



STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION AGENDA

7.00 pm	Thursday 20 October 2016	Romford & District Synagogue, Eastern Road, Romford RM1 3NH
---------	-----------------------------	--

Members **26**: Quorum **8** **BUT** a minimum of **one** representative must attend from each group

Representative Groups (current membership)

Group A

Representing
Christian denominations and
other religious
denominations (16):

Mrs Christine Seymour (Chairman), Humanist
Mrs Pamela Coles (Vice Chairman), Methodist
Mr Luthaneal Adams, Pagan Federation
Mr Om Dhir, Hindu
Mrs Jenny Fox, Salvation Army
Mrs Dawn Ladbrook, Evangelical Free Church
Dr John Lester, Baha'i faith
Mr Tariq Mahmood, Sunni Muslim
Mr Nasir Mubashar, Ahmadiyya Muslim
Mr Sansar Narwal, Sikh
Pastor Aloysius Peter, Pentecostal Church
Saddhabhaya, Buddhist
Mr Kamal Siddiqui, Sunni Muslim
Mr John Smailes, Evangelical Free Church
Barry Smith, United Reformed Church
Rabbi Lee Sunderland, Jewish
Mr Kevin Walsh, Roman Catholic

Group B

Representing the
Church of England (3):

Mrs Sue Freeman
Mrs Stephanie Ellner
Mike Dean

Group C

Representing
teachers (2):

Kirsty Fanning, ATL
Ms Linda Munday, Teachers (NUT-Primary)

Group D

Representing the
Local Authority (5):

Councillor Joshua Chapman
Councillor Gillian Ford
Councillor Jason Frost
Councillor Dilip Patel
Councillor Stephanie Nunn

Councillor Wendy Brice-Thompson – co-optee

For information about the meeting please contact:

Grant Soderberg Tel: 01708 433091

e-mail: grant.soderberg@onesource.co.uk

Protocol for members of the public wishing to report on meetings of the London Borough of Havering

Members of the public are entitled to report on meetings of Council, Committees and Cabinet, except in circumstances where the public have been excluded as permitted by law.

Reporting means:-

- filming, photographing or making an audio recording of the proceedings of the meeting;
- using any other means for enabling persons not present to see or hear proceedings at a meeting as it takes place or later; or
- reporting or providing commentary on proceedings at a meeting, orally or in writing, so that the report or commentary is available as the meeting takes place or later if the person is not present.

Anyone present at a meeting as it takes place is not permitted to carry out an oral commentary or report. This is to prevent the business of the meeting being disrupted.

Anyone attending a meeting is asked to advise Democratic Services staff on 01708 433076 that they wish to report on the meeting and how they wish to do so. This is to enable employees to guide anyone choosing to report on proceedings to an appropriate place from which to be able to report effectively.

Members of the public are asked to remain seated throughout the meeting as standing up and walking around could distract from the business in hand.

Announcement of the arrangements in case of fire or other events which might require the evacuation of the meeting-room or building.

Please turn off or mute any mobile phone

AGENDA ITEMS

1 APOLOGIES FOR ABSENCE - IF ANY, TO RECEIVE

2 NEW OR SUBSTITUTE MEMBERS & WELCOME TO VISITORS

To note any substitute members present at the meeting and welcome any new members.

3 MINUTES OF PREVIOUS MEETING AND MATTERS ARISING (Pages 1 - 6)

To agree as a correct record the minutes of the meeting held on 28 June 2016 and to authorise the Chairman to sign them and to address any matters arising therefrom.

4 UPDATE ON SCHOOL ACTIVITY (Pages 7 - 8)

To receive oral and written reports from the professional representative and to comment on them or propose action as necessary.

5 GCSE ISSUES (Pages 9 - 36)

Presented by Mrs Weston

6 NATIONAL DEVELOPMENTS IN RELIGIOUS EDUCATION (Pages 37 - 40)

To receive oral and written reports and to comment on or propose action as appropriate.

7 SACRE MEMBERSHIP

To be presented by SACRE's professional advisor.

8 COMPLAINTS PROTOCOL

To be presented by SACRE's professional advisor.

9 CODE OF CONDUCT

An initial discussion concerning the introduction of a code of conduct for SACRE members.

10 NASACRE CONSTITUTION (Pages 41 - 46)

Members are requested to read the attached proposals ahead of the meeting.

- **Agree** and cast your SACRE vote on the new NASACRE constitution.

11 ANY OTHER BUSINESS

Any member may raise issues previously notified to either the Chairman or the Clerk (unless the issue relates to a matter arising from the meeting itself or is of an urgent nature, when the Chairman will determine whether to allow it or not). Two items already for members to consider – both from the most recent NASACRE Briefing:

- Discuss the questions posed about the teaching of Islam in the item on the “Tell MAMA” report. Members might wish to consider whether a sub-group should be set up to investigate the relevance of the “Tell MAMA” survey to local concerns and how the LA is responding.
- Do members consider that a training day would be helpful? If so, do they want to consider when it should be held and what it should cover now or delegate this to a group to oversee and report back at the next meeting?

12 DATE OF NEXT MEETING

The proposed date of the Spring Term meeting: **Thursday 23 March 2017** and the venue will be the Town Hall, Romford, commencing at 7.00pm. SACRE is invited to consider agreeing dates for the Summer and Autumn Terms and to note that the election of Chair and Vice Chair is due in autumn 2017.

GRANT SÖDERBERG
Clerk to SACRE

**MINUTES OF A MEETING OF THE
STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION
St Edwards Primary School, Havering Drive, Romford RM1 4BD
28 June 2016 (7.35 - 8.45 pm)**

Present:

**Representing other
Christian and religious
denominations
(Group A)**

Dr John Lester
Mrs Jenny Fox
Mrs Christine Seymour
Mr Kamal Siddiqui
Saddhabhaya
Mrs Pamela Coles
Mr John Smailes
Pastor Aloysius Peter
Mr Barry Smith

**Representing the
Church of England
(Group B)**

Mrs Stephanie Ellner
Mrs Susan Freeman
Mr Mike Dean

**Representing the
Teaching
Profession
(Group C)**

Ms Linda Munday

**Representing the
Local Authority
Councillors
(Group D)**

Jason Frost
Gillian Ford

SACRE was welcomed by the Head Teacher of St Edward's CofE Primary School and its Chair of Governors and groups of members were conducted on a tour of the school by the children. At the conclusion of the tour, members congregated in the hall along with parents and friends of the Junior Choir and were treated to a recital of songs from the Jazz Mass. This was very well performed and enthusiastically received by the audience. The choir and choir mistress were thanked for their sterling efforts and members were then escorted to the Staff-Room where a fine cheese and wine repast awaited them. The meeting commenced after a period of refreshment.

The Chairman opened the meeting by announcing that Mrs Deborah Weston – the person who had contributed greatly to the production of the new joint Agreed RE Syllabus – had recently been honoured with the award of an OBE “for services to RE and Inter- and Intra-Faith relations”. The news was greeted by a round of applause and expressions of congratulations as it had been well deserved.

46 APOLOGIES FOR ABSENCE & NEW OR SUBSTITUTE MEMBERS

Apologies for absence were received from Councillors, Joshua Chapman, Dilip Patel, Stephanie Nunn and Wendy Brice-Thompson, Mr Kevin Walsh, Mrs Dawn Ladbrook and Mr Tariq Mahmood

The Chairman welcomed Mr Barry Smith who had just accepted the nomination of the United Reformed Church to represent it on SACRE. It had been a number of years since the URC had had a voice in the Advisory Council.

The Chairman then welcomed Julia Diamond-Conway to the meeting. She had been invited by the Education Service to take over the role of Professional Advisor. Mrs Diamond-Conway was part of RE-Today and said that she was looking forward to working with SACRE and the Education Service and develop its role going forward. To assist her with this, RE-Today had volunteered the support of Mrs Weston as well as she was familiar with the area and had intimate knowledge and experience of the borough's religious educational needs.

47 WELCOME TO VISITORS

The Chairman welcomed Marlene Wylie who had come from the Diocese of Chelmsford to observe what took place at a SACRE meeting.

48 MINUTES OF PREVIOUS MEETING AND MATTERS ARISING

The Minutes of the meeting held on 3 March 2016 were agreed and signed by the Chairman. There were no matters arising from that meeting. There were no matters arising.

49 UPDATE ON SCHOOL ACTIVITY & NATIONAL DEVELOPMENTS IN RELIGIOUS EDUCATION

Mrs Diamond-Conway gave her first presentation to the Advisory Council. The full text of the report is appended to the minutes. Members were energised by the enthusiasm which Mrs Diamond-Conway presented her report and asked a number of questions about how SACRE could take a more prominent role in promoting RE across the borough. She mentioned in particular that she intended to provide teachers with detail about the "G-dly Play" teaching technique. Both Advisors said that they would need access to the Portal in order to access the Agreed Syllabus and fulfil their role.

In respect of the changes being introduced to GCSE and "A" Level RE, Mrs Weston informed members that Edexcel had now been accredited and joined the other major examining boards. She suggested that an item should be added to the agenda for October to focus on the subject content for all religions at GCSE and members agreed.

50 DRAFT ANNUAL REPORT - 2015/16

The draft Annual Report was considered by the Advisory Council. Mrs Weston raised an issue concerning the low numbers of pupils being entered for the RE courses at certain schools as shown in the accompanying statistics. This might indicate that schools were not fulfilling the requirements of the Agreed Syllabus or in Academy Schools, their funding agreement. Members were concerned that if pupils were not studying RE –

a mandatory provision – it begged the question about what they were doing. It was suggested that a letter be drafted (by the Professional Advisors and signed by the Chair) which after discussion with the Education Service could be sent on SACRE's behalf enquiring from head-teachers how RE was being studied in their schools. Members felt that the Education Service needed to be asked about what actions it was appropriate to take to ensure that all schools applied the requirement to provide religious education. It was further agreed that the Professional Advisors would pursue the matter with the Education Service and that the clerk would also raise the matter. A report would be prepared and presented to SACRE at its next meeting.

Members asked whether further training sessions after the January 2016 one could be recorded in the Report. It was agreed that the clerk would contact the Education Service and enquire and, if there were, would add them to the final version being sent to Council in July.

One member raised concerns about the quality of teaching in schools relating to Islam. The Advisory Council felt that this highlighted an area where it could become more involved and, with a closer working relationship with the Education Service, provide expertise, advice and support for the on-going training of teachers in order to assist them in delivering the RE Syllabus effectively and without prejudice or discrimination.

There was discussion about the Education Portal and whether bulletins were monitored in any way. Who was it that read them and how could it be verified that the information contained within them was being implemented? Members were informed that bulletins were e-mailed to schools and this raised the question of how it could be audited to see who actually received these bulletins and how they were applied. Various ideas were put forward, but it became clear that a greater understanding about how it worked was necessary to ensure that proposals which would be effective were made.

There was discussion about the use of teachers to lead training for others, but this evoked a strong reaction which drew attention to the already over-stretched work-load of the teaching profession and asserting that it would be unreasonable to give them even more work to do. A different approach needed to be found.

The clerk said that the Annual Report would be a public document once published in the agenda. It was also available on the Council's website and members suggested that the Council's Communications Team could be asked to make a press statement to ensure that it was given greater coverage.

Councillor Ford stated that the Children's Overview and Scrutiny Sub-Committee would ask the Education Service to provide it with information relating to examinations and for a report on its statutory duties towards SACRE.

Mrs Weston observed that it was vitally important for the Education Service to make use of SACRE by referring items for discussion by SACRE and by receiving reports from SACRE. In this way, the education service would

ensure that it fulfilled its legal obligations. Now that many schools had become – or were becoming - academies, this made the bond even more necessary. SACRE members had a wealth of knowledge and experience to offer and this provided an exciting opportunity for greater dialogue.

Councillor Ford added that it would be advisable to approach the Cabinet member for Children and Learning and enlist his support.

Resolved:

- 1: To adopt the Annual Report subject to verification of further training and to Recommend the Annual Report to Council.
- 2: To send a letter to all secondary schools enquiring about how they met their responsibilities in respect of the teaching of RE.
- 3: The Professional Advisors would make enquiries of the Education Service to determine what systems were in place to check compliance in relation RE.
- 4: To discuss the Portal with the Education Service and how best to ensure that bulletins reached the appropriate staff. Could a mechanism be set up to verify this and assess its efficacy?
- 5: A report to be presented to the October SACRE to highlight the outcomes of the above and propose further courses of action where necessary or appropriate.

51 ANY OTHER BUSINESS

The clerk informed the Advisory Council that he had intended to add two reports to the agenda. He said that he did not want to go into detail but that on the advice from the Legal Service he had held them back for further consideration, but that it was probable that at least one of them would be on the next agenda.

52 DATE OF NEXT MEETING

The clerk reminded members that the next meeting of SACRE was **Thursday 20 October** and would not be in the Town Hall as usual, but at the Romford Synagogue. The start time was yet to be confirmed. The meeting following was scheduled for **Thursday 23 March 2017** and that would be in the Town Hall commencing at 7.00pm.

Chairman

Adviser Report to Havering SACRE

28th June 2016

Havering Primary Subject Leaders' Meetings

This term's meeting focused on resources that could be used in schools to support the new Agreed Syllabus. We looked at both resources that can be bought into schools and those which can be freely used through the internet.

The group also focused on assessment, with two schools bringing models of assessment that they are using in line with the new Agreed Syllabus. There followed a general discussion on how different schools might assess RE in the future.

The new syllabus mentions using G-dly Play as a teaching technique and staff expressed an interest in being trained to use this method. Therefore our meeting next term will focus on G-dly Play and will involve a demonstration by Carol Dawson who has provided many G-dly Play sessions in schools.

Primary staff have brought up difficulties with accessing the new Agreed Syllabus on the portal. It is important that they can get to it quickly and easily, especially as it needs to be taught from September.

It should be noted that secondary RE teachers were invited to a fairly impromptu RE TeachMeet held in Redbridge. This was incredibly short notice – there have been arrangements for a longer notice period to be given if another TeachMeet is held in the future.

Exam Reform

The new GCSE and A level RE will be ready for first teaching in September 2016. The content for these exams was decided by the DfE last year and the exam boards have been preparing their specifications since then.

Most of the new specifications have now been accredited. These include: AQA GCSE and A level specifications, Educas/WJEC GCSE and A level specifications, OCR GCSE and A level specifications, Pearson/Edexcel A level specifications have been accredited whilst their GCSE full and short course specifications have been submitted to Ofqual for accreditation.

The Havering syllabus was written with these new exams in mind, which can clearly be seen by its focus on knowledge. Secondary schools following the syllabus should choose the exam board that best meets their needs before September for any student who is about to start a course in GCSE or A level RS that will be examined from 2018 onwards. Students who are taking the GCSE or A level in 2016/17 will be examined using the current criteria.

Religious Studies and Non-Religious Worldviews

A High Court ruling was made last November on the place of non-religious worldviews in light of the new GCSE Religious Studies criteria. The ruling made clear that the

teaching of RE at KS4 must take into account both religious and non-religious worldviews in schools without a religious character.

The case was brought by families of Humanist teenagers who were challenging the DfE's claim that following a GCSE course in RE would fulfil the legal requirements. The families were concerned about the exclusion of Humanism from the GCSE criteria as a separate focus of study. The judgment says that GCSE RS may fulfil the legal requirements for RE, but does not necessarily do so. It points out that the state has a duty to take care that information or knowledge included in the curriculum is conveyed in a pluralistic manner. The state is not entitled to discriminate between religions and beliefs on a qualitative basis and its duties must be performed from a standpoint of neutrality and impartiality. However, it also points out that this does not require 'equal air-time to be given to all shades of belief or conviction'. Relying exclusively on GCSEs to deliver RE at KS4 may mean that schools and Agreed Syllabuses fall short of delivering the RE obligations and if so, would need to afford some additional educational provision.

Since November, there have been different interpretations of the judgment including those made by the DfE and British Humanist Association. Although several documents offering legal guidance have been produced over the last few weeks and months, these have not yet been tested in court, so we have no precedent to follow at this time. Whilst, these documents should not be ignored, they remain guidance at this time, rather than legal requirements. There may yet be more documents produced relating to this matter in the near future.

Commission on RE

The Religious Education Council of England and Wales is setting up a commission to investigate into the recommendations brought up by three recent reports (A New Settlement: Religion and Belief in Schools, REforREal and Commission on Religion and Belief in British Public Life).

The Commission has four main tasks:

- To consider the nature, purposes, and scope of religious education.
- To identify the enabling factors that currently promote high quality RE, and the barriers that currently limit it.
- To identify what changes are needed to ensure the highest quality provision of RE.
- To ensure that recommendations focus on realistic and specific proposals aimed at both immediate and long-term implementation in the context of continuing educational reform.

Commissioners to be appointed will have been decided by the REC Board earlier this month. The REC has also arranged a meeting with the Schools Minister to discuss the Commission and future opportunities for the REC and the Department to work together.

Adviser Report to Havering SACRE 20th October 2016

4 Havering Primary Network Meetings

At the time of writing, preparations are underway for next week's Primary RE Network Meeting. This term's meeting will focus on teaching techniques in RE. We will be looking at strategies to develop both pupils' knowledge and thinking skills and teachers will be provided with resources to take back to their classrooms and try out.

Carol Dawson will be in attendance to present on and demonstrate G-dly play as this is mentioned in the Havering RE schemes of work. We shall follow this up by looking at how this teaching strategy can be modified and used for stories from a number of backgrounds.

Further Local Updates

Christine Seymour and Julia Diamond-Conway were able to meet with Mary Phillips and Susan Sutton over the summer. We talked about the work of SACRE, how RE is monitored in the borough presently and how SACRE might work on monitoring RE in the future.

It was suggested that SACRE members from committees A and B might like visit schools to talk about their faiths and beliefs in RE lessons.

On the topic of sharing information between the borough and SACRE, Mary Phillips proposed that a meeting be set up with Savinder Bhamra, the equalities and diversity officer.

Membership of SACRE and complaints regarding SACRE were also discussed and will be focused on more fully in SACRE's Autumn meeting.

This page is intentionally left blank

Adviser Report to Havering SACRE 20th October 2016

5 GCSE and A-Level

As reported last time, the new GCSE and A Levels are being taught in schools from this September. The government brought out a document stating the subject content of both exams at the start of last year. The main awarding bodies then based their new syllabuses around this. Secondary schools will have chosen an awarding body by now and started teaching.

Nationally, this summer saw 24 966 entries for RS A Level in England and Wales, which is an increase of 6.8% on 2015. It is also an increase of 124% since 2003, which is more than any arts, humanity or social science subject.

There was a decrease of 2% on RS AS Level entries this year. There has been a 14.1% decrease in AS Level entries in all subjects.

Last year had the highest number of students taking RS GCSE full course since 2002 in England and Wales. 284,057 students took this exam, which is an increase of 0.1% on 2015. 22.9% fewer took RS GCSE short course in 2016 than in 2015. This raises concerns about the amount of students who are given the opportunity to study RS at KS4.

This page is intentionally left blank



Department
for Education

Religious studies

GCSE subject content

February 2015

Contents

The content for Religious Studies GCSEs	3
Introduction	3
Subject aims and learning outcomes	3
Subject content	5
Part One: Study of religions	5
Part Two: Textual studies and religious, philosophical and ethical studies in the modern world	6
Textual studies	6
Religious, philosophical and ethical studies in the modern world	7
Religious Studies short course	8
Annex A: Part One: Study of religions	9
Buddhism	9
Christianity	11
Christianity (Catholic Christianity)	13
Hinduism	15
Islam	17
Judaism	19
Sikhism	22

The content for religious studies GCSE

Introduction

1. GCSE subject content sets out the knowledge, understanding and skills common to all GCSE specifications in a given subject. It provides the framework within which awarding organisations create the detail of their specifications, so ensuring progression from Key Stage 3 and the possibilities for progression to GCE A level.
2. By setting out the range of subject content and areas of study for GCSE specifications in religious studies, the subject content is consistent with the requirements for the statutory provision for religious education in current legislation as it applies to different types of school.

Subject aims and learning outcomes

3. GCSE specifications in religious studies should:
 - develop students' knowledge and understanding of religions and non-religious beliefs, such as atheism and humanism
 - develop students' knowledge and understanding of religious beliefs, teachings, and sources of wisdom and authority, including through their reading of key religious texts, other texts, and scriptures of the religions they are studying
 - develop students' ability to construct well-argued, well-informed, balanced and structured written arguments, demonstrating their depth and breadth of understanding of the subject
 - provide opportunities for students to engage with questions of belief, value, meaning, purpose, truth, and their influence on human life
 - challenge students to reflect on and develop their own values, beliefs and attitudes in the light of what they have learnt and contribute to their preparation for adult life in a pluralistic society and global community
4. GCSE specifications in religious studies must require students to:
 - demonstrate knowledge and understanding of **two religions**
 - demonstrate knowledge and understanding of key sources of wisdom and authority including scripture and/or sacred texts, where appropriate, which support contemporary religious faith
 - understand the influence of religion on individuals, communities and societies

- understand significant common and divergent views between and/or within religions and beliefs
- apply knowledge and understanding in order to analyse questions related to religious beliefs and values
- construct well-informed and balanced arguments on matters concerned with religious beliefs and values set out in the subject content below

Programme of Study

5. Specifications may offer alternative routes through the qualification, drawing from the content set out below in order to provide students with one or more of the following programmes of study:

- Study of religion: the beliefs and teachings and practices (topics a and b from Part One) in relation to two religions (making up 50% of the overall qualification weighting, shared equally between the two religions); AND either:
 - a study of four themes from Part Two adopting a textual approach (50% of the qualification), OR
 - a study of four themes from Part Two adopting the approach of religious, philosophical and ethical studies in the modern world (50% of the qualification), OR
 - a study of four themes from Part Two adopting a textual approach for two of those themes and the approach of religious, philosophical and ethical studies in the modern world for two themes (50% of the qualification)

OR

- study all four topics from Part One in relation to a primary religion (50% of the overall qualification weighting); AND beliefs and teachings and practices (topics a and b from Part One) in relation to a second religion (25% of the qualification); AND either:
 - two themes from Part Two, adopting a textual approach (25% of the qualification), OR
 - two themes from Part Two, adopting the approach of religious, philosophical and ethical studies in the modern world (25% of the qualification)

6. Throughout all of the programmes of study, specifications should include the study of common and divergent views within traditions in the way beliefs and teachings are understood and expressed.

7. Specifications may offer students the ability to study the themes within Part 2 in relation to differing perspectives. The differing perspectives may be provided in the following ways:

- Different perspectives from within one particular religion studied in part 1 e.g. a Baptist perspective and an Anglican perspective on a theme
- Different perspectives between different religions e.g. a Buddhist perspective and a Hindu perspective on a theme

8. In addition, all specifications must require students to demonstrate knowledge and understanding of the fact that:

- the religious traditions of Great Britain are, in the main, Christian
- religious traditions in Great Britain are diverse and include the following religions: Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, as well as other religions and non-religious beliefs, such as atheism and humanism

9. Awarding organisations can develop, combine or cross reference the required content in any way appropriate to the specification, as long as the overall criteria are met.

Subject content

Part One: Study of religions

10. The content outlined below sets out the requirements for the study of religions, which is described for specific religions in annex A.

11. Where a religion is studied from the perspective of one group or denomination the second option chosen must be from another principal religion (i.e. Christianity and Catholic Christianity could not be combined). Where a group or denomination is studied it must be studied in the context of the wider religion to which it belongs.

12. The four (study of religion) topics from which specifications may draw, in line with the programme of study set out above, are:

- a. beliefs and teachings of religion: beliefs about God, gods or ultimate reality; the role of communities of faith, key moral principles and the meanings and purposes of human life
- b. practices: the application of beliefs and teachings to the lives of modern believers including the study of places and forms of worship (as appropriate to each religion) rituals, prayer, meditation, festivals and celebrations, fasting, rites of passage, religious journeys and pilgrimage

- c. sources of wisdom and authority: the nature, history and treatment of key religious texts or scriptures; and where appropriate, of key religious figures and/or teachers from the early history of the tradition and/or the modern age
- d. forms of expression and ways of life: the influence of beliefs on individuals, communities and societies through ways of life and moral codes, through art forms such as drama, dance, literature, architecture and music inspired by religions and belief, and the role of these art forms in worship or ritual

Part Two: Textual studies and religious, philosophical and ethical studies in the modern world

13. Students should engage with the subject content set out below for thematic studies through either a 'textual studies' or a 'religious, philosophical and ethical studies in the modern world' approach.

Textual studies

14. If following a textual studies approach, all students must investigate primary religious texts from one or both of the religions they have studied for Part One: Study of Religions relating to:

- the significance, importance and influence of the texts for individuals, communities and societies
- how varied interpretations of the meaning of such texts may give rise to diversity within traditions
- how far communities give authority to such texts especially in relation to other sources of contemporary authority

15. Specifications must require students to demonstrate an understanding of these three issues in relation to the text as whole, while also studying themes of central concern to the religious text they are exploring.

16. Specifications should prescribe the study of clearly referenced material from the particular religion or religions selected. A single extended extract or multiple shorter ones from one or several texts may be specified, but taken as a whole the material must be sufficient to enable the themes to be explored thoroughly, for different perspectives to be explored and for the assessment objectives to be met.

17. Decisions about the number and length of the extracts must take account of the level of challenge posed by the comprehension of the material and whether the selection is taken from one religious tradition or two.

Religious, philosophical and ethical studies in the modern world

18. If the approach to thematic studies is through a religious, philosophical and ethical studies in the modern world approach, students must be required to include a study of different philosophical and ethical arguments and their impact and influence in the modern world. They should demonstrate the depth of their understanding of religion through the application of teachings from religions, beliefs and through specific references to sources of wisdom and authority including scripture and/or sacred texts as appropriate. These texts might include, for example: the Bible; Qur'an; Torah; The Pali Canon; Vedas; or Guru Granth Sahib. Other sources of wisdom and authority might include, for example: St Augustine of Hippo; Maimonides; Archbishop Thomas Cranmer; The historical Buddha; Gautama/Shakyamuni; Shankara; or Guru Nanak). Further examples of sources of wisdom and authority can be found in the annexes to this document.

Themes

- a. accounts in texts of key events in the lives of founders or important religious figures, their significance and influence, including on life in the 21st century. How varied interpretations of the meaning of such texts may give rise to diversity within traditions (textual study only)
- b. the significance, importance and influence of religious texts as a source for religious law making and codes for living in the 21st century. How varied interpretations of the meaning of these sources may give rise to diversity within traditions (textual study only)
- c. the significance, importance and influence of stories and/or parables that communicate religious, moral and spiritual truths. How varied interpretations of the meaning of such texts may give rise to diversity within traditions (textual study only)
- d. relationships and families, religious teachings about the nature and purpose of families in the 21st century, sex, marriage, cohabitation and divorce. Issues related to the nature and purpose of families; roles of men and women; equality; gender prejudice and discrimination. How varied interpretations of sources and/or of teachings may give rise to diversity within traditions (textual study or religious, philosophical and ethical studies in the modern world)
- e. religious views of the world, including their relationship to scientific views; beliefs about death and an afterlife; explanations of the origins and value of the universe and of human life. How varied interpretations of sources and/or of teachings may give rise to diversity within traditions (textual study or religious, philosophical and ethical studies in the modern world)
- f. the existence of God, gods and ultimate reality, and ways in which God, gods or ultimate reality might be understood; through revelation, visions, miracles or enlightenment. How varied interpretations of sources or of teachings may give rise to

diversity within traditions (textual study or religious, philosophical and ethical studies in the modern world)

- g. religion, peace and conflict; violence, war, pacifism, terrorism, just war theory, holy war; the role of religion and belief in 21st century conflict and peace making; the concepts of justice, forgiveness and reconciliation (religious, philosophical and ethical studies in the modern world only)
- h. crime and punishment; causes of crime, aims of punishment, the concepts of forgiveness, retribution, deterrence, reformation; the death penalty, treatment of criminals; good, evil and suffering (religious, philosophical and ethical studies in the modern world only)
- i. dialogue within and between religions and non-religious beliefs; how those with religious and non-religious beliefs respond to critiques of their beliefs including the study of a range of attitudes towards those with different religious views – inclusivist, exclusivist and pluralist approaches (religious, philosophical and ethical studies in the modern world only)
- j. religion, human rights and social justice; issues of equality and freedom of religion or belief; prejudice and discrimination in religion and belief; human rights; wealth and poverty; racial prejudice and discrimination (religious, philosophical and ethical studies in the modern world only)

Religious studies short course

19. The content for GCSE religious studies short courses will be half the content of the GCSE full course. Specifications must offer the opportunity to either:

- study beliefs and teachings and practices (topics a and b from Part One) in relation to two religions

OR

- study beliefs and teachings (topic a from Part One) only in relation to two religions, AND two different themes from Part Two adopting the approach of religious, philosophical and ethical studies in the modern world

Annex A: Part One: Study of religions

Awarding organisations must decide which and how many terms in languages other than English should form part of the assessed material in order to demonstrate comparability between routes of study.

Buddhism

Common and divergent views within Buddhism in the way beliefs and teachings are understood and expressed should be included throughout.

Students should know and understand the basis for beliefs and teachings (1) and practices (2) and be able to reference relevant sources of wisdom and authority, including scripture and/or sacred texts. Specifications that include topic (3) 'sources of wisdom and authority' must require students to study in detail the content requirements listed under that heading.

1. Beliefs and teachings

- the Buddha: including narratives regarding his early life; the Four Sights, Enlightenment
- the Dhamma/Dharma: Dependent origination/conditionality (paticcasamupada/pratityasamutpada); Three Marks of Existence (lakkhanas/lakshanas): suffering-unsatisfactoriness (dukkha), impermanence (anicca/anitya); no fixed self, essence or soul (anatta/anatman), Four Noble Truths
- the First Noble Truth: suffering (dukkha), different types of suffering
- the Second Noble Truth: the causes of suffering/unsatisfactoriness (samudaya), Three Poisons
- the Third Noble Truth: cessation of craving/desire(tanha/trsna), interpretations of nibbana/nirvana and Enlightenment
- the Fourth Noble Truth: the Eightfold Path (magga/marga) to nibbana/nirvana, The Three-fold Way: ethics (sila), meditation (Samadhi) and wisdom (panna/prajna)
- the human personality: in Theravada - Five Aggregates (khandas/skandhas), in Mahayana - sunyata; tathagatagarbha; Buddha-nature
- Human destiny: Arhat (Arahant) and Bodhisattva Ideals, Buddhahood and the Pure Land
- Ethical teachings: kamma/karma and rebirth/rebecoming (punabbhava); compassion (karuna); loving kindness (metta/maitri); five precepts (pancha sila); in the Mahayana: the development of the Six Perfections (paramitas) or virtues

2. Practices

- the significance of meditation; samatha (concentration and tranquillity) practices such as mindfulness of breathing and maitri/metta bhavana (loving kindness), vipassana (insight) practices such as zazen; and the visualisation of Buddhas and Bodhisattvas
- the role of chanting: as a devotional practice and aiding mental concentration
- the role of mantra recitation: chanting sacred syllables, use of malas
- the importance of features and functions of Buddhist places of worship such as temples, gompas, and viharas, shrines, artefacts and offerings
- the significance of puja/devotional ritual in different Buddhist contexts
- the significance of ceremonies and rituals associated with death and mourning in Theravada communities and in Japan and Tibet
- the origins and meaning of festivals and retreats such as Theravada Wesak; Vassa/Rain Retreat and Kathina; Uposatha days; Mahayana: Hanamatsuri and Obon (Japanese), Parinirvana Day; Tibetan: Lama Tsong Khapa Day;

3. Sources of wisdom and authority

- The historical Buddha Gautama/Shakyamuni
- Archetypal Buddhas and Bodhisattvas such as Amitabha/Amida
- Dharma as description of Truth/Reality and as the path of practice leading to realisation of that Truth;
- Sangha: varying interpretations of the term in different traditions
- roles in the monastic and lay sangha; varying forms of ordination such as married priests in Japanese traditions; ordination in the Triratna Buddhist Order; additional precepts for ordained
- preceptors and elders in the Theravada, gurus/lamas in Tibetan Buddhism, the teacher-pupil relationship in Zen/Ch'an
- scriptures: The Pali Canon (the Tripitaka); Mahayana scriptures such as the Prajnaparamita Sutras and Lotus Sutra; the Gohonzon in Nichiren traditions
- personal experience as authoritative: (see the Kalama Sutta)

- historical and contemporary figures such as Emperor Ashoka; His Holiness the Fourteenth Dalai Lama (Tibetan); Rev. Master Jiyu-Kennett (Order of Buddhist Contemplatives); Sangharakshita (Triratna Buddhist Order), Ajahn Sumedho (Thai Forest Tradition); Thich Nhat Hanh, (Order of Interbeing); Dr Ambedkar (India)

4. Forms of expression and ways of life

- statues of the Buddha (Rupas) and Bodhisattvas within different traditions
- the use of thangkas (In Tibetan Buddhism) including their use in worship
- the use of symbols: e.g. the lotus flower, the wheel of the Dharma/Dhamma, stupa
- the use of mudras (hand and body gestures) in iconography and their use in worship
- the use of the Tibetan Wheel of Life: relationship to key teaching on karma and dependent origination/conditionality (pratityasamutpada/ paticcasamuppada)
- one example of Buddhist charitable work in the UK (e.g. UK Buddhist development charity, the Karuna Trust), Buddhist chaplaincy work such as Angulimala, the Prison Chaplaincy, or Buddhist Healthcare Chaplaincy Group
- the role and importance of pilgrimage such as: Bodh Gaya (site of the Buddha's Enlightenment); Deer Park at Sarnath (site of the Buddha's first teaching of the Dhamma/ Dharma)
- the place of Buddhism in the UK: study of one or more of the UK's wide variety of Buddhist communities, chosen from the Theravada, Mahayana and Vajrayana, as well as modern Buddhist movements, "humanistic" and "secular" Buddhist traditions and mindfulness movements.

Christianity

Common and divergent views within Christianity in the way beliefs and teachings are understood and expressed should be included throughout.

Students should know and understand the basis for beliefs and teachings (1) and practices (2) and be able to reference relevant sources of wisdom and authority, including scripture and/or sacred texts. Specifications that include topic (3) 'sources of wisdom and authority' must require students to study in detail the content requirements listed under that heading.

1. Beliefs and teachings

- the nature of God, such as omnipotence, the problem of evil/suffering and a loving and righteous God

- creation, including the role of Word and Spirit, with textual references to John 1 and Genesis 1-3
- the Trinity, including the oneness of God: Father, Son and Holy Spirit
- the person of Jesus Christ, including beliefs and teachings relating to his incarnation, crucifixion, resurrection and ascension
- salvation, including law, sin, grace and Spirit, the role of Christ in salvation, and the nature of atonement
- eschatological beliefs and teachings, including the importance of resurrection and life after death, judgement, heaven and hell

2. Practices

- the significance of different forms of worship including liturgical, informal and individual
- the role and meaning of the sacraments in Christian life, including baptism and eucharist
- the place of prayer, including the Lord's Prayer, set prayers and informal prayer
- the role and importance of pilgrimage and celebrations, including at least two contrasting examples of Christian pilgrimage (such as Walsingham, Taizé, Iona) and celebrations
- the place of mission, evangelism and church growth
- the role of the church in the local community and living practices
- the importance of the worldwide church including working for reconciliation, the persecuted church and the work of one of Christian Aid/Tearfund/Cafod

3. Sources of wisdom and authority

- the Bible, including its development, structure and purpose (Old Testament: law, history, prophets, writings; and New Testament: gospels, letters), its unity as the Word of God, and two contrasting interpretations of its authority
- Jesus as the Word of God and the role of Jesus in modelling practices such as love for others, forgiveness, servanthood, reconciliation and social justice, and in establishing the Kingdom of God
- the growth of the Church, including belief in the Church as the body of Christ; the development of different churches: Catholic, Orthodox, Protestant and Pentecostal/Charismatic

- leadership in the Church, including the Pope, bishops, priests/ministers/pastors; the role of women in leadership
- the role of the individual, including religious experience, reason and personal conscience
- the use of the Bible in worship and in personal and ethical decision making by Christians

4. Forms of expression and ways of life

- the significance and meaning of at least three forms of art, drawn from:
 - icons
 - drawing/painting
 - sculpture
 - music
 - drama e.g. the mystery plays
 - literature
- the use of symbolism and imagery in religious art including Christian symbols such as ChiRho, Cross, fish, Alpha and Omega, symbols of the four evangelists
- the use of different styles of music in worship, including: psalms, hymns and worship songs

Christianity (Catholic Christianity)

Common and divergent views within Catholic Christianity in the way beliefs and teachings are understood and expressed should be included throughout.

Students should know and understand the basis for beliefs and teachings (1) and practices (2) and be able to reference relevant sources of wisdom and authority, including scripture and/or sacred texts. Specifications that include topic (3) 'sources of wisdom and authority' must require students to study in detail the content requirements listed under that heading.

1. Beliefs and teachings

- one God as a Trinity of persons: Father, Son and Holy Spirit as expressed in the Nicene creed. The scriptural origins of this belief and its historical development.
- Biblical accounts of Creation (Genesis 1 and 2) and their significance for Catholic understanding of the nature of God, the dignity of human beings and of humanity's relationship with creation.

- Jesus as incarnate Son, divine Word, both fully God and fully human. The scriptural origins of this belief.
- the redemptive efficacy of the life, crucifixion, resurrection and ascension of Jesus and their significance for Catholic beliefs about salvation and grace
- Catholic beliefs about eschatology: life after death: resurrection, judgement, heaven, hell and purgatory

2. Practices

- the significance of prayer as “the raising of the mind and heart to God” both in formulaic prayers and extempore prayer, including the Lord’s Prayer
- the importance of the sacramental nature of reality. The names, meanings and effects of the seven sacraments, with a particular emphasis on the Eucharist as the “source and summit of Christian life”
- the role and importance of forms of popular piety, such as the Rosary, Eucharistic adoration, Stations of the Cross and pilgrimage to, such as, Walsingham, Taize, Lourdes, Assisi, Rome. The funeral rite.
- Catholic beliefs about the essential requirement to love our neighbour in concrete ways locally, nationally and globally. How these beliefs are reflected in Catholic Social Teaching; in Catholic teaching on justice, peace and reconciliation; in the work of Catholic agencies, such as Cafod, Caritas and Missio.
- the meaning and significance of mission and evangelism for Catholics locally, nationally and globally.

3. Sources of wisdom and authority

- the Bible as the revealed word of God, its origins, structure and literary forms. Catholic biblical interpretation and understanding of the meaning of inspiration.
- the magisterium of the Church today: both conciliar and pontifical. The nature and importance of the Second Vatican Council, its history and four key documents.
- the Church as “the Body of Christ” and “people of God”. The meaning of the four marks of the Church - one, holy, catholic and apostolic. An understanding of Mary as a model of the Church
- the example and teaching of Jesus as the authoritative source for moral teaching. Jesus as fulfilment of the Law. Natural law, virtue and the primacy of conscience

4. Forms of expression and ways of life

- an understanding of how the architecture, design and decoration of Catholic churches reflects Catholic belief and facilitates worship
- the significance and meaning of at least three different forms of art expressive of Catholic beliefs drawn from:
 - paintings, frescos and drawings, such as the works of Michelangelo or Raphael
 - sculpture and statuary
 - artefacts, such as sacred vessels, sarcophagi, hunger cloths, illustrated manuscripts etc.
 - drama e.g. the mystery plays
- the use of different styles of music in worship including Mass settings used in liturgy, psalms, plainchant, traditional hymns and contemporary worship songs.
- the use of symbolism and imagery in religious art including Christian symbols such as ChiRho, crosses and crucifixes, fish, dove, eagle, Alpha and Omega, symbols of the four evangelists.

Hinduism

Common and divergent views within Hinduism in the way beliefs and teachings are understood and expressed should be included throughout.

Students should know and understand the basis for beliefs and teachings (1) and practices (2) and be able to reference relevant sources of wisdom and authority, including scripture and/or sacred texts. Specifications that include topic (3) 'sources of wisdom and authority' must require students to study in detail the content requirements listed under that heading.

1. Beliefs and teachings

- the individual, eternal self (atman), distinct from material mind and body; samsara (cycle of birth and death), the law of karma (moral action and reaction); types of moksha (liberation)
- prakriti (matter); the tri-guna (three qualities); maya (illusion); cosmology; the cycle of four ages; many worlds and their diverse inhabitants
- brahman (spirit; the ultimate reality or absolute truth); nirguna and saguna brahman; vaikuntha (spiritual worlds)

- three features of the divine: 1. brahman (everywhere, as non-personal); 2. antaryami (within the heart); 3. bhagavan (beyond, as a personal loving God)
- manifestations of the divine: the tri-murti; male and female deities; avatara; the murti
- the four aims of human life; the meaning of dharma; sanatana dharma; varnashrama dharma
- individual free will, and responses to suffering; knowledge and ignorance; personal virtues e.g. ahimsa, respect, empathy, mind/sense control, humility, love

2. Practices

- the importance of four paths towards yoga (union with the divine): karma (action), jnana (knowledge), astanga (meditation) and bhakti (devotion)
- the significance of forms of worship/meditation: havan, puja, arati, darshan, bhajan/kirtan, japa
- the importance of places of worship: the home; temple; outdoors (e.g. shrine); the space of the heart
- the importance of focusses of worship and representations of the divine: one god (personal or non-personal); the many deities, guru and other elders; holy land, hills and rivers; sacred plants and animals
- the origins and meaning of sacred festivals, such as Diwali, Holi, Navaratri, Dussehra, Ram Navami, Ratha-yatra, Janmashtami, Raksha Bandhan
- the role of pilgrimage; associated purposes, practices and sacred sites
- the importance of Hindu environmental projects e.g. “cow protection”; charities that promote well-being, social inclusion and women’s rights

3. Sources of wisdom and authority

- three main sources of authority: 1. texts (oral and written) 2. holy people 3. personal insight
- main divisions of text: 1. Shruti (revealed) and 2. Smriti (remembered); key texts: Vedas; Upanishads; Vedanta-sutra; Ramayana; Mahabharata; Bhagavad-gita; Puranas
- the names of the six schools of Hindu philosophy (sad-darshana); Vedanta theology, especially dvaita and advaita; debates about the existence, nature and identity of God

- the role of the four primary religious traditions/denominations
- the roles of guru and sacred lineages; the guru-disciple relationship
- the importance of other leaders, such as rishis, saints, brahmanas, temple priests, sannyasins/swamis, famous women, theologians (e.g. Shankara and Ramanuja)
- the tradition's own views on its origins, history and founding figures; Hindu reformers
- the Sanskrit language; its role and meaning within liturgy and scholarship

4. Forms of expression and ways of life

- the role of world renouncing ascetic and tantric traditions; world-affirming traditions – brahminical culture, social systems and family life; popular Hinduism
- the importance of modern leaders and movements in the UK: VHP, ISKCON and Swaminarayan
- the work of Hindu environmental projects; charities that promote well-being, social inclusion and women's rights
- the significance and meaning of three visual art forms in Hinduism, drawn from symbols, rangoli, painting, temple architecture, sculpture, decoration of shrine and sacred image
- the significance and meaning of the performing arts in Hinduism: such as song, dance, music, drama, poetics; aesthetics and rasa theology
- the significance of Hindu etiquette: in relation to food, diet and hospitality; dress and ornamentation; respect for elders; modern expressions of culture

Islam

Common and divergent views within Islam in the way beliefs and teachings are understood and expressed should be included throughout.

Students should know and understand the basis for beliefs and teachings (1) and practices (2) and be able to reference relevant sources of wisdom and authority, including scripture and/or sacred texts. Specifications that include topic (3) 'sources of wisdom and authority' must require students to study in detail the content requirements listed under that heading.

1. Beliefs and teachings

- the six articles of faith in Sunni Islam and five roots of 'Usul ad-Din in Shi'a Islam

- the nature of Allah: oneness (Tawhid), immanence, transcendence, omnipotence, beneficence, mercy, fairness and justice (Adalat in Shi'a Islam)
- prophethood (Risalah), including at least three examples chosen from Adam, Ibrahim, Isma'il, Musa, Dawud, Isa, Muhammad
- books (Kutub); Scrolls (Sahifah), Gospel (Injil), Torah (Tawrat), Psalms (Zabur)
- angels (Malaikah) such as Jibril, Izra'il, Mika'il, Israfil, Munkar/Nakir and Kiraman/Katibin
- predestination (al-Qadr) and human freedom and its relationship to the Day of Judgement;
- Akhirah: life after death, human responsibility and accountability, heaven and hell

2. Practices

- the Five Pillars of Sunni Islam and Ten Obligatory Acts of Shi'a Islam
- Shahadah: declaration of faith, the place of the Shahadah in Muslim practice
- Salah: including its significance; how and why Muslims pray, ablution, times, directions, movements and recitations, in the home and mosque and elsewhere. Jummah prayer
- Sawm: the role and significance of fasting during the month of Ramadan. Origins, duties, benefits, those who are excused and why, the Night of Power
- Zakah: the role and significance of giving alms: its origins, how and why it is given, benefits of receipt. Khums (Shi'a)
- Hajj: Pilgrimage to Makkah: its role, origins, how and why it is performed
- Jihad: the meaning and significance of greater and lesser; origins, influence and conditions for declaration of lesser jihad.
- the origins and meaning of festivals and commemorations: such as Id-ul-Adha, Id-ul-Fitr, Id-ul-Ghadeer and Ashura

3. Sources of wisdom and authority

- the Qur'an including its revelation, compilation and its use by Muslims
- the Prophet Muhammad: life, teaching and authority including his call; work in Makkah and Madinah, the hijrah, role as 'seal of the Prophets' and as a role model

- the family of the Prophet Muhammad including Caliph/Imam Ali (Ahl-ul-Bayt) in Sunni and Shi'a Islam; the origins of differences and implications for questions of authority
- the Hadith as a record of the Sunnah of the Prophet Muhammad, compilation, main collections (Sunni and Shi'a), elements of Hadith - isnad and matn
- Shari'ah: how it is agreed including sources used by the main schools of Sunni and Shi'a Law; Qur'an; Hadith, analogy (Qiyas) and consensus (Ijma'); the role of judges (qadis) and scholars (the 'ulama)
- the Imam in Sunni and Shi'a Islam: origins, nature, role in individual and community life. The doctrine of Nass, the inerrancy and intercession of Imams in Shi'a Islam.

4. Forms of expression and ways of life

- Muslim identity expressed through the ummah including the ceremonies for welcoming a child into the ummah; expectations about modesty including dress codes
- the work of one national Muslim organisation in relieving poverty and suffering in the UK
- the concepts of halal and haram; categories, how they are applied to laws of food and drink, riba - prohibition of interest
- the significance and meaning of at least three forms of art as an expression of Muslim belief chosen from calligraphy, music, poetry and architecture
- the importance of the mosque: religious features of mosques including design, furniture, artefacts and associated practices
- Shi'a obligatory actions: encouraging others to do good (Amr bil Maruf) and discouraging them from doing bad (Nahy Anil Munkar), Tawallah and tabarra; Love for the Prophet Muhammad and his family and disdain for their enemies
- The significance of Sufi ways of life including the origins, Sufi orders, the Sheikh, saints, teachers such as al-Ghazālī, ibn al-'Arabi and Rābi'a al-'Adawiyya, key practices such as music, dance, poetry, fasting, dhikr

Judaism

Common and divergent views within Judaism in the way beliefs and teachings are understood and expressed should be included throughout.

Students should know and understand the basis for beliefs and teachings (1) and practices (2) and be able to reference relevant sources of wisdom and authority, including scripture and/or sacred texts. Specifications that include topic (3) 'sources of wisdom and authority' must require students to study in detail the content requirements listed under that heading.

1. Beliefs and teachings

- the nature of God including God as One, Creator, Law-Giver and Judge
- the divine presence (Shekhinah)
- the importance of the Covenant at Sinai (the Ten Commandments) including the role of Moses
- the importance that Judaism places on the sanctity of human life, including the concept of Pikuach Nefesh
- the nature and role of the Messiah
- the Promised Land promised to Abraham and his descendants
- key moral principles including the relationship between free will and the 613 Mitzvot
- Mitzvot between man and God and Mitzvot between man and man
- life after death including judgement and resurrection

2. Practices

- the place of public acts of worship: synagogue services
- the significance of the use of Tenakh (the Written Law) and Talmud (the Oral Law) in daily life
- the place of worship in the home and of private prayer
- the significance of prayer in Jewish worship including Amidah – the standing prayer
- the role of rituals: birth ceremonies; Bar and Bat Mitzvah; marriage; mourning rituals
- the importance of Shabbat in the home and synagogue
- the origins and meaning of festivals such as Rosh Hashanah, Yom Kippur, Pesach, Shavuot and Sukkot

- the importance of the synagogue; religious features of synagogues including design, artefacts and associated practices
- the role of dietary laws: kosher and trefah, separation of milk and meat

3. Sources of wisdom and authority

- diversity of beliefs regarding the interpretation of sources of wisdom and authority amongst the Jewish community
- the Tenakh (the Written Law): Torah, Nevi'im and Ketuvim
- the Talmud (the Oral Law): collection of the Mishnah and Gemara (use in daily life)
- the significance of different denominations of Judaism including Orthodox (to include Chasidic and Modern Orthodox), and Liberal and Reform (the Pluralistic movement)
- practices associated with sources of authority in daily life including the use of tefillin, mezuzah and tzitzit
- interpretation and application of sources of authority through study in yeshivot and midrashot and the authority and role of the Beth Din
- the role of the rabbi in the synagogue and the community

4. Forms of expression and ways of life

- symbolism: how symbols and artefacts are used in worship including, Chanukiah and Megillah
- expressing beliefs through Tzedekah, Gemilut Chassidim, Bikur Cholim, and Tikkun Ha Olam – 'Repairing/healing the world' and Chessed – kindness to others
- different attitudes to Zionism and the State of Israel among Jewish people
- the importance of nurture of the young in the Jewish family
- the work of one national Jewish organisation providing care for those in need such as in the relief of poverty and suffering, the support of families or in the promotion of Jewish learning and education in the UK
- the significance and meaning of at least three forms of art, drawn from:
 - drawing/painting
 - sculpture
 - music
 - drama

Sikhism

Common and divergent views within Sikhism in the way beliefs and teachings are understood and expressed should be included throughout.

Students should know and understand the basis for beliefs and teachings (1) and practices (2) and be able to reference relevant sources of wisdom and authority, including scripture and/or sacred texts. Specifications that include topic (3) 'sources of wisdom and authority' must require students to study in detail the content requirements listed under that heading.

1. Beliefs and teachings

- the nature of God as expressed in the Mool Mantra
- God as Creator
- the nature of human life as an opportunity to unite with God
- karma and rebirth, and the aim of mukti (liberation)
- the importance of being God-centred (gurmukh) and the elimination of pride/ego (haumai)
- the oneness of humanity: equality of all human beings; complete equality of men and women as expressed in the Guru Granth Sahib and in examples of stories from the lives of the Gurus and in Sikhism today
- equality as expressed in examples of stories from the lives of the Gurus and in Sikhism today
- the priority of service to others
- the role of the sangat (community)

2. Practices

- the importance of the gurdwara: religious features of the gurdwara including design, furniture, artefacts and associated practices
- the role of the gurdwara within the Sikh community
- the meaning and significance of langar as an expression of sewa (selfless service to others)
- the significance of the practice of meditating on the name of God (nam japna) in daily life and in the gurdwara
- the role of prayer in the home

- the origins and meaning of festivals (gurpurbs) such as Guru Nanak's birthday, Vaisakhi, Diwali, commemorations of the martyrdom of Guru Arjan and Guru Tagh Bahadur Ji
- the role and importance of the akand path (continuous 48 hour reading of the Guru Granth Sahib)
- the meaning and significance of birth and naming ceremonies; the significance and use of the names Singh and Kaur, Amrit sanskar (the initiation ceremony)
- the importance of visiting Sikh historical gurdwaras including the Harmandir Sahib in Amritsar (the Golden Temple)

3. Sources of wisdom and authority

- the concept of 'Guru' and the place of the Ten Gurus in Sikhism
- the significance of the life and work of Guru Nanak including his three days in the river, his teachings about God and about equality, and his establishment of Kartarpur
- the life and work of Guru Gobind Singh including Vaisakhi and the formation of the Khalsa
- the authority and status of the Guru Granth Sahib, its origins, compilation, authority and status as the living Guru shown in practices including reading in worship and study
- the role of the Rahit Maryada (Sikh Code of Conduct) as a guide to life and practice
- the role of the granthi (custodian/reader of the Guru Granth Sahib) and other gurdwara functionaries such as the ragi (a person who sings and/or plays a musical instrument during worship)

4. Forms of expression and ways of life

- the importance of sewa in its various forms - tan (physical service), man (mental service) and dhan (material service)
- the use of symbols, such as the Ik Onkar and khanda as expressions of belief
- the 'Five ks' (Panj Kakke) and their significance
- the importance of respect for all religions as written in the Guru Granth Sahib and practiced through langar and within the Sikh community
- the role and importance of kirtan (singing) in diwan

- Nam japna and the avoidance of the five evils of lust, anger, pride, greed and undue attachment, honest work (kirat karni), and service of those in need (vand chhakna) as key values in life
- the work of one Sikh organisation in the relief of poverty and suffering
- the work of one Sikh organisation promoting community cohesion and interfaith understanding
- the significance of the prohibition of the use of pictures or statues as aids for worship, the availability of artists' expression of Gurus' pictures for decoration



Department
for Education

© Crown copyright 2015

You may re-use this document/publication (not including logos) free of charge in any format or medium, under the terms of the Open Government Licence v2.0. Where we have identified any third party copyright information you will need to obtain permission from the copyright holders concerned.

To view this licence:

visit www.nationalarchives.gov.uk/doc/open-government-licence/version/2

email psi@nationalarchives.gsi.gov.uk

About this publication:

enquiries www.education.gov.uk/contactus

download www.gov.uk/government/publications

Reference: DFE-00045-2015



Follow us on Twitter:
[@educationgovuk](https://twitter.com/educationgovuk)



Like us on Facebook:
facebook.com/educationgovuk

This page is intentionally left blank

Adviser Report to Havering SACRE 20th October 2016

6 National Developments

National Awards

There are a number of awards for SACREs and RE at present and it is good to consider which we might like to apply for or encourage schools to apply for at some point.

Accord Inclusivity Award.

This award has been running for eight years and champions inclusivity. It tends to be awarded to a school each year, but in 2017 it will be awarded to SACREs. It is looking to reward SACREs that have worked hardest and gone the extra mile to boost the growth of inclusion, cohesions and mutual understanding between people of different religions and beliefs. A large part of the application form asks for details on 'implementation of being an inclusive SACRE'. Some suggestions from the nomination form of features of a SACRE's work that might be of interest are:

- building a relationship with local schools that are not required to follow the syllabus and forging partnerships with other agencies (such as local academy chains, multi-academy chains and faith school sponsors, or higher or further education providers)
- urging the local authority to ensure that the membership of the SACRE and Agreed Syllabus Conference is diverse and representative, including of the non-religious
- considering the views of pupils, or developing a Youth SACRE or RE Ambassador programme
- support and guidance to schools on making assemblies and/or provision for SMSC development more inclusive
- creative use of Collective Worship determinations
- the production or commissioning of extra resources for teachers, such as with lesson or curriculum planning
- organising training for Governors or helping tackle gaps, training and Career Professional Development for teachers
- developing support and research networks
- celebrating successes by pupils and schools
- identifying an area of the SACRE's weakness and acting upon it
- targeted help to individual schools

The deadline for applying is December 12th 2016.

Westhill/NASACRE Awards.

These awards have been running since 2005 and take the form of grants. If a SACRE wishes to do a specific RE project, Westhill may well support it. Application forms usually have to be completed by around April time although there have been extensions given in the past.

RE Quality Mark.

This mark is given to schools in recognition of high quality RE. There are three levels: gold, silver and bronze.

NASACRE News

In light of the Brexit vote, Paul Smalley (Chair of NASACRE) signed an open letter to Justine Greening on behalf of NASACRE. The contents called on the government to renew its commitment to community cohesion as an essential part of the spiritual, moral, social and cultural development of all young people. The letter acknowledged that the referendum has raised questions of identity and belonging for young people and asked for Justine Greening to listen to the good practice coming from both the RE community and other educational communities that could be helpful at this time. RE is an area where community concerns can be addressed in school, but is often squeezed out of the curriculum in favour of other subjects. The letter encourages the DfE to seek further conversation about the nature of British Values and identity and notes that All Party Parliamentary Group's recommendation that the impact of the EBacc on GCSE RS be reconsidered.

NASACRE would love us to join them on Twitter @NASACRE. The login details for their website are Username: **member1617** and Password: **Gr8RE4a7L!**

30/8/2016

... and an e-mail from Rabbi Dr Jonathan Romain MBE
Chair of the Accord Coalition for Inclusive Education

Dear Grant,

Get recognition for your SACRE's work in national Award

I am writing to you as Clerk to the Havering Standing Advisory Council for Religious Education to urge that it consider applying for the [2017 Accord Inclusivity Award](#), which is seeking to reward those SACREs that work hardest in their area towards boosting the growth of inclusion, cohesion and mutual understanding between those of different religions and beliefs. If your SACRE takes these aims seriously then please don't miss out on this rare opportunity for it to be recognised for its work. Until now the Award - which has run every year since 2010 - has rewarded schools in England and Wales that excel on these grounds. For the 2017 Award however judges have decided to only invite nominations for SACREs, given the important role SACREs can play through their work in promoting respect, empathy and social cohesion.

Religious Education has always been of key importance for Inclusivity Award judges, who have consistently rewarded schools for excellence in the subject (and often thanks to recommendations from SACREs). For example, the first placed school in 2013, Little Heath School in Redbridge, won [strong praise](#) from judges for its approach to RE which was later [highlighted](#) by Ofsted as an example for other

special schools to follow. Newbury Park Primary School in Ilford came first [in 2014](#) for its 'Ambassadors of Faith and Belief' scheme that was supported by its SACRE and which served to help improve pupils understanding of the nature of faith and belief as a real life experience. The winning school in the 2016 Award, the Chestnut Grove Academy in Balham, [stood out](#) for the way in which its RE deepened and extended pupils' knowledge and understanding of religion and belief while simultaneously dealing with a range of controversial issues, such as around sexual diversity, homophobia and gender. But this coming year presents a chance for SACREs themselves to shine.

The Award is free to apply for. The full line up of another respected and experienced panel of experts will soon be announced. Previous judges have included former Secretary of State for Education, Lord Baker; the Chair of the Education Select Committee, Neil Carmichael MP; the then Chair of the Religious Education Council of England, John Keast OBE; the Bishop of Buckingham, The Rt Revd Dr Alan Wilson, and journalist Polly Toynbee.

RE is subject to many demands and pressures. If your SACRE works hard at trying to ensure local schools provide inclusive and high quality RE and assemblies that take seriously the promotion of the growth of mutual understanding between those of different beliefs and backgrounds, then please make sure someone is mandated to submit a [completed nomination](#) on its behalf.

For more information on the Award please visit Accord's website at <http://accordcoalition.org.uk/inclusivity-award-2017/>. The deadline for entries is Monday December 12th and prizes will be announced in the New Year. Please contact Accord's National Coordinator, Paul Pettinger, at paul@accordcoalition.org.uk or on 020 7324 3071 with any queries.

Every winner of the Inclusivity Award has received national press coverage for their success. Don't miss this chance to draw attention to you and your colleagues' efforts.

Yours sincerely,

Rabbi Dr Jonathan Romain MBE
Chair of the Accord Coalition for Inclusive Education

<http://www.accordcoalition.org.uk>
39A Moreland Street, London, EC1V 8BB
t: 020 7324 3071
f: 020 7079 3588

This page is intentionally left blank

Constitution

1. The Name of the Association:

The name of the Association shall be the National Association of Standing Advisory Councils on Religious Education.

2. The Aims of the Association

- To assist the SACREs to fulfil their responsibilities
- To represent their common concerns to other bodies
- To assist in the training and mutual consultation of SACRE members
- To encourage the development of SACREs
- To undertake such other activities, appropriate to SACREs, as may benefit RE and collective worship

3. Basis of membership and duties:

- Each SACRE shall be invited to pass a resolution recommending its LA to approve affiliation with the association. The representatives of each SACRE affiliated to the association constitute the Council.
- Each affiliated SACRE shall be entitled to send any number of representatives to the meetings of the Council, but on any matter on which the Council takes a vote, each affiliated SACRE shall be entitled to cast one vote only.
- The Council shall be responsible for review and amendment of the Constitution, as appropriate.
- A majority of two thirds of the Council shall be necessary for any amendment to the Constitution.

The Council shall meet at least once annually and shall be deemed to be quorate when one quarter of affiliated SACREs is represented.

4. The Honorary Officers:

These shall be elected for a period of office determined by the Council (determined as "two years" at the AGM on 9 July 1994 Min 94.5) and shall compromise:

- The Chair
- The Deputy Chair
- The Secretary

- The Treasurer

5. The Executive Committee:

The Executive Committee shall comprise the elected Honorary Officers together with no more than eight other members elected by the Council. The Committee shall have the power to co-opt up to three additional members.

The Executive Committee shall be responsible for the planning of other activities and events in fulfilment of the aims of the Association.

6. Subscription and Finance:

There shall be an affiliation fee, which shall be fixed from time to time by the Council. It is currently £95 per annum.

Proposed constitution 2016

Below is the proposed constitution to be discussed at the 2016 AGM. The current constitution page can be found from the menu on the left.

1. The Name of the Association:

The name of the Association shall be the National Association of Standing Advisory Councils on Religious Education (NASACRE).

2. The Aims of the Association:

The aims of the Association shall be:

- 2.1 To assist the Standing Advisory Councils on Religious Education (SACREs) to fulfil their responsibilities
- 2.2 To represent their common concerns to other bodies
- 2.3 To assist in the training and mutual consultation of SACRE members
- 2.4 To encourage the development of SACREs
- 2.5 To undertake such other activities, appropriate to SACREs, as may benefit RE and collective worship

3. Basis of membership and duties:

- 3.1 Each SACRE shall be invited to join the Association, membership being renewable annually on payment of the annual subscription in place at that time. These member SACREs constitute the Council.
- 3.2 The Council shall meet at least once annually; this meeting shall be known as the Annual General Meeting (AGM). It will be deemed to be quorate when one quarter of member SACREs is represented.
- 3.3 Each member SACRE shall be entitled to send any number of representatives to the meetings of the Council, but on any matter on which the Council takes a vote, each member SACRE shall be entitled to cast one vote only.
- 3.4 The Council shall be responsible for review and amendment of the Constitution, as appropriate.

3.5 A majority of one half plus one of the Council shall be necessary for any amendment to the Constitution.

4. The Honorary Officers:

Honorary Officers shall be nominated by a SACRE and must be an officer to, or a member or co-opted member of, that SACRE.

These shall be elected for a period of two years and shall comprise:

4.1 The Chair

4.2 The Vice Chair

4.3 The Assistant to the Chair

4.4 The Secretary

4.5 The Treasurer

The Vice Chair / Chair / Assistant to the Chair is a 6 year term of office with 2 years in each Officer role, the Vice Chair being elected to automatically move into the next role after two years. At any one time, 3 officers will be on the Executive at different stages of these roles. If at any time, one of these Officers is unable to continue, the Executive may appoint a temporary substitute from the other two post holders until the next AGM, when the position will be regularised.

An Honorary Officer may relinquish their office at any time. If an Honorary Officer is absent from three consecutive Committee meetings they shall be deemed to have relinquished their office and would need to seek re-election at the next Council AGM if they so desired.

5. The Executive Committee (the Committee):

Committee members shall be nominated by a SACRE and must be an officer to, or a member or co-opted member of, that SACRE. Similarly, a person co-opted by the Committee would normally be an officer to a SACRE or a member of a SACRE, but in some cases their specific area of expertise might be deemed more significant than the aforementioned criteria.

The Committee shall comprise the elected Honorary Officers together with no more than eight other members elected by the Council. The Committee shall have the power to co-opt up to three additional members. The Committee shall include the following:

5.1 The Assistant to the Chair who shall be the previous Chair and shall assist for a period of two years

5.2 A Membership Secretary who shall monitor the membership, keep up to date records and work with the Treasurer to ensure members have paid their fees on time

5.3 A Communications Officer who shall have oversight of the Association's communications strategy and communications, including the NASACRE briefings sent to member SACREs

5.4 A Conference Organiser who shall have oversight of the Annual Conference in partnership with the Secretary and the Treasurer

5.5 A Development Officer who shall oversee the production of a development plan and report to the Executive and Council on its progress

With the agreement of the Committee, the roles set out in 5.1 – 5.5 may be shared between members of the Committee. Members of the Committee shall serve for a period of three years, at which time they must seek re-election by the Council at the appropriate AGM. Normally, members of the Executive Committee should not serve more than six years consecutively. Co-opted members shall normally serve for two years when a review by the Committee will take place; they may serve as a co-opted member for up to six years consecutively.

If a member of the Committee misses three consecutive Committee meetings they shall be deemed to have left the Committee.

The Committee shall be responsible for the planning of other activities and events in fulfilment of the aims of the Association.

6. Subscriptions and Finance:

There shall be a membership fee, which shall be fixed from time to time by the Council. This fee shall not be deemed as the payment for the Annual Conference for that part of the Conference that is not the Council.

7. Winding-up:

If for any reason the Association were to be dissolved, any assets remaining in the Association's bank account(s) shall be divided equally between those SACREs which were members at the time of the dissolution of the Association, once all other debts outstanding had been cleared.

This page is intentionally left blank