National Content Standard

At the heart of the National Plan for Religious Education is the need to establish a benchmark for what constitutes high quality in the subject – a National Content Standard. Such a benchmark could be used in clarification of regulations about the nature of provision required in Academy schools and may helpfully provide non-statutory guidance for the arms-length curriculum body, Oak National Academy, and its partners, in the upcoming development of a fully resourced curriculum in RE next academic year. Likewise, the National Plan and National Content Standard may support Standing Advisory Councils on Religious Education and others with responsibility for RE to play their part in raising standards for all children.

In the first instance, we set out National Content Standard (page 5) drawing upon a range of sources and presented in the style of the National Curriculum Programmes of Study. This approach recognises that, whilst the sources set out in the appendices establish that all state funded schools must teach RE, neither primary legislation nor supplementary documents such as academy funding agreements, provide a benchmark for the breadth, depth and level of ambition of the curriculum. Without a National Content Standard therefore, Religious Education lacks parity with the subjects of the National Curriculum despite its statutory place at the core of the basic curriculum (see Education Act 2002 S80 on page 16). This is followed by a reference section setting out the source selection which provides essential material for the creation of this National Content Standard.

Religious Education programmes of study

In the style of the National curriculum in England

NOTE: Whenever the term ‘worldviews’ is used in this document, it means religious and non-religious worldviews.

Purpose of study¹

An education in religion and worldviews should:

- introduce pupils to the rich diversity of religion and non-religion, locally and globally, as a key part of understanding how the world works and what it means to be human
- stimulate pupils’ curiosity about, and interest in, this diversity of worldviews, both religious and non-religious
- expand upon how worldviews work, and how different worldviews, religious and non-religious, influence individuals, communities and society
- develop pupils’ awareness that learning about worldviews involves interpreting the significance and meaning of information they study
- develop pupils’ appreciation of the complexity of worldviews, and sensitivity to the problems of religious language and experience
- induct pupils into the processes and scholarly methods by which we can study religion, religious and non-religious worldviews
- enable pupils, by the end of their studies, to identify positions and presuppositions of different academic disciplines and their implications for understanding
- give pupils opportunities to explore the relationship between religious worldviews and literature, culture and the arts
- include pupils in the enterprise of interrogating the sources of their own developing worldviews and how they may benefit from exploring the rich and complex heritage of humanity
- provide opportunities for pupils to reflect on the relationship between their personal worldviews and the content studied, equipping them to develop their own informed responses in the light of their learning.

Attainment targets

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

¹ RE Council Worldviews Project: Draft Resource 2022, page 17

Selecting content

It is vital that syllabus writers and curriculum developers make wise decisions on the selection of knowledge for a curriculum. Time for RE is limited, and the religion and worldviews approach is intended to avoid a proliferation of content, not least because of the impossibility of comprehensive coverage of the diversity of religious and non-religious traditions. The criteria for deciding content include the following:

- 1. Legal Framework:** The relevant legal requirement operates (see page 11), which for most schools and academies without a religious character is that RE 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain' (Education Act 1996 Section 375). For most schools and academies with a religious character RE is determined by the governors and in their trust deed or equivalent. This primary legislation along with case law, set an expectation that pupils will develop knowledge and understanding of the matters of central importance for the religious and non-religious worldviews studied.
- 2. Intention:** The National Content Standard must frame the intent behind the content selection. The treatment of that content then contributes to the progression of understanding of the elements in the National Content Standard, and the links between them.
- 3. Inclusive Principle:** Best practice in RE, as well as European and domestic legislation, has established the principle that RE in schools without a religious character should be inclusive of both religious and non-religious worldviews. Schools should ensure that the content and delivery of the RE curriculum are inclusive in this respect (noting that this does not imply equal time between religious and non-religious worldviews). All religious and non-religious worldviews studied must have fair and accurate representation.
- 4. Contextual Factors:** Local context is important, including school character, local community character, pupil knowledge and experience, teacher knowledge and experience. Local context also includes the history of local areas, allowing opportunities for local studies that connect teaching and learning with the geographical and historical background.
- 5. Collectively Enough Principle:** Pupils need to gain 'collectively enough' or 'cumulatively sufficient' knowledge (OFSTED 2021), not total coverage. In this context, 'collectively enough' needs to relate to the National Content Standard, with its three broad strands of content, engagement and position.
- 6. Coherency:** Schools should be able to give a clear account of their curriculum choices and carefully consider how they will enable the construction of a coherent curriculum for pupils.

Subject Content

This exemplar content should be read within the context of the legal framework including the primary legislation cited above for different types of school, and case law which together set an expectation that pupils will develop knowledge and understanding of the matters of central importance for the religious and non-religious worldviews studied.

The material below is indicative of the breadth, depth and ambition of the curriculum content about religious and non-religious worldviews, that is required in a curriculum that would meet this National Content Standard. However, schools are not required by law to teach this exemplar content. The standard builds on the legal framework in its assumption that the content of a curriculum in this subject will be age appropriate and focus on religious and non-religious worldviews rather than on content which is the focus of a different curriculum subject. Likewise, for all pupils to have equal access to high quality education in religion and worldviews, the subject must be given adequate time and resources commensurate with its place as a core component of the basic curriculum.

In relation to religion and belief, pupils must be taught:

Content²

- **Nature/formation/expression:** What is meant by worldview and how people's worldviews are formed and expressed through a complex mix of influences and experiences
- **Organised/individual:** How people's individual worldviews relate to wider, organised or institutional worldviews
- **Contexts:** How worldviews have contexts, reflecting time and place, are highly diverse, and feature continuity and change.
- **Meaning and purpose:** How worldviews may offer responses to fundamental questions raised by human experience
- **Values, commitments and morality:** How worldviews may provide guidance on how to live a good life
- **Influence and power:** How worldviews influence, and are influenced by, people and societies

Engagement

- **Ways of knowing:** The field of study of worldviews is to be explored using diverse ways of knowing.
- **Lived experience:** The field of study of worldviews is to include a focus on the lived experience of people.

² RE Council Worldviews Project: Draft Resource 2022. Expanded statements in the table on page 19f of this document.

- **Dialogue/interpretation:** The field of study of worldviews is to be shown as a dynamic area of debate

Position

- **Personal worldviews reflexivity:** Pupils will reflect on and potentially develop their personal worldviews and make scholarly judgements in the light of their study in the light of their study of religious and non-religious worldviews.
- **Personal worldviews impact:** Pupils will reflect on how their worldviews affect their learning

Making good progress

NOTE: As was stated on page 5, whenever the term ‘worldviews’ is used in this document, it refers to religious and non-religious worldviews.

The National Content Standard is intended to set a standard and a benchmark for an education in religion and worldviews, although there is no single correct way to deliver it. Religious education is part of the statutory basic curriculum and not the National Curriculum. This means that, unlike the core and foundation subjects of the National Curriculum, there is no single descriptor of the subject content which must be followed for schools to which the National Curriculum applies. Furthermore, the legal framework for RE in different types of school, means that responsibility for setting the curriculum content, rests with different authorities.

For all these reasons, the national content standard does not recommend one model for making good progress. Instead, one possible example is offered here which demonstrates the breadth, depth and ambition of subject content around which progression needs to build. Two further examples may be found in the Draft Resource pages 42-45.

Standards for EYFS

4-5 year olds might use photographs to observe home lives of some people from a religious tradition, from at least two different contexts. They notice some things that are the same in the homes and some that are different. They notice that some things in their own homes are the same and some are different, and that not everyone is the same. (a, c, g, h, j)*

Standards for Key stage 1

5-7 year olds might look at some religious artwork from a diverse range of contexts (such as pictures of Jesus from around the world) and connect them with some stories or texts that help to interpret the artwork (e.g. gospel accounts pictured). They notice how the different ways of expressing the stories in art are more or less familiar and think about why (e.g. according to their own contexts). They are introduced to a selection of voices to help them find out that such stories may be important in some people’s lives as part of organised worldviews, and find out why (e.g. they may include important people, and ideas about how to live). They find out that all kinds of different people may see the stories as important, but not everyone, and that sometimes this is to do with belief in God. (a, b, c, g, j)

Standards for Lower Key stage 2

7-9 year olds might ask questions about meaning and purpose in life, expressing their own ideas and saying where these ideas come from. They might explore how religious worldviews help some people make sense of life and affect how they live day to day. For example, they might talk to adherents about what it means to believe there is a God, or to believe in salvation, or submission, or karma and samsara – how these ideas can transform

a person's life. They might examine some texts and stories that illustrate these big concepts and find out ways in which they are interpreted. They may reflect on the difference it makes to these interpretations if someone is an adherent or not, including pupils' own perspectives. (a, c, d, g, h, j)

Standards for Upper Key stage 2

9-11 year olds might ask a question about the difference that context makes to one's worldview. For example, after thinking about their own context, they might use and interrogate data, interviews and visual images to examine the differences it makes to be a Muslim in a Muslim majority country (e.g. Indonesia) and a Muslim minority country (e.g. UK), including opportunities and challenges, and how these shape their lived experience – not just intellectual ideas. They might reflect on whether it is similar if someone is non-religious (e.g. Humanist) in a secular society or a religious society. They might reflect on their own context again and consider how it influences their own worldviews. (a, c, e, g, h, j, k)

Standards for Lower Key stage 3

11-12 year olds might ask a question such as 'what is religion?' They might examine a range of common features of religion and carry out some research into their importance in the lives of members of the school and local community, and reflect on the role any of these features play in their own lives. By analysing these, they get an insight into the flexible role of religion in people's lives and worldviews, including their own responses. Having looked at the diversity of expression of religion in people's lives, they can then analyse and evaluate a range of contested academic definitions of religion, reflecting on the impact of a person's worldview on their understanding of 'religion'. (a, b, c, g, h, i, j, k)

Standards for Upper Key stage 3

12-14 year olds might ask questions about how religions change over time. They might explore how significant concepts developed through the ages (e.g. using theological methods to understand Trinity as expressed in art, or theories of atonement in Christian traditions; or the miraculous nature of the Qur'an in Islamic traditions) and how practices develop in place (e.g. RS methods to explore how the Buddha's teaching was adapted as it spread to, for example, Sri Lanka, China, Tibet and the West, exploring how the importance of the story of the life of the Buddha varies across these contexts). They might use these studies to inform their understanding of how such ideas shape cultures and worldviews and enable them to examine questions of power and influence. They might reflect on which methods were most effective in getting to the heart of the matter, and examining why they think so, reflecting on the impact of their personal worldviews on their choices and responses. (a, c, f, g, j, k)

Standards for Key stage 4

Note: Religious education is statutory for all pupils at key stage 4, unless withdrawn by their parents, whether or not they study a course leading to an accredited qualification in the subject, such as GCSE Religious Studies. This National Content Standard assumes that all pupils will have the opportunity to make progress in RE, just as would be expected if they continued to study any other subject in the curriculum, and that teaching time will be provided commensurate with its status as part of the basic curriculum.

14-16 year olds³ might examine the relationship between institutional and individual religious and non-religious worldviews by exploring ethical issues (e.g. Roman Catholic doctrines on sanctity of life and data on Catholic people's attitudes to birth control), or by considering how religion/non-religion is presented in RE in comparison with lived realities (e.g. textbook presentations of religions alongside sociological data on the diverse adherence and practice of religions in India; data on the permeable boundary between religion and non-religion in the UK). They suggest different explanations for these relationships, reflecting on questions of tradition, continuity, change, power and culture. They select and apply appropriate disciplinary tools to evaluate the explanations, recognising the impact of context. Throughout the unit, they reflect on the sources of their own worldviews in the light of their learning. (b, c, e, f, g, j)

Standards for Key Stage 5

Note: Religious education is statutory for all pupils at key stage 5, whether or not they study a course leading to an accredited qualification in the subject, such as A level Religious Studies. The exception to this rule is that pupils may choose to withdraw themselves from the subject once they reach 18 years of age or parents may withdraw them before this age.

16-19 year olds⁴ might reflect on the legal and political dimensions of worldviews, in relation to religious, ethical and social concerns. They might examine the influence of religious and non-religious traditions on attitudes to the environment, to medical advances, to justice and equality in relation to gender, sex and race, and account for the changes across different contexts, using theological and philosophical methods and applying ethical theories (e.g. changing interpretation and application of ancient texts/ teachings to accommodate technological advances and societal changes; contrasting responses between secular and religious contexts to the growth of Pentecostalism in, for example, the USA, Britain, Africa or East Asia). Students might examine their own worldview assumptions and how they affect their responses to these issues, with a growing awareness of the impact of context on their own and others' worldviews. (b, c, d, e, f, g, h, i, j)

³ and ⁵ Adapted from RE Council Worldviews Project: Draft Resource 2022, page 44 Note: Three models are provided in the Draft Resource and each serve as an example of what progress might look like using the National Content Standard (NCS).

How the National Content Standard would be applied in different types of school.

Content Standard sets a benchmark for the minimum standard of Religious education that all parents can expect following an education in a state funded school. Schools with the freedom to plan their own syllabus for Religious education would be expected to ensure that their syllabus was similar in breadth, depth and ambition to the national content standard. The following table shows how this Standard would be applied in different types of school.

Type of school	Curriculum Legislation as it relates to Religious Education	Standard		
		Standards set out by their governors and in their trust deed or equivalent.	Church of England Statement of Entitlement on Religious Education, Religious Education Directory (CES) Other entitlement statements for schools with a religious character	National content standard for RE
(a) Community, foundation and VA or VC schools <u>without</u> a religious character that follow an Agreed Syllabus	Statutory	Not applicable	Not applicable	Recommended to the Agreed Syllabus Conference as a benchmark for high quality RE
(b) Academies and Free Schools <u>without</u> a religious character	Statutory	Not applicable	Not applicable	Comparable in breadth, depth and ambition to the NCS
(c) Academies which are former VC or Foundation schools with a religious character that followed an Agreed Syllabus	Statutory	Not applicable	Expected	Comparable in breadth, depth and ambition to the NCS
(d) Academies with a religious character, current and former VA schools with a religious character	Statutory	Statutory	Expected	Comparable in breadth, depth and ambition to the NCS
(e) Foundation and Voluntary Controlled Schools with a religious character that follow an Agreed Syllabus	Statutory	Statutory	Expected	Recommended to the Agreed Syllabus Conference as a benchmark for high quality RE

[End of the National Content Standard]

This page is left intentionally blank

Appendix A: Sources and Evidence

These sources are quoted for reference in their original form, and do not form part of the National Content Standard.

1. Primary Legislation and Funding Agreements on RE in different types of school

A. Introduction: Religious Education in English Schools (2010)

This section is an extract from the most recent government guidance on Religious education.

The RE curriculum in different types of schools

In all maintained schools RE must be taught according to either the locally agreed syllabus or in accordance with the school's designated religion or religious denomination, or in certain cases the trust deed relating to the school.

Community, foundation and voluntary-aided or voluntary-controlled schools without a religious character

RE must be taught according to the locally agreed syllabus adopted by the LA by which the school is maintained.

Foundation and voluntary-controlled schools with a religious character

RE provision in foundation and voluntary-controlled schools with a religious character is to be provided in accordance with the locally agreed syllabus. However, where the parent of any pupil at the school requests that RE is provided in accordance with provisions of the trust deed relating to the school (or, where there is no provision in the trust deed, in accordance with the religion or denomination mentioned in the order designating the school as having a religious character), then the governors must make arrangements for securing that RE is provided to the pupil in accordance with the relevant religion for up to two periods a week unless they are satisfied that there are special circumstances which would make it unreasonable to do so.²⁶

Voluntary-aided schools with a religious character

In these schools RE is to be determined by the governors and in accordance with the provisions of the trust deed relating to the school or, where there is no provision in the trust deed, with the religion or denomination mentioned in the order designating the school as having a religious character.

However, where parents prefer their children to receive RE in accordance with the locally agreed syllabus, and they cannot reasonably or conveniently send their children to a school where the syllabus is in use, then the governing body must make arrangements for RE to be provided to the children within the school in accordance with the locally agreed syllabus unless they are satisfied that there are special circumstances which would make it unreasonable to do so. If the LA is satisfied that the governing body is unwilling to make such arrangements, the LA must make them instead.²⁷

Academies

Academies are all-ability, state-funded schools managed by independent sponsors, established under Section 482 of the Education Act 1996. Some academies have a religious character.

All academies are required, through their funding agreements (see page 17), to teach RE.

26 Schedule 19(3), School Standards and Framework Act 1998

27 Schedule 19(2), School Standards and Framework Act 1998

B. Primary Legislation on Religious Education

A Education Act 1996, Section 375

(3) Every agreed syllabus shall reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.

B School Standards and Framework Act 1998 Schedule 19

Required provision for religious education.

Introductory

1(1) In this Schedule “the required provision for religious education”, in relation to a school, means the provision for pupils at the school which is required by [F1section 80(1)(a) or 101(1)(a) of the Education Act 2002] to be included in the school’s basic curriculum.

(2) In this Schedule “agreed syllabus” has the meaning given by section 375(2) of [F2the Education Act 1996].

Community schools and foundation and voluntary schools without a religious character

2(1) This paragraph applies to—

(a) any community school; and

(b) any foundation or voluntary school which does not have a religious character.

(2) Subject to sub-paragraph (4), the required provision for religious education in the case of pupils at the school is provision for religious education in accordance with an agreed syllabus adopted for the school or for those pupils.

(3) If the school is a secondary school so situated that arrangements cannot conveniently be made for the withdrawal of pupils from it in accordance with section 71 to receive religious education elsewhere and the [F3local authority] are satisfied—

(a) that the parents of any pupils at the school desire them to receive religious education in the school in accordance with the tenets of a particular religion or religious denomination, and

(b) that satisfactory arrangements have been made for the provision of such education to those pupils in the school, and for securing that the cost of providing such education to those pupils in the school will not fall to be met from the school’s budget share or otherwise by the authority,

the authority shall (unless they are satisfied that because of any special circumstances it would be unreasonable to do so) provide facilities for the carrying out of those arrangements.

(4) If immediately before the appointed day the school was a grant-maintained school (within the meaning of the Education Act 1996), and in relation to the school or any pupils at the school the appropriate agreed syllabus as defined by section 382 of that Act was a syllabus falling within subsection (1)(c) of that section, then until—

(a) the end of such period as the Secretary of State may by order prescribe, or

(b) such earlier date as the governing body may determine,

the required provision for religious education in the case of the school or (as the case may be) those pupils is provision for religious education in accordance with that syllabus.

(5) No agreed syllabus shall provide for religious education to be given to pupils at a school to which this paragraph applies by means of any catechism or formulary which is distinctive of a particular religious denomination (but this is not to be taken as prohibiting provision in such a syllabus for the study of such catechisms or formularies).

Foundation and voluntary controlled schools with a religious character

3(1) This paragraph applies to any foundation or voluntary controlled school which has a religious character.

(2) Subject to sub-paragraph (4), the required provision for religious education in the case of pupils at the school is provision for religious education—

(a) in accordance with any arrangements made under sub-paragraph (3), or

(b) subject to any such arrangements, in accordance with an agreed syllabus adopted for the school or for those pupils.

(3) Where the parents of any pupils at the school request that they may receive religious education—

(a) in accordance with any provisions of the trust deed relating to the school, or

(b) where provision for that purpose is not made by such a deed, in accordance with the tenets of the religion or religious denomination specified in relation to the school under section 69(4),

the foundation governors shall (unless they are satisfied that because of any special circumstances it would be unreasonable to do so) make arrangements for securing that such religious education is given to those pupils in the school during not more than two periods in each week.

(4) If immediately before the appointed day the school was a grant-maintained school (within the meaning of the Education Act 1996), and in relation to the school or any pupils at the school the appropriate agreed syllabus as defined by section 382 of that Act was a syllabus falling within subsection (1)(c) of that section, then until—

(a) the end of such period as the Secretary of State may by order prescribe, or

(b) such earlier date as the governing body may determine,

that syllabus shall be treated for the purposes of sub-paragraph (2)(b) as an agreed syllabus adopted for the school or (as the case may be) those pupils.

Voluntary aided schools with a religious character

4(1) This paragraph applies to any voluntary aided school which has a religious character.

(2) The required provision for religious education in the case of pupils at the school is provision for religious education—

(a) in accordance with any provisions of the trust deed relating to the school, or

(b) where provision for that purpose is not made by such a deed, in accordance with the tenets of the religion or religious denomination specified in relation to the school under section 69(4), or

(c) in accordance with any arrangements made under sub-paragraph (3).

(3) Where the parents of any pupils at the school—

(a) desire them to receive religious education in accordance with any agreed syllabus adopted by the **[F3]local authority**, and

(b) cannot with reasonable convenience cause those pupils to attend a school at which that syllabus is in use,

the governing body shall (unless they are satisfied that because of any special circumstances it would be unreasonable to do so) make arrangements for religious education in accordance with that syllabus to be given to those pupils in the school.

(4) Religious education under any such arrangements shall be given during the times set apart for the giving of religious education in the school in accordance with the provision for that purpose included in the school's basic curriculum by virtue of **[F4]section 80(1)(a) or 101(1)(a) of the Education Act 2002**.

(5) Any arrangements under sub-paragraph (3) shall be made by the governing body, unless the **[F3]local authority** are satisfied that the governing body are unwilling to make them, in which case they shall be made by the authority.

(6) Subject to sub-paragraph (3), the religious education given to pupils at the school shall be under the control of the governing body.

C. Education Act 2002 Section 80

Basic curriculum for every maintained school in England

(1) The curriculum for every maintained school in England shall comprise a basic curriculum which includes—

(a) provision for religious education for all registered pupils at the school (in accordance with such of the provisions of Schedule 19 to the School Standards and Framework Act 1998 (c. 31) as apply in relation to the school),

(b) a curriculum for all registered pupils at the school **[F1who have ceased to be young children for the purposes of Part 1 of the Childcare Act 2006]** but are not over compulsory school age (known as “the National Curriculum for England”)

D. Extracts from relevant Case Law (text in bold added for clarity)

[Fox versus the Secretary of State for Education \(2015\)](#) and [Bowen versus Kent County Council \(2023\)](#)

A. The key paragraph in **the Fox case** in relation to this document is as follows:

*The Strasbourg jurisprudence shows that the duty of impartiality and neutrality owed by the state do not require equal air-time to be given to all shades of belief or conviction. An RE syllabus can quite properly reflect the relative importance of different viewpoints within the relevant society. The same would seem to follow for a region or locality. The duty might therefore be described as one of “due” impartiality. No criticism can be or is made therefore of s 375(3) of the 1996 Act. In addition, of course, a generous latitude must be allowed to the decision-maker as to how that works out in practical terms. But **the complete exclusion of any study of non-religious beliefs for the whole of Key Stage 4, for which the Subject Content would allow, would not in my judgment be compatible with A2P1.(74)***

B. The Bowen case builds on the Fox judgment and Justice Constable takes Justice Warby’s conclusions a step further. He states:

*“it is plain from Fox that a religious education curriculum must, in order to be compliant with the HRA 1998, cover more than religious faith teaching. **The content of religious education teaching must include, at least to some degree, the teaching of non-religious beliefs (such as humanism)**” [68].*

C. It is important also to note Justice Warby’s description of the application of his judgment as follows:

*“I should make clear, for the avoidance of doubt, that the above conclusions have been arrived at with reference to the position of **schools or academies which do not have a religious character**. Schedule 19 of the 1998 Act makes different provision as to RE in schools that do have a religious character (see paras 3 and 4).” (82)*

2. Academy Funding Agreements:

The Funding Agreement is the contract between the Secretary of State for Education and the academy that sets out the terms on which the academy is funded. The Funding Agreement specifies how the academy is run, its duties and the powers the Secretary of State has over the academy. The model funding agreements up to 2010, included the following statement in relation to RE in Academies that were previously required to follow the local agreed syllabus:

“subject to clause 27 , the Academy Trust shall ensure that provision shall be made for religious education to be given to all pupils at the Academy in accordance with the requirements for agreed syllabuses in section 375(3) of the Education Act 1996 and paragraph 2(5) of Schedule 19 to the School Standards and Framework Act 1998, [and having regard to the requirements of the QCDA’s national framework for religious education in schools]”

After the closure of QCDA, the section in italics above was removed, with the consequence that the only expectation on Academy Schools was that they provide RE in each year group but with no definition of what constitutes RE or the standards that should be expected.

Mainstream Supplemental Funding Agreement Curriculum

- 2.U The Academy Trust must provide for the teaching of religious education and a daily act of collective worship at the Academy.
- 2.V The Academy Trust must comply with section 71(1)-(6) and (8) of the School Standards and Framework Act 1998 as if the Academy were a community, foundation or voluntary school, and as if references to “religious education” and “religious worship” in that section were references to the religious education and religious worship provided by the Academy in accordance with clause [2.W]/[2.X]/[2.Y]**[select as appropriate]**.

[Clauses 2.W – 2.Y reflect the requirements for religious education and daily collective worship – mark the clauses that do not apply as ‘Not used’]

- 2.W **[This clause applies where an academy is designated with a religious character but was not previously a VC school or a foundation school designated with a religious character. Please also use this clause if an academy was previously a VC school but has gone through a significant change process to adopt VA characteristics in parallel with converting to an academy]** Subject to clause 2.V, **where the Academy is designated with a religious character** (in accordance with section 124B of the School Standards and Framework Act 1998 or further to section 6(8) of the Academies Act 2010):
- a) provision must be made for religious education to be given to all pupils at the Academy in accordance with the tenets of the Academy’s specified religion or religious denomination. This is subject to paragraph 4 of Schedule 19 to the School Standards and Framework Act 1998, which applies as if the Academy were a voluntary aided school with a religious character;
 - b) the Academy Trust must comply with section 70(1) of, and Schedule 20 to, the School Standards and Framework Act 1998 as if the Academy were a foundation school with a religious character or a voluntary school, and as if references to “the required collective worship” were references to collective worship in accordance with the tenets and practices of the Academy’s specified religion or religious denomination;
 - c) the Academy Trust must ensure that the quality of religious education given to pupils at the Academy and the contents of the Academy’s collective worship given in accordance with the tenets and practices of its specific religion or religious denomination are inspected. The inspection must be conducted by a person chosen by the Academy Trust, and the Academy Trust must ensure that the inspection complies with the statutory provisions and regulations which would apply if the Academy were a foundation or voluntary school designated as having a religious character.
- 2.X Subject to clause 2.V, **where the Academy has not been designated with a religious character** (in accordance with section 124B of the School Standards and Framework Act 1998 or further to section 6(8) of the Academies Act 2010):
- a) provision must be made for religious education to be given to all pupils at the Academy in accordance with the requirements for agreed syllabuses in section 375(3) of the Education Act 1996 and paragraph 2(5) of Schedule 19 to the School Standards and Framework Act 1998;
 - b) the Academy must comply with section 70(1) of, and Schedule 20 to, the School Standards and Framework Act 1998 as if it were a community school or foundation school without a religious character, except that paragraph 4 of that Schedule does not apply. The Academy may apply to the Secretary of State for consent to be relieved of the requirement imposed by paragraph 3(2) of that Schedule.
- 2.Y **[This clause only applies where an academy was previously a VC school or foundation school designated with a religious character. If an academy was previously a VC school but has gone through a significant change process to adopt VA characteristics in parallel with converting to an academy then please use clause 2.W instead]** Subject to clause 2.V, the requirements for religious education and collective

worship are as follows:

- a) subject to paragraph 3 of Schedule 19 to the School Standards and Framework Act 1998, which will apply as if the Academy were a foundation school or voluntary controlled school with a religious character, provision must be made for religious education to be given to all pupils at the Academy in accordance with the requirements for agreed syllabuses in section 375(3) of the Education Act 1996;
 - b) the Academy Trust must comply with section 70(1) of, and Schedule 20 to, the School Standards and Framework Act 1998 as if the Academy were a foundation school with a religious character or a voluntary school, and as if references to “the required collective worship” were references to collective worship in accordance with the tenets and practices of the Academy’s specified religion or religious denomination;
 - c) ***[Additional sub-clause to be added if the academy is designated with a denominational religious character - CE etc. rather than ‘Christian’]*** the Academy Trust must ensure that the quality of the religious education given to pupils at the Academy and the contents of the Academy’s collective worship, given in accordance with the tenets and practices of its specific religion or religious denomination, is inspected. The inspection must be conducted by a person chosen by the Academy Trust and the Academy Trust must secure that the inspection complies with statutory provisions and regulations which would apply if the Academy were a foundation or voluntary school designated as having a religious character.
- 2.Z The Academy Trust must comply with paragraph 2A of the Schedule to The Education (Independent School Standards) Regulations 2014 in relation to the provision of Relationships Education, Relationships and Sex Education and Health Education.
- 2.AA The Academy Trust must prevent political indoctrination, and secure the balanced treatment of political issues, in line with the requirements for maintained schools set out in the Education Act 1996, and have regard to any Guidance.

3. Summary of a National Statement of Entitlement

The following summary was developed by the Religion Education Council of England and Wales Education Committee and the RE Policy Unit in 2020. It aimed to provide a summary of the Commission on RE (2018) National Statement of Entitlement. It was included in public documentation in what was commonly known as ‘[CoRE on a Page](#)’. It has been used between 2020 and 2022 by teachers, advisers and other stakeholders to explain the basis of a religion and worldviews approach. It has largely been superseded by the Draft Resource (see p.14)

A summary of the proposed National Entitlement to Religion and Worldviews

Pupils are entitled to be taught, by well qualified and resourced teachers, knowledge and understanding about:

- a. what religion is and worldviews are, and how they are studied;
- b. the impact of religion and worldviews on individuals, communities and societies;
- c. the diversity of religious and non-religious worldviews in society;
- d. the concepts, language and ways of knowing that help us organise and make sense of our knowledge and understanding of religion and worldviews;
- e. the human quest for meaning, so that they are prepared for life in a diverse world and have space to recognise, reflect on and take responsibility for the development of their own personal worldview

4. Ofsted Research Review Series: Religious Education

The purpose of this review [published in 2021](#), was to identify factors that contribute to high-quality school RE curriculums, the teaching of the curriculum, assessment and systems. Ofsted stated that

it would then use this understanding of subject quality to examine how RE is taught in England's schools where RE falls under Ofsted's inspection remit. Both in terms of evidence-led policy making and the inspection process, this would suggest that, a National Content Standard would need to be informed by the findings set out below.

Summary of features that may be found in high-quality RE according to recent research:

1. Curriculum progression and debates about knowledge in RE

- A consideration of the knowledge that pupils build through the RE curriculum, because accurate knowledge about religion and non-religion can be beneficial for achieving different purposes and aims for RE.
- High expectations about scholarship in the curriculum to guard against pupils' misconceptions. What is taught and learned in RE is grounded in what is known about religion/non-religion from academic study (scholarship).
- Carefully selected and well-sequenced substantive content and concepts.
- 'Ways of knowing' are appropriately taught alongside the substantive content and are not isolated from the content and concepts that pupils learn.
- A consideration of when pupils should relate the content to their own personal knowledge (for example, prior assumptions).

2. Substantive content and concepts in RE

- 'Collectively enough' substantive content and concepts in the RE curriculum to enable pupils to grasp the complexity of a multi-religious, multi-secular world. This substantive knowledge is a representation and reconstruction of religious and non-religious traditions and concepts.
- Representations of religious and non-religious traditions that are as accurate as possible. Leaders and teachers might use scholarship to construct representations so that pupils do not learn misconceptions.
- Depth of study in certain areas of the RE curriculum to provide pupils with detailed content that is connected with the concepts and ideas that they learn. Without this, more complex discussions about religion and non-religion will be superficial. Leaders and teachers can make intelligent selections for depth of study to indicate a range of religious and non-religious ways of living.
- Detailed knowledge of specific religious and non-religious traditions (such as their stories, narratives, texts and testimonies) in the RE curriculum to enable pupils to make useful connections between content.
- A well-sequenced RE curriculum that prepares pupils with the prior knowledge (including content, concepts and vocabulary) they need for subsequent topics. The importance of this is very clear in the case of controversial and sensitive topics. Leaders and teachers might identify the necessary background knowledge that pupils need to learn for a topic and make sure that the curriculum is ordered to accommodate this.

3. 'Ways of knowing' in RE

- A curriculum design that includes 'ways of knowing' as a form of knowledge that pupils build through the RE curriculum. This helps pupils learn about the construction of substantive knowledge, its accuracy, its reliability and how provisional that knowledge is. Pupils are therefore prepared to think in critical and scholarly ways about the representations of religion and non-religion that they learn through the curriculum and encounter in the world beyond.
- A sequenced RE curriculum that includes scholarly methods and tools that pupils learn.
- Subject leaders and teachers who make good decisions about which 'ways of knowing' pupils need to learn and who match the 'ways of knowing' to the substantive content.
- Curriculum impact that includes pupils recognising the type of specialist discourse they are engaging in when asking questions, using methods and making claims about different content in the RE curriculum. This might have been achieved, for example, because pupils

have learned how disciplinary discourses construct knowledge about religion/non-religion or how groups or families of methods explore religious and non-religious traditions.

4. 'Personal knowledge' in RE

- An RE curriculum that does not induct pupils into any religious tradition (in settings where the EIF applies to RE).
- A curriculum that builds pupils' awareness of their own assumptions and values about the content that they study ('personal knowledge').
- Precise, detailed and fruitful content (substantive content and concepts) that subject leaders and curriculum designers have selected to build pupils' 'personal knowledge'. Not all substantive content is equally appropriate to select as the basis for developing pupils' 'personal knowledge'.
- Subject leaders and teachers who adeptly identify specific content for the development of 'personal knowledge' because they recognise that some pupils may not otherwise see the immediate value of that content.

5. Interplay, end goals and competencies

- A curriculum that focuses pupils' learning on ambitious subject-specific end goals, rather than covers excessive amounts of content superficially.
- Curriculum impact that is achieved by pupils building up accurate knowledge about the complexity and diversity of global religion and non-religion. This provides pupils with many of the ingredients for cultural and civic competencies that are important to many RE teachers.
- Clear curriculum content that subject leaders and curriculum designers have planned to illustrate 'ways of knowing' and to develop pupils' 'personal knowledge'.
- A clear connection between the 'ways of knowing' that pupils learn, the 'personal knowledge' that pupils develop through the curriculum and the substantive content and concepts on which both depend.
- Subject leaders of RE who are aware of the ways that the RE curriculum can be susceptible to distortion and have ensured that it does not become distorted.

6. Teaching the curriculum

- Leaders and teachers who consider, when they select classroom activities, how the activities will enable pupils to remember the RE curriculum in the long term.
- Teachers whose judgement about classroom activities is informed by insights from cognitive science about learning, as well as subject-specific insights about the nature of the RE content to be learned. These 2 insights are more important than generic concerns about whether activities are superficially 'engaging'.
- Leaders and teachers of RE who ensure that, in choosing an appropriate classroom activity, they are clear about what pupils are supposed to learn from it (the curriculum object).
- Teachers who recognise that the success of classroom strategies, methods and procedures depends, to an extent, on whether pupils have sufficient prior RE knowledge (from the curriculum) to succeed at the activity.
- Teaching activities that will continue to draw on, and to remind pupils of, parts of the RE curriculum that pupils have already covered. This enables pupils to learn the RE curriculum in the long term.

7. Assessment

- Different types of assessments are used appropriately:
 - Formative assessments can help teachers identify which pupils have misconceptions or gaps in their knowledge, and what those specific misconceptions or gaps are. This can inform teachers about common issues, so they can review or adapt the curriculum as necessary. Formative assessments are less useful in making judgements about how much of the whole curriculum has been learned and remembered.

- Where summative assessments are used for accountability purposes, leaders can ensure that they are sufficiently spaced apart to enable pupils to learn the expanding domain of the curriculum.
- The purpose of the test should guide the type of assessment, the format of the task and when the assessment is needed.
- RE assessment needs to relate to the curriculum, which sets out what it means to 'get better' at RE.
- Leaders and teachers can consider whether existing assessment models in RE do in practice treat the curriculum as the progression model.
- Leaders and teachers can design RE assessments that are fit for purpose, in that they are precisely attuned to the knowledge in the RE curriculum that they intend for pupils to learn.
- Leaders who ensure that assessments are not excessively onerous for teachers.
- Professional development opportunities for leaders and teachers to reflect on how different assessment questions and tasks in RE can frame teachers' and pupils' expectations about engaging with religious and non-religious traditions.

8. Systems, culture and policies

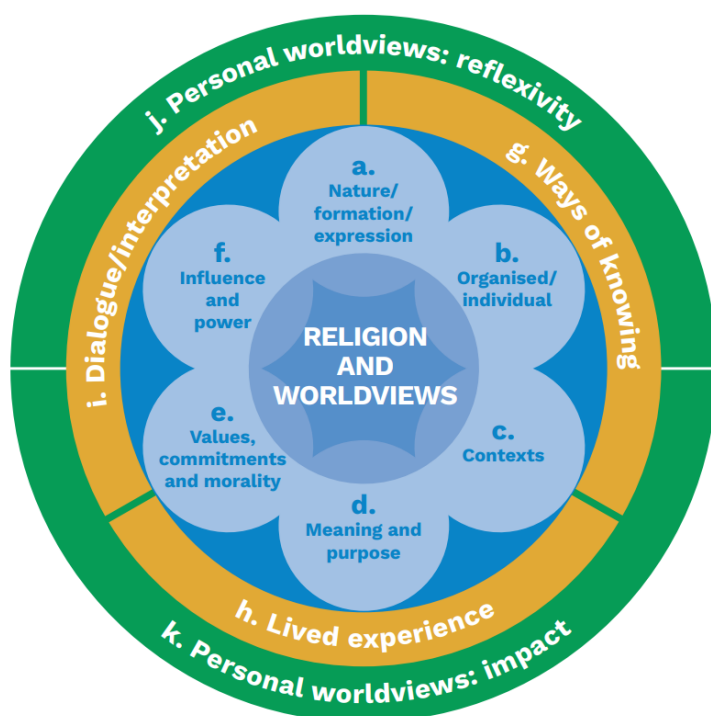
- Sufficient curriculum time allocated to RE in order for leaders to deliver an ambitious RE curriculum.
- Subject-specialist staffing, so that pupils are taught RE by teachers with appropriate subject professional knowledge.
- Access to high-quality in-service training for leaders and teachers of RE to develop their professional subject knowledge.
- Subject leadership that can identify high-quality sources of training (for example, through subject associations and organisations) to further their RE knowledge in policy, subject content, subject pedagogy and RE research.

5. Religion and Worldviews in the Classroom: developing a worldviews approach. A Draft Resource for curriculum developers

The Draft Resource sets out a rationale for a religion and worldviews approach, building on the developments since the 2018 Commission report. It was primarily written to inform three Framework Development Teams, working over 18 months to apply the Handbook guidance to their own contexts. During this process, the Draft Resource is being tested and revised as necessary, before the publication, scheduled for 2024, of a final Handbook, three example frameworks, sample units of work and pupil responses.

At the heart of the Commission on RE final report, was a National Statement of Entitlement indicating that all children in schools are entitled to an education in religion and worldviews. This national statement of entitlement provides a shared vision for the subject that will be interpreted for, and applied in, a variety of different contexts by syllabus writers and curriculum designers.

- reflects the changing religious and secular non-religious diversity of the UK and the world
- is inclusive of, and relevant to, children and young people, whose worldviews may range across the secular religious and non-religious
- approaches the subject from the perspective of worldviews (incorporating religious and non-religious worldviews, personal and communal, individual and organised, plural and diverse) to help pupils navigate the diverse, complex world around them, in relation to religion and belief. The place for this education in religion and worldviews is the subject currently called Religious Education in legislation in England.



To meet this entitlement, pupils must be taught to understand the nature of worldviews, in relation to religion and belief, including:

CONTENT	
<i>Core statements</i>	<i>Expanded statements</i>
a. Nature/formation/expression What is meant by worldview and how people's worldviews are formed and expressed through a complex mix of influences and experiences	The nature and variety of worldviews, and how people's worldviews are formed through a complex mix of influences and experiences, including (for example) rituals, practices, texts, teachings, stories, inspiring individuals, the creative arts, family, tradition, culture, and everyday experiences and actions. How these may also act as ways of expressing and communicating worldviews.
b. Organised/individual How people's individual worldviews relate to wider, organised or institutional worldviews	How people's individual worldviews relate to wider, organised or institutional worldviews (e.g. how individual worldviews may be consciously held or tacit; how individual and organised worldviews are dynamic; how individual worldviews may overlap to a greater or lesser extent with organised worldviews)
c. Contexts How worldviews have contexts, reflecting time and place, are highly diverse, and feature continuity and change.	How worldviews have contexts, reflecting their time and place, shaping and being shaped by these, maintaining continuity and also changing; how they are highly diverse and often develop in interaction with each other. (This applies to organised worldviews as well as to individual worldviews.)
d. Meaning and purpose How worldviews may offer responses to fundamental questions raised by human experience	How worldviews may offer responses to fundamental questions raised by human experience, such as questions of existence, meaning, purpose, knowledge, truth, identity and diversity. How worldviews may play different roles in providing people with ways of making sense of existence and/or their lives, including space for mystery, ambiguity and paradox.
e. Values, commitments and morality How worldviews may provide guidance on how to live a good life	How worldviews may provide a vision of, and guidance on, how to be a good person and live a good life, and may offer ideas of justice, right and wrong, value, beauty, truth and goodness. How individuals and communities may express their values through their commitments.
f. Influence and power How worldviews influence, and are influenced by, people and societies	How worldviews influence people (e.g. providing a 'grand narrative' or story for understanding the world) and influence the exercise of power in societies (e.g. on social norms for communities, or in relation to conflict or peace-making). How society and people can also influence and shape worldviews.

ENGAGEMENT	
<i>Core statements</i>	<i>Expanded statements</i>
g. Ways of knowing The field of study of worldviews is to be explored using diverse ways of knowing.	The field of study of worldviews is to be explored using diverse ways of knowing. Questions and methods should be carefully chosen, recognising that there are different understandings of what knowledge is deemed reliable, valid, credible, truthful etc.
h. Lived experience The field of study of worldviews is to include a focus on the lived experience of people.	The field of study of worldviews is to include a focus on the lived experience of people (e.g. religious, non-religious, embodied, diverse, fluid, material, experiential) in relation to local and global contexts, recognising the complex reality of worldviews as they are held, shared and expressed by people in real life.
i. Dialogue/interpretation The field of study of worldviews is to be shown as a dynamic area of debate.	The field of study of worldviews is to be encountered as a dynamic area of dialogue and debate, and one which engages with practices of interpretation and judgement within and between religious and non-religious communities.
POSITION	
<i>Core statements</i>	<i>Expanded statements</i>
j. Personal worldviews: reflexivity Pupils will reflect on and potentially develop their personal worldviews in the light of their study.	Pupils will come to understand their own worldview in greater depth, and how it relates to the worldviews of others, becoming more reflective and reflexive. As they develop this awareness of their positionality in relation to that of others, they will make informed judgements on how (far) this understanding prepares them for life in a diverse world
k. Personal worldviews: impact Pupils will reflect on how their worldviews affect their learning	Pupils will develop their understanding of how their encounters with the subject content of RE are affected and shaped by their worldviews, whether conscious or not, and that this is also true for everyone else. They will reflect on how (far) their learning may have an impact on their worldview.

6. Freedom of Religion or Belief and the Toledo Guiding Principles

The following is taken from the Foreign, Commonwealth and Development Office website:

Freedom of Religion or Belief (FoRB) is a human right which has been guaranteed under international law within the [International Covenant on Civil and Political Rights \(ICCPR\)](#) since 1966. Article 18 of the UN Universal Declaration of Human Rights, adopted in 1948, states that ‘everyone has the right to freedom of thought, conscience and religion’.

FoRB is not just the freedom to hold personal thoughts and convictions, but also being able to express them individually or with others, publicly or in private. It includes the freedom to:

- subscribe to different schools of thought within a religion
- change one’s religion or beliefs, including to leave or abandon religions
- hold non-religious beliefs

No-one should experience discrimination for exercising their right to freedom of religion or belief. This right prohibits the use of coercion to make someone hold or change their religion or belief. It also protects a person from being required to state an affiliation with any particular religion or belief.

As with all human rights, FoRB belongs to people, whether alone or as members of a group, and not to the religion or belief itself. This means that it does not protect religions, or religious figures, from criticism.

In July 2022, the FCDO hosted an International Ministerial on FoRB. At this conference a Statement on FoRB and Education was made, of which the UK Government was a signatory. The full statement is available here: <https://www.gov.uk/government/publications/freedom-of-religion-or-belief-and-education-statement-at-the-international-ministerial-conference-2022/statement-on-freedom-of-religion-or-belief-and-education>

This statement says that signatories will commit to:

- prioritising inclusive curricula and teaching, matched to all students' needs, regardless of their background, that provides foundational skills for all. In addition, curricula should provide positive and accurate information about different faith and belief communities and combat negative stereotypes
- support teaching that promotes the equality of all individuals, regardless of their religion
- protecting education establishments and ensuring all students have access to education regardless of their faith or any other characteristic. This includes ensuring access to safe alternative spaces for education in emergencies and protracted crises
- promoting international efforts to support education reform, emphasising the benefits of pluralism and the importance of human rights, including freedom of religion or belief. Regular evaluation of education materials and practices should be carried out to ensure that these standards are always maintained

In addition, the Toledo Guiding Principles (2007) published by the OSCE (Organisation for Security and Co-operation in Europe) and ODOHR (Organisation for Democratic Institutions and Human Rights) are relevant in this context. The introduction to the principles states that:

The Guiding Principles are designed to assist not only educators but also legislators, teachers and officials in education ministries, as well as administrators and educators in private or religious schools to ensure that teaching about different religions and beliefs is carried out in a fair and balanced manner.

The Key Guiding Principles set out in the document are:

Whenever teaching about religions and beliefs in public schools is provided in OSCE participating States, the following guiding principles should be considered:

1. Teaching about religions and beliefs must be provided in ways that are fair, accurate and based on sound scholarship. Students should learn about religions and beliefs in an environment respectful of human rights, fundamental freedoms and civic values.
2. Those who teach about religions and beliefs should have a commitment to religious freedom that contributes to a school environment and practices that foster protection of the rights of others in a spirit of mutual respect and understanding among members of the school community.
3. Teaching about religions and beliefs is a major responsibility of schools, but the manner in which this teaching takes place should not undermine or ignore the role of families and religious or belief organizations in transmitting values to successive generations.
4. Efforts should be made to establish advisory bodies at different levels that take an inclusive approach to involving different stakeholders in the preparation and implementation of curricula and in the training of teachers.

5. Where a compulsory programme involving teaching about religions and beliefs is not sufficiently objective, efforts should be made to revise it to make it more balanced and impartial, but where this is not possible, or cannot be accomplished immediately, recognizing opt-out rights may be a satisfactory solution for parents and pupils, provided that the opt-out arrangements are structured in a sensitive and non-discriminatory way.
6. Those who teach about religions and beliefs should be adequately educated to do so. Such teachers need to have the knowledge, attitude and skills to teach about religions and beliefs in a fair and balanced way. Teachers need not only subject-matter competence but pedagogical skills so that they can interact with students and help students interact with each other in sensitive and respectful ways.
7. Preparation of curricula, textbooks and educational materials for teaching about religions and beliefs should take into account religious and non-religious views in a way that is inclusive, fair, and respectful. Care should be taken to avoid inaccurate or prejudicial material, particularly when this reinforces negative stereotypes.
8. Curricula should be developed in accordance with recognised professional standards in order to ensure a balanced approach to study about religions and beliefs. Development and implementation of curricula should also include open and fair procedures that give all interested parties appropriate opportunities to offer comments and advice.
9. Quality curricula in the area of teaching about religions and beliefs can only contribute effectively to the educational aims of the Toledo Guiding Principles if teachers are professionally trained to use the curricula and receive ongoing training to further develop their knowledge and competences regarding this subject matter. Any basic teacher preparation should be framed and developed according to democratic and human rights principles and include insight into cultural and religious diversity in society.
10. Curricula focusing on teaching about religions and beliefs should give attention to key historical and contemporary developments pertaining to religion and belief, and reflect global and local issues. They should be sensitive to different local manifestations of religious and secular plurality found in schools and the communities they serve. Such sensitivities will help address the concerns of students, parents and other stakeholders in education.

7. Statutory requirements for Spiritual, Moral, Social and Cultural Development and Fundamental British Values.

All maintained schools must meet the requirements set out in section 78 of the Education Act 2002 and promote the spiritual, moral, social and cultural (SMSC) development of their pupils. Through ensuring pupils' SMSC development, schools can also demonstrate they are actively promoting fundamental British values.

Accountability

As part of a section 5 inspection, Ofsted inspectors must consider pupils' spiritual, moral, social and cultural (SMSC) development when forming a judgement of a school. However this advice should not be read as guidance for inspection purposes. Ofsted publish their inspection framework and handbook, which set out how schools are assessed in relation to pupils' spiritual, moral, social and cultural development. Schools should refer to Ofsted's documents to understand what inspectors look for in assessing this."

[Ofsted](#) **School inspection handbook** [EIF 2022](#) - Updated 11 July 2022

Spiritual, moral, social and cultural development

299. Inspectors will evaluate the effectiveness of the school's provision for pupils' spiritual, moral, social and cultural education. This is a broad concept that can be seen across the

school's activities, but draws together many of the areas covered by the personal development judgement.

300. Provision for the spiritual development of pupils includes developing their:

- ability to be reflective about their own beliefs (religious or otherwise) and perspective on life
- knowledge of, and respect for, different people's faiths, feelings and values
- sense of enjoyment and fascination in learning about themselves, others and the world around them
- use of imagination and creativity in their learning
- willingness to reflect on their experiences

8. Statutory Guidance: What schools must publish online

This guidance places a responsibility on schools to ensure that parents and carers have access to information about what their children are learning in each subject of the curriculum. The publication of the curriculum can also be accessed by Ofsted inspection teams as an aspect of making judgements about the breadth, balance and ambition of the curriculum or, if concerns are raised, lead to a decision to carry out a section 8 inspection (See extract from the Ofsted Handbook for inspection below.)

The guidance is copied below:

Curriculum

You must publish:

- the content of your school curriculum in each academic year for every subject - this includes mandatory subjects such as religious education, even if it is taught as part of another subject or subjects, or is called something else

Ofsted Handbook for inspection extract

37. As is the case for all schools, a good or outstanding school may still receive an urgent inspection (carried out under section 8) at any time in certain circumstances (see part 4). For example, we may decide that we should inspect a school earlier than its next scheduled inspection if:

- concerns are identified about the breadth and balance of the curriculum (including whether the statutory requirement to publish information to parents is not met).

**Standing Advisory Council on Religious Education
15th November 2023
Report of the Director for Children and Families
Draft SACRE Annual Report 2022-23**

1 Purpose of Report

- 1.1 To present to members of SACRE the Draft SACRE Annual Report 2022-23

2 Summary

- 2.1 This draft report covers the work of SACRE from September 2022- September 2023

3 Recommendation

- 3.1 That members of SACRE consider the report and offer advice on any omissions or errors so that a final report can be published and electronically distributed to schools, NASACRE, SCC and the DfE.

4 Background

- 4.1 SACREs are required to produce an annual report on its work to provide information for schools.

5 Equal Opportunities

- 5.1 This report has been prepared in accordance with the County Council's policies on equal opportunities.

6 Financial implications

- 6.1 There are no immediate financial implications

Contact Officer :

Mary Gale 07816374873



Staffordshire Standing Advisory Council on Religious Education-

**32nd Annual Report
September 2022 - September 2023**

From the Chair of SACRE



Chair's Introduction to SACRE's Annual Report for 2022-23

This Report covers the work of SACRE from September 2022 to September 2023. During this period, the major event has been the launch on February 1st of the County's revised Agreed Syllabus in RE, at a very well-attended and inspiring celebratory occasion held at the Kingston Centre. Since then, schools have been helped to implement the revised Syllabus through a series of in-service training sessions and online consultations, with complete implementation due from September 2023.

The revised Syllabus has elements of both continuity and innovation. Many features of the County's previous, widely appreciated Agreed Syllabus have been retained, not least the core triple dynamic of Exploring, Engaging and Reflecting. The Syllabus has evolved so as to give more attention now to the field of "world views", as it is known. Opportunity has also been taken to add new statutory material to cover areas of school life which have themselves recently gained new statutory status.

Within the lively panorama of Agreed Syllabus appraisal and revision across the country, Staffordshire's revised RE Syllabus continues to be in the forefront of current thinking and design, while also remaining teacher-friendly and accessible to the wider public. I am confident that it will serve Staffordshire schools and pupils well over the years ahead. The Covid pandemic had an impact on the delivery of Religious Education and Collective Worship in schools, as it did on every other aspect of school life. The process of returning to a new "normal" has continued throughout the year; SACRE has sought both to support schools and to monitor the ongoing situation. SACRE warmly thanks RE teachers and senior leaders across the County for their dedicated efforts to ensure pupils receive their entitlement to the highest quality religious education. One recent development has been the establishing of a national network of regional RE Hubs. These Hubs are intended to work with SACREs and other bodies in coordinating professional support and in providing a forum for RE teachers to interact and share good practice. They will be a resource for all schools - academies, free schools, county schools, diocesan schools. Staffordshire SACRE looks forward to developing strong relationships in the future as part of the West Midlands RE Hub.

Staffordshire SACRE's substantial achievements throughout the year would not have been possible without the unstinting work and professional expertise of the County's Consultant Adviser in RE, Mary Gale. SACRE, and the County, are extremely fortunate to have the benefit of her committed support for RE alongside her many other skills and interests. Our deep and very sincere thanks are extended to her for all she is giving in RE to the County's schools and to SACRE itself.

I heartily commend this Annual Report to Staffordshire County Council and to all schools within the County.

A handwritten signature in dark ink, reading "Michael R. Metcalf".

Rev. Prebendary Michael Metcalf Chair Staffs SACRE

Contents

	<i>page</i>
From the Chair of SACRE	2
1. Introduction	4
2. A summary of the work of SACRE 2022-2023	4
3. Standards and quality of RE provision including Collective worship	5
4. Managing the SACRE and partnership with the LA and other stakeholders	10
5. The effectiveness of the local agreed syllabus and the review process	13
6. Contribution of the SACRE to the wider community	15

Appendices

1. The Statutory Duties of a SACRE	17
2. Membership of Staffordshire SACRE: Attendance at Meetings	18
3. Procedures for schools causing concern	20
4. The SACRE Budget 2022-2023	21
5. SACRE Development Plan	23

1. Introduction

This report covers the work of the Staffordshire SACRE during the academic year from September 2022 to July 2023. Three meetings were held during the period covered by the report.

This report is sent to the headteachers of all schools in the County, to the teachers' associations, to the local faith communities and NASACRE.
Further copies are available from:

The Clerk to SACRE,
Democratic Services,
Martin Street,
Stafford ST16 2LH.

The statutory duties of the SACRE are given in Appendix 1	Page 18
The membership of the SACRE is given	Appendix 2
	Page 19

2. A summary of the work of the SACRE September 2022-2023

- The SACRE worked inline with the SACRE Development Plan. (See Appendix 5)
- Eight face-to-face meetings were held in schools to give direct support.
- Three online meetings were held in conjunction with the local NATRE group, one per term. Eight- ten people attended these meetings.
- The Agreed Syllabus was reviewed and accepted by SACRE.
- The Agreed Syllabus was shared with schools through a launch.
- The launch of the Agreed Syllabus on February 2023 was very well attended with 120 plus schools attending, plus delegates from SACRE and the Local authority.
- Long term planning grid has been provided for Middle schools.
- Early Years planning has been revamped to take into account the changes to the EYFS framework.
- Spring and Summer planning have been altered to take into account world views.
- Monitoring of Staffordshire primary school RE provision was carried out through a questionnaire which evaluated how the Agreed Syllabus supports effective RE. Also, through a review of school websites.
- Monitoring of Staffordshire Secondary school RE was carried out through a questionnaire which evaluated how the Agreed Syllabus supports effective RE and through scrutiny of the work force census data. In addition, reviews of school websites were carried out.
- The Staffordshire Agreed Syllabus recommends that students at KS4 study an approved examination syllabus. It was not easy for the SACRE to monitor provision and attainment in externally accredited courses in Religious Studies in 2020 and 2021 due to changes to the examination process as a result of COVID-19 so comparisons are not easy to make. The summary below states the key outcomes.
 - **Staffordshire** % achieving grades 9-4 for the RS course in 2020 was 76.4% and 77.5% in 2021. It fell to 73.4% in 2022.
 - **England** % achieving grades 9-4 for the RS course in 2020 was 80.5% and 80.2% in 2021. This fell to 76.7% in 2022.
 - Therefore Staffordshire % of students achieving grades 9-4 for the full RS course in 2021 was 3% lower than the England average, this is an improvement compared to 2020 and this gap remained similar in 2022.
 - Grade 5 plus in 2022 for Staffordshire was 61% compared to the National of 65%.

- At KS5 21 schools in Staffordshire entered pupils for A levels- this represented all types of schools with a total of 164 entries. The average grade was a B grade, which was in line with the national average grade.
- 32.6% of Staffordshire students achieved an A*-A and 88.2% achieved A*-C. This compares very favourably with the national % of 36.2% A*-A and 87.5% A*-C.
- The Westhill Engage project in conjunction with YouthNet and the Entrust MEAS team supported over 300 pupils across Staffordshire to gain a greater understanding of Christianity and Islam and of living with diversity.
- Originally Entrust offered a face-to-face programme of CPD to support RE teachers across the year, but due to the continued impact of the pandemic this did not go ahead. But three webinars were provided which were moderately well attended. Bespoke support therefore was provided in response to individual school requests, this was mostly addressed through email correspondence and school visits in a number of schools throughout the county. A number of these were special schools. Resources to support schools were discussed in the February 2023 meeting.
- Support for schools who wish to carry out RE focus day was given by the RE adviser, providing hints and tips and a schedule for the day. Some of this advice included (if funds allow) a visit to the Open Centre-Faith Trail in Derby. Two schools followed this advice and reported that this had been an inspirational focus visit day and suited learners of all ages. For those schools who could not afford a visit to Derby, they arranged for speakers from The Open Centre to visit them to support learning. This was more cost effective.
- Discussion on Religion and the 2021 census.
- Discussion on the Report Card for RE/RS
- Discussion on the draft handbook published by the REC on Religion and world views in the classroom, with a summary provided by the adviser.
- Presentation/ Reflection on Difference, Diversity and Inclusion by Hifsa Haroon Iqbal of Reengage.
- Provision of information on RE and the Schools Bill 2022 and its implications.
- Staffordshire SACRE continues to be represented at the NASACRE (the National Association of SACREs) AGM, NATRE Conference and AREIAC meetings. Some of these meetings have been held in the virtual environment.
- The partnership with NASACRE remains strong. Members of SACRE are also representatives on other SACREs and on bodies such as Stafford and District Friends.
- No determinations have been requested during this academic year.

3. Standards and quality of RE and Collective Worship (CW) provision

3.1 Monitoring

Monitoring for this academic year continued to take place via email conversations, three online meetings, questionnaires regarding the revised Agreed Syllabus, and scrutiny of examination results and school websites.

Where SACRE is concerned about the provision offered by schools then a formal procedure is followed. See Appendix 3.

General comments

- The syllabus is used in most schools that provided information, those who do not use the syllabus are Catholic or Church of England Aided schools, or in a Multi Academy Trusts.

- Schools are currently exploring best practices, to ensure consistency across the school and prepare for the introduction of the Agreed Syllabus from September 2023.
- Schools are exploring ways to assess learning of RE many feel the revised syllabus provides support in this area.
- Local faith leaders contribute to CW in some areas of the county through the virtual environment, particularly where there were youth leaders to support this.
- Staff confidence in delivering collective worship continue to develop well.
- Leader confidence in Church of England schools regarding the delivery of CW improved with the help of resources from SACRE. Some leaders stated that the delivery of CW continues to improve because after the pandemic there was more consistency in approach and planning.
- Worship teams (pupils) organise worship more so now compared to before the pandemic.
- Varied weekly timetables of collective worship resumed in autumn 2022.
- Allocation of resources to RE has decreased in some schools since last year.
- RE makes a positive contribution to SMSC in most schools especially during online support for learners.
- Two schools have achieved the Gold award for the RE quality Mark. (REQM)

Primary and Secondary Monitoring headlines:

- Collective worship is led by a variety of staff. Online worship and assemblies were led mostly members of the Senior Leadership Team.
- The variety regarding the provision for collective worship varies from school to school with schools operating across key stages or class/form or whole school.
- Collective worship continues to take many forms including thought for the day, with the inclusion of Relationship and Health Education, and well-being aspects.
- Withdrawal from CW is only took place in a handful of schools mostly involving Jehovah Witness followers.
- Schools have reviewed their collective worship provision in the past 2 years,
- Schools agreed that the Revised Agreed Syllabus should clearly present what is required by their school in RE. More information will be available in its impact in the June 2025 meeting,
- The majority of schools contacted stated that they had reviewed their RE provision due to the Revised Agreed Syllabus and that planning now covered World Views

Provision for high schools/Work force data

Work force data report for 2021-2022. This report is always one year out of date. The 2022 data is released in the next report.

This data was reported by schools to the DfE as part of the school census in November 2021.

Hours taught for years 7 to 13, in subjects RE, philosophy and all subjects, reported by state-funded secondary schools with electronic timetabling software are published.

61 Staffordshire schools are included.

Aspects to note:

Where schools reported that they allocate teaching hours to a specific year group, but have not included RE in that report, this is indicated by a dot in that year group column. 18 schools out of 61 schools

There has been an increase in provision in some schools since the previous years and a decrease in others. The good news is that out 61 schools recorded, 21 have increased their

provision. Which is good news. Last year only 16 schools increased the time allocated to the teaching of RE/RS.

10 have decreased their provision. Some of those schools are middle schools.

The picture is an improving picture of provision. The SACRE investigated the following:-

- The 0 hours allocations- anywhere in the list. This included 3 schools, the previous year this was 7 schools.
- The schools where there were dots- showing no hours recorded for RE/RS.
It is the general feeling that this is not essentially a true account as the census form may have been populated incorrectly.

Some of these are Catholic schools and we are certain that RE/RS is taught as they have examination results.

The advisor to the SACRE scrutinised websites and visited schools where it appears that no RE/RS were taught. The overall picture was more positive for the three schools and only one school was not teaching RE/RS as per the statutory regulations. This has now been rectified.

3.2 Standards

Staffordshire SACRE reviews and discusses standards and achievement in RE during meetings as appropriate.

Throughout 2022-23 Religious Education network meetings which schools can choose to attend would have included moderation of standards across year groups and schools to support schools with the judgements they make against the Agreed Syllabus Age Related Expectations. There were no face-to-face development opportunities due to the continued impact of the COVID-19 pandemic. The advisor offered to provide support information through an online virtual webinar, but no schools took up this offer. Some schools requested instead a face to face meeting at their school. This was facilitated in 10 schools,

a) Public examination entries in Religious Education (RE) and Religious Studies (RS)

In the Staffordshire Agreed Syllabus for Religious Education, legal requirements state that RE should be provided as part of the basic curriculum for all registered pupils attending a maintained school, this includes high schools.

Background

At Key Stage (KS) 4 all pupils should fulfil their entitlement by following as a basis an accredited specification (from a recognised examination board) in Religious Studies. Schools should provide reasonable time for pupils to complete this and if appropriate, to attain an external qualification.

At KS5 pupils may follow the programme of study provided within the Agreed Syllabus or an accredited specification (from a recognised examination board) in Religious Studies. Schools that do not offer this opportunity to their students are requested to apply to the SACRE for a variation of practice.

b) Religious Studies GCSE 2022

The GCSE system continues to use the new grading of 9-1, with 9 being the exceptional grade.

Here are the trends from the 2022 religious studies GCSE results.

The proportion of grade 9 results achieved by students nationally fell to 10.4% in 2022 compared to 11.45 in 2021 and compared to 9.6 per cent in 2020 and 7.5 per cent in 2019.

- **England** % achieving grades 9-4 for the full RS course in 2020 was 80.5% and 80.2% in 2021. This fell to 76.7% in 2022.
- Therefore **Staffordshire** % of students achieving grades 9-4 for the full RS course in 2021 was 4% lower than the England average, this is an improvement compared to 2020 and this gap remained similar in 2022. See table below.
- Grade 5 plus in 2022 for Staffordshire was 61% compared to the National of 65%.
- John Taylor High School entered the most students with 256- entries. 29% achieved grades 8 and 9. 82% achieved the Grades 9-4.
- Alleyne's High School Stone entered 211 students. 7% achieved grades 8 and 9. 65% achieved the Grades 9-4.
- Kiing Edward VI High School entered 209 students, 8% achieved grades 8 and 9. 69% achieved the Grades 9-4.
- Closely followed by Rawlett School (AET Academy) who entered 197 students, 9% achieved grades 8 and 9. 94.9% achieved the Grades 9-4.
- And Sir John Fisher High School who entered 186 students, 15% achieved grades 8 and 9. 73% achieved the Grades 9-4.
- And Erasmus Darwin High School who entered 180 students, 12% achieved grades 8 and 9. 73.3% achieved the Grades 9-4.

Here are the overall figures to report for 2022 for GCSE

County	Number of candidates	Grade 9 and above - %	Grade 8 and above - %	Grade 7 and above - %	Grade 6 and above - %	Grade 5 and above - %	Grade 4 and above - %	Grade 3 and above - %	Grade 2 and above - %	Grade 1 and above - %
England	178,980	8.4	23.8	37.7	53.2	65	76.7	89.9	95.7	98.9
Staffordshire	3,394	6.5	14	23	55	61	73.4	85.7	95.4	99.2

Compared to 2021

County	Number of candidates	Grade 9 and above - %	Grade 8 and above - %	Grade 7 and above - %	Grade 6 and above - %	Grade 5 and above - %	Grade 4 and above - %	Grade 3 and above - %	Grade 2 and above - %	Grade 1 and above - %
England	201975	11.4	23.8	37.7	53.2	67.5	80.2	89.9	95.7	98.9
Staffordshire	4,320	7.1	17.2	31	46.9	62.6	77.5	89.7	96.4	99.1

Historically

2019 National Average 9 to 4	72.3%
2019 Staffordshire Average 9 to 4	65.9%
2020 National Average 9 to 4	80.5%
2020 Staffordshire Average 9 to 4	76.4%
2021 National Average 9 to 4	80.2%
2021 Staffordshire Average 9 to 4	77.5%
2022 National Average 9 to 4	76.7%
2022 Staffordshire Average 9 to 4	73.4%

c) Religious Studies A-level 2022- updated data provided by SCC is as follows

	Number of entries	A*-A	A*-C	A*-E	Average Grade
Staffordshire	164	32.6%	88.2%	97.8%	B
National	15, 220	36.2%	87.5%	98.7%	B

- This shows that Staffordshire in comparison with the top grades is nearly 4% below the National, but when comparing A*-C grades, we are just above the National %.
- At KS5 the information in the table shows the picture for A level results.
21 schools in Staffordshire entered pupils for A levels- this represented all types of schools with a total of 164 entries.
- ✓ John Taylor High School entered the most candidates- 36 entries. 56% achieved A*-A and 80.6% achieved the A*-B
- ✓ Blessed William Howard entered 15 candidates. 6.7% achieved A*-A and 66.7% achieved the A*-B
- ✓ Walton High School entered 13 candidates. 15.4% achieved A*-A and 38.5% achieved the A*-B
- ✓ The De Ferrers Academy entered 14 candidates. 14.3% achieved A*-A and 57.1% achieved the A*-B
- ✓ Sir John Fisher Catholic entered 11 candidates. 18.2% achieved A*-A and 54.5% achieved the A*-B
- ✓ The Friary entered 11 candidates. 27.4% achieved A*-A and 45.5% achieved the A*-B
- ✓ The remainder entered between 1-9 candidates.
- All schools achieved well- see table.
- 17 out of 21 schools achieved gradings of A*-A- for some of its pupils-this is indeed praiseworthy.

The relative stability of entries suggests that candidates continue to recognise the value of RS A-level for Higher Education entry, graduate employment, and as a valuable life skill.

3.3 Quality of teaching, quality of leadership and management

Informal monitoring revealed a picture in the primary schools that responded with a high number of schools engaging in regular reviews of their RE provision. This was due to COVID-19, as schools used time to review their RE provision so that on return to full time education, the curriculum would be fit for purpose. The picture was equally positive for provision in the secondary sector with most schools demonstrating that they reviewed their provision.

Schools have the option to purchase further bespoke support and evaluation of their leadership of RE from Entrust. This is a voluntary option. One school in 2021-2022

requested face to face support, and email support was provided for twelve schools following requests.

There has also been a programme of CPD available for schools. Schools did not book on this programme of CPD. Schools preferred to access support through email.

3.4 Teacher recruitment and retention, level of specialist provision

Information regarding monitoring, recruitment and retention continues to be reliant on the collation of evidence from advertisements in the educational press.

There is no established method of gathering data within the LA.

Information gleaned from the national press indicated that there was a relatively low turnover of subject leaders at the end of the academic year with few changes taking place.

Newly qualified teachers are now referred to as Early Career Teachers- ECTs

3.5 Resources

Much of the work of the Entrust consultant for RE was carried out virtually this past year. This involved support for Religious Education planning and Collective Worship. Resources were sent to schools to support online RE and CW. These were well received by schools.

3.6 Collective Worship (CW)

3.7 Practice and provision for Collective Worship

An advice booklet was made available to Staffordshire schools to support their statutory duties regarding collective worship.

Schools can also email the commissioned consultant advisor for Religious Education at Entrust for additional support. This academic year there have been no specific training opportunities for CW although email advice has been provided. Several schools have requested face to face meeting with the commissioned consultant to discuss these aspects.

3.8 Monitoring determinations for Collective Worship

There are no existing determinations in Staffordshire.

No determinations have been applied for or granted in this academic year.

4 Managing the SACRE and partnership with the LA and other stakeholders

4.1 SACRE meetings

Three meetings were held during the year 16th November 2022, 1st February 2023, and 28th June 2023, at the Council Chambers in the County Buildings Stafford, ST16 3AD. All meetings were held at 2.00 p.m.

At the autumn term 2022 meeting the Rev. Prebendary Michael Metcalf was elected as chair for the following year.

4.2 Membership

There was a review of membership in the previous year. It was noted at that time that there were several vacancies which the SACRE tried to fill over the year.

Several changes to the membership of the SACRE were noted during the year. See Appendix 2 for full details.

All new members are required to sign the SACRE Code of Conduct on appointment.

4.3 Training

During 2022-2023 professional development activities were offered virtually to teachers, these activities centred around email support for planning and advice regarding the Agreed Syllabus planning and collective worship. Governors were updated three times by way of a general update webinar over the year to support their link governor roles, which was well received.

Reverend Preb. M.R. Metcalf and M Gale (Advisor to SACRE) attended the 2023 NASACRE conference on **23rd May 2023** in London.

M Gale Advisor to SACRE attended three of AREIACs regional meetings in 2022-2023. She also attended the face-to-face Church of England conference in London and three NATRE virtual meetings, one per term.

4.4 SACRE developments

Development Projects

The Explore- Engage -Reflect pupil workshops provided for pupils across Stafford, Stone and Newcastle were all cancelled in 2020 due to COVID-19. These resumed from September 2021 onwards with a number of schools taking part and learning about Islam and Christianity.

The proposed high school conferences in conjunction with YouthNet were postponed due to a lack of take up by high schools.

Additional Support

The advisor to SACRE provided support on remote learning for schools during the pandemic.

In addition, advice was provided on Collective Worship and planning for RE including short term and long-term planning.

4.5 LA support for the SACRE

The LA continues to commission its support for Religious Education from Entrust. Support for SACRE 2022/23 was provided by Mary Gale, director of Mary Gale Consultancy. She was commissioned to provide this support and advice to SACRE and schools. This commission continues.

4.6 Financial support

£6,340 was made available to support the work of SACRE during the financial year 2022-2023 as approved by the Service Delivery Agreement (SDA) between Staffordshire County Council and Entrust. Additional funds were provided to support the work of the advisor to review and revise the Agreed Syllabus. This amounted to £3,000. Some of the available budget was also spent. In total this amounted to £4,500. The National mean for such a review is £5,000. Continuing priorities for the year were identified as supporting schools to be aware of their statutory responsibilities with regard to the revised AS and to provide support in relation to fulfilling the statutory functions for SACRE including but not limited to:

- (i) provision of advice and guidance on teaching and learning on the Religious Education syllabus.
- (ii) providing updates to maintained school RE teachers with a refresh on the requirements to the RE Syllabus.
- (iii) Support for specific projects in a small selection of schools ranging from support for resources for CW and RE including advice on application for the RE quality mark .(Gold award successful)
- (iv) Support for the revision and the subsequent publishing and launch of the AS.

The budget was a standing item on the agenda at each meeting see Appendix 4.

SACRE provided information to NASACRE via a Freedom of Information request regarding their funding from the LA This resulted in a report of all LA support for SACREs. It is pleasing to note that our funding is average for SACREs around the country receiving approximately 2%.

The results from National SACREs were varied but showed that most SACREs did not receive the share of the Central School Services Block (CSSB) of the Dedicated Schools Grant (DSG) that they should in order to support SACRE. The report provided useful evidence in NASACREs discussions with the government.

4.7 Information and advice

During the period covered by this report, the SACRE took time to talk to school regarding the steps being taken to ensure RE and CW resumed their significance in the curriculum of schools post pandemic.

Members were advised of the national picture regarding RE. SACRE has used this information effectively to advise the LA on the range of issues covered elsewhere in this report.

4.8 Partnerships with other Key Stakeholders

NASACRE

The Chair of Staffordshire SACRE, Michael Metcalf, was until May 2022 the treasurer of the National Association of SACREs (NASACRE).

A report from NASACRE is a standing agenda item at each meeting.

At each of the three meetings, the Chair gave a brief update on key issues raised by the National Association of SACREs. Matters for 2022-23 are included in the minutes from each meeting. SACRE subscribes to NASACRE receiving updates as appropriate.

It is particularly noteworthy that our chair Michael Metcalf was nominated and subsequently received an award at the National SACRE conference in London and provided the closing speech for this conference, celebrating 30 years of support for SACRES.

Here is a summary of his nomination.

Reasons for nomination

As a longstanding member of the Standing Advisory Council for Religious Education, Prebendary Michael Metcalf has played an instrumental role in the promotion of RE education in the region since SACREs were set up after the 1988 Education Act, when Religious Education (RE) was confirmed as a compulsory part of the curriculum, and it became a statutory requirement for every Local Authority (LA) to appoint a SACRE. He has represented the Diocese of Lichfield on Staffordshire SACRE to the current day, with a short break in the middle years. In 2002 he was nominated as Chair of SACRE by Committee A. He was duly elected and has remained in that position to this day.

*Throughout his tenure, Michael has consistently demonstrated a deep commitment to improving the quality of RE education for students across Staffordshire. He has worked tirelessly to promote inclusivity and diversity ensuring that all have access to a well-rounded education that respects and celebrates the beliefs and cultures of all faiths. In addition, he has worked on the National SACRE body since 1993 supporting developments nationwide- his influence is far reaching. He has only recently retired from this elected post. Under Michael's leadership, the Staffordshire SACRE has developed innovative programs and initiatives that have helped to raise standards and improve outcomes for students. He has worked closely with teachers, educators, advisers and inspectors (including Paul Bellingham, Heather Farr, Emma Jardine Phillips and for the past 8 years with Mary Gale) across the region to provide guidance, support, and commissioned training, guiding all to develop the skills and knowledge needed to deliver effective RE education. We are particularly proud of his support for the Staffordshire SACRE **Explore, Engage and Reflect** project- a legacy project from the 2017 Westhill grant, which continues in Staffordshire schools to this day.*

Michael's contributions have not gone unnoticed. He is widely respected and admired in Staffordshire and throughout the Lichfield Diocese by his fellow colleagues and members of SACRE, who have praised his dedication, passion, and expertise. His ability to engage in intellectual debate has been a source of inspiration and motivation for countless stakeholders. His life experiences are a major factor in his ability to guide and support those working in the RE field. His impact on education especially on RE in Staffordshire and the Lichfield Diocese is immeasurable. His contribution towards the writing of the Staffordshire Agreed Syllabus over the years has been considerable, especially the writing of the very recent 2023 revised syllabus. This was launched in February 2023.

AREIAC (Association for Religious Education Inspectors, Advisers and Consultants) and NATRE (National Association for the Teaching of RE)

SACRE subscribes to these organisations, receiving updates as appropriate. The consultant advisor also attends meetings and conferences with members of these organisations ensuring SACRE receives regular information which supports them in carrying out their core duties. During COVID-19 all communication was through online platforms. These continue. Mary Gale has attended 3 such meetings.

NATRE

Mary Gale continues to communicate with NATRE on a number of topical RE aspects. She receives publications and news as appropriate and disseminates this information to schools and Governors. She has attended three virtual NATRE meetings and meets with the local representative to explore RE issues.

The provision of regional RE hubs has been a new initiative of 2022; this is still in its infancy but should prove to be beneficial for schools and organisations.

Local Authority

The Staffordshire Agreed Syllabus (AS) for Religious Education is the key document for the provision of RE in local schools. Schools receive reminders regarding the statutory status of this syllabus on a regular basis. As the key curriculum document for pupils in all Staffordshire's maintained schools and in some Multi Academy Trusts (this is at the discretion of each Trust board) the local authority is responsible for ensuring that guidance is in place. The advisor to Staffordshire SACRE and the Assistant Director for Education Strategy & Improvement have continued to remain in regular contact and work together to ensure that schools are clear about their statutory responsibilities for Religious Education. The review of the Staffordshire Agreed Syllabus commenced in July 2021 in line with legislation which advises that the AS is reviewed every 5 years. There was a delay to the launch of the revised AS, but this was realised in February 2023 and is now in use in Staffordshire schools as appropriate.

5 The effectiveness of the local agreed syllabus

5.1 Guidance/monitoring and evaluation of the agreed syllabus

Previously in September 2016, the Staffordshire Agreed Syllabus (AS) for Religious Education was formally adopted by Staffordshire County Council and introduced into Staffordshire's schools.

The review of the 2016 AS commenced in 2021. Due to the impact of COVID-19 this review was delayed and was completed in late autumn 2022 ready for its launch in February 2023. Schools will be teaching the revised AS from September 2023, although many adopted the AS from summer 2023.

Ongoing guidance was provided in the following formats:

- RE news was provided through the headteacher Electronic Bag and through the Governor Information Pack together with targeted emailed to schools to support them with aspects of teaching and learning.
- Schools have been invited to phone/email the commissioned consultant advisor for Religious Education at Entrust for advice and support on all aspects of their RE provision- there have been a number of queries.
- Revised long and medium-term plans have been made available to schools to support high quality Religious Education. These plans will be further revised in 2023-2024.

5.2 The Agreed Syllabus Conference (ASC).

The meeting of the ASC continued into 2022-2023 where each of the four SACRE Committees with the support of the Staffordshire Local Authority, agreed to the Religious Education Agreed Syllabus Review and the work to be undertaken.

Rev Metcalf was appointed as the Chair of the Conference.

The review stages were outlined in a development plan including feedback from schools and stakeholders on how the 2016 syllabus was being utilised. The second stage of the review considered any developments or changes in RE since the previous syllabus was written. The review continued throughout the year resulting in a draft AS being written ready for scrutiny to the ASC in autumn 2022 and then after further revisions as per the advice of the conference, the final version of the AS was ready for an official launch in February 2023 with the AS being the statutory document for the teaching of RE in Staffordshire schools from September 2023 (according to the status of the school).

6 Contribution of the SACRE to the wider community

6.1 Representative nature of the SACRE

The membership of the SACRE indicates that it is representative in nature. There are currently vacancies which the SACRE are seeking to fill.

6.2 Knowledge and understanding of the local religious, cultural and ethnic minorities.

A number of the SACRE members are also representatives on the Stafford Friends of Faith Forum, a local interfaith network. Where opportunities arise SACRE members and members of Stafford Friends of Faith Forum support each other's events to promote positive community relations. This relationship supports SACRE members knowledge and understanding of the local religious, cultural and ethnic minority.

The commissioned consultant/advisor for RE works alongside the MEAS (Minority Ethnic Achievement Service) employed by Entrust and the local YouthNet team.

There are several Inter faith/cultural experiences/workshops available for schools to book which aim to enhance RE in Staffordshire schools.

These offer the opportunity for an interactive experience for pupils where they meet with members of a faith and learn about what that faith means to them. The MEAS team support the Westhill Legacy project. The SACRE are pleased to be associated with the work of the MEAS team.

Support for schools, particularly around diversity and race relations had been provided through information on Black History month, on the Holocaust Educational Trust learning support tool and Interfaith support. Emphasis had been put on the schools embedding all such aspects in all that they do, not just during the national awareness periods.

6.3 Understanding the intrinsic contribution which RE can make to social, racial and religious harmony and to the wider community.

The Staffordshire Agreed Syllabus for Religious Education affirms that the role of RE is to foster in each pupil a growing level of religious literacy, through three complementary aims, encapsulated as Exploring, Engaging, Reflecting. This was emphasised in the revised 2023 Agreed Syllabus.

These three aims call for pupils to “acquire a growing range of the social, spiritual and emotional skills and dispositions appropriate to living well in a religiously plural and open society, by reflecting on the reality of religious diversity and on the issues raised by living in a diverse world”.

Pupils studying RE are now specifically required to reflect on the issues raised by living in a diverse world, through studying world views in addition to studying Abrahamic and Dharmic religions. These aims highlight the key role played by Religious Education in developing, supporting and promoting a knowledgeable society with respect for and sensitivity towards the beliefs and life choices of others. The 2023 revised syllabus emphasises that, in a civilised society, difference can be celebrated when we also seek out and build on shared values and experiences.

The SACRE is committed to the syllabus and to the role it plays in building a cohesive community.

Appendices



32nd Annual Report September 2022-September 2023

Appendix 1

The Statutory Duties of a SACRE

All LAs are required to establish a SACRE.

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

"to advise the local education authority upon such matters connected with religious worship in county schools and the 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". [s.391(1)(a)]

Such matters include:-

"methods of teaching, the choice of materials and the provision of training for teachers".

A SACRE also:

- can require the local authority to review its current agreed syllabus [s.391(3)]
- must 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 the collective worship provided for some or all of the pupils in a particular school ('determinations'). [s.394(1)]

Every SACRE must, by law, produce an annual report on its work and on actions taken by its representative groups, specifying any matters on which it has advised the local authority, broadly describe the nature of that advice and set out reasons for offering advice on matters not referred to it by the local authority. [s.391 (6) and (7)]

A copy of the report should be sent to The National Association of SACREs (NASACRE)

Appendix 2

SACRE Membership

Attendance at Meetings and Vacancies 2022 /2023

✓ = Attended

A = Apologies Submitted

- = No Response

NA = Not a member at the time of the meeting

	16 Nov 22	1 Feb 23	28 Jun 23
Committee A - Christian and other religious denominations			
Free Churches (4)			
Sam Phillips	A	A	A
Maddy Belle	A	A	A
Vacancy			
Vacancy			
Hindu (2)			
Mr. G. Devadason	-	-	-
Vacancy			
Jewish (1)			
Vacancy			
Muslim (2)			
Mohamed Sedky	-	-	-
Mohamed Parekh	✓	-	Resigned
Quakers - (1)			
Gabi Oldfield	A	✓	✓
Roman Catholic (2)			
Claire Tomlinson	✓	A	Resigned
Vacancy			
Sikh (2)			
Mr Tajinder Singh	-	-	A
Vacancy			
Salvation Army (1)			
Amy Bayliss-Fox – from June 22 onwards	✓	✓	✓
Buddhist (1)			
Ven. Dr Phramaha Laow Panyasiri	-	-	-
Humanist			
Ian Horsewell	-	A	-
Baha'i			
Julie Thompson	✓	A	A

Committee B - Church of England (5)	16 Nov 22	1 Feb 23	28 Jun 23
Vickie Longson	✓	A	✓
Vicky Priestley	✓	A	✓
Lauren Nicholson-Ward	✓	A	A
Rev. Preb. Michael Metcalf	✓	✓	✓
Zoe Cahalan	✓	A	✓

Committee C - Teacher Associations (5)	16 Nov 22	1 Feb 23	28 Jun 23
Samantha Kirwan (NEU)	A	A	A
Judy Wyman (ASCL)	✓	✓	✓
Shaun Miles (NAHT)	-	✓	✓
Linda Goodwin (NEU)	✓	A	✓
Harold Gurden (NASUWT)	A	A	-

Committee D - Local Education Authority (5) (Membership change in November 2021)	16 Nov 22	1 Feb 23	28 Jun 23
Councillor Philip Atkins, OBE	✓	✓	✓
Councillor Paul Northcott	✓	✓	✓
Councillor Kath Perry, MBE	✓	A	✓
Councillor Paul Snape	A	✓	A
Councillor Mike Wilcox	A	✓	✓

Co-opted - Spiritualist National Union	16 Nov 21	1 Feb 23	28 Jun 23
Vacancy			

Clerk to SACRE:	16 Nov 21	1 Feb 23	28 Jun 23
Simon Humble	✓	✓	✓

Officer	16 Nov 21	1 Feb 23	28 Jun 23
Mary Gale	✓	✓	✓

Appendix 3

Procedures for schools causing concern.

Where, in carrying out its statutory duty to monitor the provision of Religious Education as appropriate within the Local Authority, the SACRE has identified a cause for concern:

1. The SACRE or a sub-committee will request that a letter be sent from the Consultant Adviser for RE or an appropriate LA officer to outline concerns to the school and offer support.
2. Any responses will be referred to the SACRE or a sub-committee for consideration.
3. Where no reply is received, a further letter will be sent by the chair of SACRE reiterating concerns and offering the support of the Senior Adviser or appropriate LA officer.
4. Any responses will be referred to the SACRE or a sub-committee for consideration.
5. Where no reply is received, the SACRE, through the chair, will send a further letter to the school reiterating concerns and alerting the school to further action:
 - a) Concerns to be raised with relevant LA officers with a request that the SACRE be informed of the outcome of any ensuing discussion.
 - b) A note of concern be sent to the Senior LA officer with responsibility for SACRE.
 - c) The SACRE to hold a note of concern on its records

Appendix 4

2022-2023 Budget

GL Account Codes for : Enquiry Group: Curr Budget (v2) v Act + GRNI/GL Account Code Range: EM1100/***** to EM1100/***** /
Enquiry Year: 2022/ Period: 00 to 12

<u>GL Account Code</u>	<u>Description</u>	<u>Current Budget (v2)</u>	<u>Actual + Grni</u>	<u>Actuals</u>	<u>Variance Bud v(Act +GRNI)</u>
EM110010002	SACRE Teachers Gross	0.00	0.00	0.00	0.00
EM110025502	SACRE Rent/Lease of Premises	0.00	81.00	81.00	(81.00)
EM110044038	SACRE QLS Curriculum Advice	0.00	0.00	0.00	0.00
EM110046204	SACRE Conference Fees	0.00	40.00	40.00	(40.00)
EM110047017	SACRE Grants to third parties	0.00	0.00	0.00	0.00
EM110047202	SACRE Subscriptions General	0.00	105.00	105.00	(105.00)
EM110048342	SACRE Contingency	6,340.00	0.00	0.00	6,340.00
EM110064550	SACRE Tfrs to Oth Accounts	(10,080.00)	(10,080.00)	(10,080.00)	0.00
		(3,740.00)	(9,854.00)	(9,854.00)	6,114.00

Attendance at the NASACRE
Conference

**Total Available before
commitments**

6,114.00

Less committed amounts:

7 days for Agreed Syllabus work with MEAS team	3,150.00
4 days for AS support and planning	1,800.00
Agreed Syllabus Launch	1,000.00

Appendix 5

SACRE DEVELOPMENT PLAN and Agreed Syllabus PLAN

Staffordshire SACRE

Chair	Michael Metcalf			Date Range for completion:	June 2021 – June 2023		
Commissioned support adviser	Mary Gale						
Self-evaluation:				Self-evaluation:			
Objective	Activities	Time scale	Led by	Success criteria	Evidence	Evaluation 2022- 2023	RAG updated Nove 2022
<div>Page 105</div> New members become familiar with roles and responsibilities	Attendance at 3 annual meeting	July 2021-Summer 2023	Chair and consultant	SACRE members are familiar with roles and responsibilities.	Through meetings, knowledge is evidenced of the process	As meeting are convened then new members become familiar with their roles.	Green improved
2. SACRE are made aware of current philosophy regarding RE and CW and resources	Update information received at meetings	July 2021-Summer 2023	Chair and consultant	SACRE members are aware of current philosophy regarding RE and CW and resources to assist.	Through meetings, knowledge is increased.	This is always an update at each meeting and is ongoing	Green improved
3. Review of the Agreed Syllabus - system and processes review	Familiarisation of procedures and processes regarding review. Seek clarification on funding and agreement from SCC to carry out the review.	July 2021-Summer 2023	Chair	SACRE members are familiar with procedures and processes regarding review. Funding is identified.	Through meetings, knowledge is evidenced of the process. Budget is monitored	This is underway	Green improved

Page 106	4. ASC conference is convened	ASC members confirmed. ASC conference delegates meet and the outcomes minuted x3 Agreement on next steps eg working party identified	July 2021- Autumn 2022-	Chair and consultant	ASC members are identified and attend ASC first conference meeting and next steps identified. Working party members identified	Minutes of ASC. Feedback from the working party under Agenda item of November 2021 and Feb and June 2022 SACRE meeting	These are underway and 3 to date have been held	Green improved
	5. ASC working party meet	Working party meet in virtual environment and become familiar with current AS and its content	October 2021 Feb 2022 May 2022 June 2022 November 2022 December 2022 Spring 2023	Chair and consultant	Working party re familiarise itself with content of current 2016 AS	Feedback from the working party under Agenda item of November 2021 February 2022 SACRE meeting. Also May 2022 x2 meetings and subsequent meetings in November 2022 and Dec 2022	Feedback is presented at Feb/June and November 2022 meeting	Green improved
	6. Engagement with stakeholders	Review of opportunities for greater and more effective engagement. Virtual meeting with stakeholders. Survey sent to 300 plus schools.	Autumn Term 2021- Spring 2022 and autumn 2022- Spring 2023	Chair and consultant Chair and consultant. Consultant	Engagement activities - opinion and debate on current AS. Survey results provide information	Feedback minuted under Agenda item of November 2021 and February 2022 and June 2022 meeting Feedback minuted under Agenda item of November 2021	On-going	Green improved

					and February 2022 June 2022 and November 2022 SACRE meeting		
7. Content of current AS reflected upon and modified if appropriate.	Current AS reflected upon and modified if appropriate in light of feedback from stakeholders	Autumn Term 2021- Spring 2022 through to Spring 2023	Chair and consultant.	ASC delegates feel confident in their decisions about modified. Stakeholder's views on modified content sought.	Feedback minuted under Agenda item of November 2021 and February 2022 and June 2022 -though to Spring 2023 and summer 2023 SACRE meeting	On going	Green improved
Draft versions of 2022/2023 syllabus produced for scrutiny and agreed on.	ASC	June 2022- Spring 2023	Chair and consultant.		Revised 2022/2023 AS is available and completed by graphics department	Future intention	Green improved
9. Launch of AS -	Launch of AS -schools receive copies of the AS and reassurance on dates of roll out. November 2022- preview of AS to schools in twilight meeting. Launch date February 27 th 2023	July 2022 Slippage now for the autumn 2022/Spring 2023	LA with Entrust and members of SACRE		Revised AS is utilised in schools.	Future intention	Green Improved

Impact Summary

Schools report that they have received sufficient information to enable them to deliver the AS from September 2023.

Schools, including Trustees and Governors report they are more conversant with the compliance aspects regarding the delivery of RE.

Area/s for further development From September 2023

- More information from school leaders in person regarding RE in their schools- guest speakers to attend from November 2023 onwards.
- Provide further example planning and resources for schools.
- Provide a vehicle to celebrate RE in schools- eg Spirited Arts competition.
- Provide new members of SACRE with basic information on their roles.
- Update SACRE members on current developments in RE
- Monitor delivery of the Agreed Syllabus
- Resume monitoring of Collective Worship and report to SACRE
- Monitor GCSE and A level results
- Succession planning

**Standing Advisory Council on Religious Education
15th November 2023
Report of the Director for Children and Families
Current budget 2023-24**

1 Purpose of Report

1.1 To advise members of SACRE on the current budget position for 2023-2024

2 Summary

2.1 A breakdown of the current SACRE budget for the financial year 2023-2024

3 Recommendation

3.1 That members of SACRE receive the report.

4 Background

4.1 A budget had been made available to support the work of SACRE during the financial year 2023-2024 as approved by the Local Authority.

4.2 Please note information on the budget.

4.3 The 2023-2024 budget will continue to be monitored

5 Equal Opportunities

5.1 This report has been prepared in accordance with the County Council's policies on equal opportunities.

6 Financial implications

6.1 Financial implications are indicated in the budget account.

**Contact Officer:
Mary Gale 07816374873**

Budget 2023-2024 as per Nov 2023

GL Account Codes for : Enquiry Group: Curr Budget (v2) v Act + GRNI/GL Account Code Range: EM1100/***** to EM1100/***** / Enquiry Year: 2023/ Period: 00 to 12

<u>GL Account Code</u>	<u>Description</u>	<u>Current Budget (v2)</u>	<u>Actual + Grni</u>	<u>Actuals</u>	<u>Variance Bud v(Act +GRNI)</u>
EM110010002	SACRE Teachers Gross	0.00	0.00	0.00	0.00
EM110044316	SACRE CONSULTANTS FEES	0.00	1,320.00	1,320.00	(1,320.00)
EM110044038	SACRE QLS Curriculum Advice	0.00	0.00	0.00	0.00
EM110046204	SACRE Conference Fees	0.00	0.00	0.00	0.00
EM110047017	SACRE Grants to third parties	0.00	0.00	0.00	0.00
EM110047202	SACRE Subscriptions General	0.00	105.00	105.00	(105.00)
EM110048342	SACRE Contingency	6,590.00	200.00	200.00	6,390.00
EM110064550	SACRE Tfrs to Oth Accounts	(10,890.00)	(10,890.00)	(10,890.00)	0.00
		(4,300.00)	(9,265.00)	(9,265.00)	4,965.00

Total Available before commitments

4,965.00

Less committed amounts:

Support for the revised Agreed Syllabus £1800

Attendance at the conference £450

Workshops for up to April 2025 £2500

**Standing Advisory Council on Religious Education
15th November 2023
Report of the Director for Children and Families
Applications for variation of practice**

1 Purpose of Report

- 1.1 To consider any applications for variation of practice to religious education and or collective worship.

2 Summary

- 2.1 Upon receipt of a written application from a headteacher of a county school SACRE should determine whether it is appropriate to dis-apply the requirement for broadly Christian collective worship and/or make amendments to the way the Agreed Syllabus is followed in the case of that school.

3 Recommendation

- 3.1 That members of SACRE are updated on any new developments in this area.

4 Background

- 4.1 No applications have been received at this time.

5 Equal Opportunities

- 5.1 This report has been prepared in accordance with the County Council's policies on equal opportunities.

6 Financial implications

- 6.1 There are no immediate financial implications.

Contact Officer:

Mary Gale 07816374873

