

HSACRE



HILLINGDON STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION MEETING TO BE HELD AT LAKE FARM PARK ACADEMY SCHOOL, BOTWELL COMMON RD, HAYES UB3 1JA

Date: Tuesday 25 November 2025

Time: 5.30 pm

Venue: Lake Farm Park Academy school,
Botwell Common Rd, Hayes UB3
1JA

Meeting: The public and press are welcome to attend
and observe the meeting.

For safety and accessibility, security
measures will be conducted, including
searches of individuals and their
belongings. Attendees must also provide
satisfactory proof of identity upon arrival.
Refusal to comply with these requirements
will result in non-admittance.

This meeting may be broadcast on the
Council's YouTube channel. You can also
view this agenda online at
www.hillingdon.gov.uk

Members

Ria Searle
Tim Wright
Sumen Starr (Chair)
Alice Vahdat
Balmukund Prasad Joshi
Alavari Jeevathol
Dorothy Sadlik
Angela Lount
Ninette Fernandes-Viana
Pauline Byles
Melanie Dring MA BA(Hons) PGCE
Keith Lunn (Vice-Chair)
Hedson De Castro
Councillor Kishan Bhatt
Councillor June Nelson
Councillor Jagjit Singh
Councillor Shehryar Ahmad-Wallana
Jenna Naulls
Waheeda Rehmanji
David Beeston
Shaykh Gonzales
Sheikh Muffadal Gulamali
Jaskamal Sidhu
Rinpoche Lelung
Michael Hawkins
Stacey Burman

Clerk to HSACRE - Email: democratic@hillington.gov.uk

Clerk to HSACRE

London Borough of Hillingdon,

Civic Centre

High Street, Uxbridge, UB8 1UW

Tel: 01895 250636 Email: democratic@hillington.gov.uk

Agenda

- 1 Apologies for Absence
- 2 Membership
 - 2.1. Introduction of new [members](#)
- 3 Declarations of Interest
- 4 Minutes of Previous Meeting 1 - 6
- 5 Determinations
- 6 National Updates
 - 6.1. National [Interfaith Week](#)
 - 6.2. NASACRE
 - 6.3. [RE Hubs](#)
- 7 Local Updates
 - 7.1. Hillingdon Interfaith [Community](#) Group
 - 7.2. School Art Competition and Interfaith [Calendar](#)
 - 7.3. RE in schools
 - 7.4. Interfaith Dialogue Event January 2026
- 8 Agreed Syllabus Conference
 - 8.1. Defining 'Meaningful RE' - Draft Statutory Section*
 - 8.2. Development of support materials
 - 8.3. Agreement of Recommendations to SACRE
- 9 HSACRE Action Plan
 - 9.1. Annual Report*
 - 9.2. Budget
 - 9.3. Self-Evaluation
 - 9.4. Action Plan for 2025 -2026*
- 10 Dates of Future Meetings

Future Hillingdon SACRE meetings are currently scheduled for:

 - 25 March 2026
- 11 AOB

This page is intentionally left blank

Minutes

HILLINGDON STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

25 June 2025



Meeting held at William Byrd Primary School,
Harlingdon

	<p>Committee Members Present: Sumen Starr (Chair) Councillor Jagjit Singh David Beeston Hedson de Castro Keith Lunn Dorothy Sadlik Ria Searle Alice Vahdat Tim Wright</p> <p>Also Present: Stacey Burman (HSACRE Advisor), HSACRE Liz Penny, Democratic Services Officer</p>
1.	<p>APOLOGIES FOR ABSENCE (<i>Agenda Item 1</i>)</p> <p>Apologies for absence were received from Councillors Shehryar Ahmad-Wallana, Kishan Bhatt and June Nelson. Apologies were also received from Balmukund Prasad Joshi, Ninette Fernandes-Viana, Pauline Byles, Jenna Naulls and Michael Hawkins.</p>
2.	<p>MEMBERSHIP (<i>Agenda Item 2</i>)</p> <p><i>Agenda item 2.1</i></p> <p>It was agreed that an attendance log would be prepared by Democratic Services for inclusion in the HSACRE annual report.</p> <p>It was noted that those representatives who did not regularly attend HSACRE meetings would be contacted and replaced should they no longer wish to continue in the role – these included Naseem Bint Amir (Muslim representative) and Dr Ninette Fernandes-Viana (Catholic representative). Dorothy Sadlik agreed to send the HSACRE Advisor details of a possible replacement Catholic representative – James Holland.</p> <p>It was agreed that Sheikh Muffadal Gulamali would be invited to attend future HSACRE meetings as a Shia Muslim representative, noting that at the meeting on 26 June 2024 he had expressed an interest in attending future SACRE meetings.</p> <p>It was also noted that a replacement Sikh representative was required – Councillor Jagjit Singh informed members that he had a couple of possible contacts, including a Governor at Guru Nanak School, who may be interested in the role. It was agreed that a draft letter would be prepared by the HSACRE Advisor and sent to Cllr Singh to be</p>

	<p>forwarded to any interested parties.</p> <p>It was agreed that David Beeston would email the Interfaith Group or contact RE Hubs.</p> <p>RESOLVED: That the Membership updates be noted.</p>
3.	<p>DECLARATIONS OF INTEREST (<i>Agenda Item 3</i>)</p> <p>None.</p>
4.	<p>MINUTES OF PREVIOUS MEETING (<i>Agenda Item 4</i>)</p> <p>Dorothy Sadlik noted that, under local updates (item 7.7) the minutes incorrectly referenced ‘a day of events at the Jewish School in Northwood’. It was agreed that this inaccurate section would be removed.</p> <p>RESOLVED: That the minutes of the meeting dated 26 March 2025 be approved as an accurate record, subject to the removal of the inaccurate section referencing ‘a day of events at the Jewish School in Northwood’.</p>
5.	<p>DETERMINATIONS (<i>Agenda Item 5</i>)</p> <p>It was confirmed that there had been no requests for determinations.</p> <p>The HSACRE Advisor confirmed that she was now also supporting Hounslow’s SACRE and was working with them on enhancing their guidance in respect of the standards to be applied for a determination. Once completed, Hillingdon may also wish to adopt this guidance and forward it to local schools.</p> <p>RESOLVED: That the update in respect of determinations be noted.</p>
6.	<p>NATIONAL UPDATES (<i>Agenda Item 6</i>)</p> <p><i>Agenda items 6.1 and 6.2</i></p> <p>Members received an update on the Assessment and Curriculum Review and the NASACRE National Conference.</p> <p>It was confirmed that a national RE curriculum was being considered. Dr V Ogden was leading a deep dive into the current teaching of RE. In 2015 the Commission for RE Report had suggested a national statement of entitlement – the national content standard had since been released. Members were informed that, should it be agreed that RE should form part of the national curriculum, it would be at least two years before this would be put into practice. In the meantime, there was a legal requirement for the SACRE to provide a syllabus to all schools.</p> <p>The HSACRE Advisor advised members that the Hounslow syllabus was due to be revised in the near future. One option would be for Hillingdon to work alongside Hounslow on this project – this would be a cost-effective approach; any funds saved could be invested in working group materials, for example for SEND.</p> <p>Members heard that Lord Khan in the House of Lords had produced a video regarding the importance of RE. This was a positive step forward.</p>

	<p>The importance of covering such matters as religion, worldview, secularity, spirituality and morality in the RE curriculum was also highlighted. Other important words to be considered and promoted in the curriculum included 'identity', 'community' and 'commonality'.</p> <p>RESOLVED: That the national updates be noted.</p>
7.	<p>LOCAL UPDATES (<i>Agenda Item 7</i>)</p> <p><i>Agenda item 7.1</i></p> <p>HSACRE members had an opportunity to view the artwork submitted by school children in the Borough which had been selected for use in the Interfaith Calendar. It was confirmed that the competition had been a great success with lots of schools participating - the winners had received a certificate. It was agreed that Democratic Services would pass the artwork to Nicki O'Flanagan to pass on to the calendar designer.</p> <p><i>Agenda item 7.2</i></p> <p>With regard to e-surveys, it was confirmed that nearly 20 primary schools and most of the secondary schools in the Borough had participated. The results had been collated and this data can be used to demonstrate that the new syllabus is effective in future.</p> <p><i>Agenda item 7.3</i></p> <p>With regard to the Interfaith Dialogue Event scheduled to take place in January 2026, it was noted that this was an online event for secondary schools enabling them to focus on religious persecution. A pre-pack would be put together for the schools attending and speakers would be invited to speak about their responses to religious persecution. Members heard that a Sikh speaker had been secured but a Catholic speaker was still being sought. Following the speakers, pupils would be given a further task to complete.</p> <p>Members welcomed the idea. In response to requests for clarification, it was confirmed that the speakers would be adults who had been trained with RE Hubs. A pupil-led conference may be considered in the future. The event could be promoted in Hillingdon People and in the local libraries and SACRE members would be able to watch it online. An electronic survey would be undertaken at the end for speakers and teachers to complete.</p> <p>RESOLVED: That the Local Updates be noted.</p>
8.	<p>AGREED SYLLABUS CONFERENCE (ASC) (<i>Agenda Item 8</i>)</p> <p>It was confirmed that HSACRE had a legal requirement to review the local Agreed Syllabus every five years hence the need for the Agreed Syllabus Conference (ASC). It was noted that HSACRE had agreed that the ASC would comprise the same membership as the current HSACRE.</p> <p>HSACRE adjourned to convene as the Agreed Syllabus Conference (ASC). Please see some notes from the discussions of the ASC below.</p> <p>It was confirmed that there were 3 main options – retain the current syllabus, purchase a new syllabus or revise the current syllabus.</p>

It was noted that, when asked why RE was taught in schools, in a national survey 72% of respondents had stated that the teaching of RE helped pupils to better understand their own beliefs. However, Ofsted had found that, in many schools, the teaching of RE relied on over simplistic assertions and stereotypes; it was not inclusive enough of those who were non-religious, and the curriculum was based on visible entities such as clothes and holy books rather than on meaningful questions which religions sought to answer.

It was agreed that the teaching of RE should not be thematic and should not focus on one religion at a time. With regard to content, it was noted that worldviews were constantly changing, and it was important that pupils understood this and used the language of the believers. In terms of position, it was noted that it was not possible to teach all beliefs and practices within a religious tradition. Pupils needed to learn how to engage and think about different responses to meaningful questions, including those from other religions and worldviews, rather than just learning facts.

An RE teaching model was proposed which focussed on posing a meaningful question, then asking pupils to consider their own response as well as exploring the responses of other worldviews and religions. Meaningful 'human' questions would be at the centre of the syllabus. Members of the ASC expressed their agreement to this proposal.

Members heard that, according to Ofsted, RE teaching should be more than just imparting 'substantive' knowledge – it needed to be a meaningful subject which related to pupils' lives and experiences.

Ria Searle and David Beeston presented the use of a flower analogy/model to teach RE with the centre floret representing the meaningful questions and key concepts which filtered out via the petals (responses and beliefs in relation to the question) while considering the stem (personal knowledge and prior learning). Pupils engaged with the 'petals' to increase their knowledge.

The aim was to develop RE teaching across all schools. Statutory and non-statutory sections were proposed led by the HSACRE Advisor.

Cllr Singh indicated his support for the flower concept noting the importance of commonality. Tim Wright queried how students could build up a broader understanding over time rather than developing a limited view of a faith based purely on what they had heard in the lesson. In response, the HSACRE Advisor noted that teachers would need to be supported with models and CPD sessions to enable them to build their skillset in relation to this. Teachers would also be asked to provide samples of learning which could be used as examples.

Ria Searles reported that she had trialled the flower model in class with year 7 pupils asking them to discuss questions such as 'how did we get here?' and 'how should we live our lives?' She confirmed that the model enabled pupils to engage meaningfully with the subject while facilitating increased diversity and less stereotyping.

The ASC agreed that the current RE syllabus was excessively thematic and required amendment.

In terms of next steps, it was agreed that the HSACRE Advisor would draft the statutory RE syllabus during the summer break based on the flower model. In terms of the non-statutory part of the curriculum, it was confirmed that this would be developed

	<p>with teachers over the course of the year. There would be a soft launch of the new curriculum – it would not be published but could be uploaded onto the LEAP Learning Platform so schools could access the information and download it as a PDF. Non-statutory materials would be developed and shared with the HSACRE in the autumn before moving on to the next steps thereafter.</p> <p>The recommendations of the HSACRE Advisor were approved by members of the Agree Syllabus Conference. The HSACRE meeting subsequently re-convened and the recommendations of the ASC were approved by HSACRE members.</p>
9.	<p>HSACRE ACTION PLAN UPDATE (<i>Agenda Item 9</i>)</p> <p><i>Agenda item 9.1</i></p> <p>The Interfaith Dialogue Event in January 2026 was highlighted.</p> <p><i>Agenda item 9.2</i></p> <p>It was agreed that the Chair would follow up on the letter to Michael Hawkins regarding the budget.</p> <p><i>Agenda item 9.3</i></p> <p>It was confirmed that the HSACRE Advisor would collate the responses to the self-evaluation and include them in the annual report. A lead person to complete each section was identified:</p> <p>Section 1 – Cllr Singh Section 2 – Michael Hawkins Section 3 – Ria Searle Section 4 – Tim Wright Section 5 – Dorothy Sadlik</p> <p>It was agreed that the blank forms would be circulated to the appropriate people for completion by the end of September.</p> <p>RESOLVED: That the HSACRE Action Plan Update be noted.</p>
10.	<p>DATES OF FUTURE MEETINGS (<i>Agenda Item 10</i>)</p> <p>It was agreed that the next HSACRE meeting would be held in a local primary school on Tuesday 25 November 2025 at 17.30 rather than on Wednesday 26 November 2025 as originally scheduled. The exact venue would be confirmed in due course.</p>
11.	<p>AOB (<i>Agenda Item 11</i>)</p> <p>None.</p>
	<p>The meeting, which commenced at 6.00 pm, closed at 7.50 pm.</p>

These are the minutes of the above meeting. For more information on any of the resolutions please contact Clerk to HSACRE - Email:democratic@hillingdon.gov.uk on

Please enter via main reception and visit the security desk to sign-in and collect a visitors pass. You will then be directed to the Committee Room.. Circulation of these minutes is to Councillors, Officers, the Press and Members of the Public.

Hillingdon Syllabus Draft October 2025

A. Who are we in Hillingdon?

Hillingdon is proud to be culturally diverse, celebrating being represented within our communities by a wide range of traditions and belief systems, both religious and non-religious, as reflected in our schools.

We are aware that everyone has an individual worldview, and these are influenced and impacted by organised and/or institutional worldviews, and for some, this includes a religion [\[1\]](#).

For example, similar to the national picture according to the 2021 census [\[2\]](#), of those who responded, 43% of our community identifies as Christian, and 10% as Muslim. We also have representation of Buddhist and Hindu religions (1%) as well as Jewish, Sikh and others (<1%).

Meanwhile, again reflecting the national picture [\[2\]](#), we also have an increasing proportion of residents who do not identify with any religion at all.

We are keen to celebrate our diversity and positive coexistence and empower our future generations to positively contribute to this cultural synthesis.

B. Why is there a Hillingdon Locally Agreed Syllabus?

By law, each Local Authority must convene a Standing Advisory Council for Religious Education (SACRE). This council is made up of four groups, including representation of teachers from our schools, as well as members of various religious and non-religious groups in our community.

One of the duties of Hillingdon SACRE [\[3\]](#) is to determine the Religious Education that should be taught in the borough's schools, and to advise the Department for Education (DFE) and the LA about its provision.

We have therefore outlined our expectations for high quality Religious Education in this Locally Agreed Syllabus. It remains a legal requirement for Hillingdon SACRE to review the contents of this Locally Agreed Syllabus within a maximum of 5 years from the date of publishing.

It is a statutory requirement [\[4\]](#) for schools (other than voluntary controlled schools of a religious character, or academies where specifically stated in their funding agreements) to provide a curriculum that is 'broad and balanced' and consist of: a) religious education and b) the National Curriculum. The curriculum provided must 'promote the spiritual, moral, cultural, social, mental, and physical development of pupils' and 'prepare pupils for the opportunities, responsibilities and experiences of adult life'.

It is therefore the duty of the Head teacher or school leader to ensure Religious Education be taught according to this Syllabus for all their pupils on roll from Reception classes up to and including sixth form, except when withdrawn by their parents.

Religious Education remains a legal requirement [\[4\]](#) for pupils in KS4 and KS5, and Special schools are also required to provide Religious Education 'so far as is practicable' (section 71(7) of the School Standards and Framework Act 1998).

Therefore, this Syllabus has been designed and based on the expectation that RE will have a minimum of 5% of annual curriculum time, which should broadly equate to:

36 hours at Key Stage 1

45 hours at Key Stage 2

45 hours at Key Stage 3

40-48 hours at Key Stage 4 and 5

At Post 16, there should be a minimum of 15 hours a year of RE.

It should be noted that, whilst Religious Education can support and contribute towards pupils' Spiritual, Moral, Social and Cultural (SMSC) and Personal Development Programme and Character Education, as well as other curriculum subjects such as Personal Social and Health Education (PSHE) and citizenship education, RE specific curriculum time should not be confused or conflated with other subjects and areas. In addition, when timetabling lessons consideration should be given to ensure regular RE lessons so pupils can remember more [\[5\]](#).

Collective Worship is also a separate statutory requirement, and therefore time used for this should not be included in Religious Education allocation.

Schools are required to report to parents on pupils' progress in Religious Education annually and in accordance with the structure in this syllabus. Parents have the right to withdraw their children from Religious Education as per the School and Standards and Framework Act 1988. Parents of pupils may personally request that their child be excused from Religious Education and/or attendance at collective worship. The school should not incur any expense through this action, and parents are obliged to provide alternative curriculum/arrangements. Teachers may also request to withdraw from attending collective worship by reasons of their religious conscience.

The above only excludes free schools and voluntary controlled schools. However, these schools, along with foundation and voluntary controlled schools of a religious character, are encouraged to also provide sequenced learning about a range of religions and worldviews according to the locally agreed syllabus for RE as per, for example, the Statement of Entitlement to Religious Education [\[6\]](#) by the Church of England Education Office.

Therefore, we have ensured consistent messages about what meaningful RE should include with the relevant organisations, such as the London Church of England Diocese, who are also members of the Hillingdon SACRE.

It is also SACRE's intention that this Locally Agreed Syllabus will:

Establish entitlement:

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

Establish standards:

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

Promote continuity and coherence:

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

Promote public understanding:

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

Our SACRE is well supported by Hillingdon Council and particularly the Education & Lifelong Learning Education Improvement & Partnerships, Children's Services, London Borough of Hillingdon, who reflect our desire to include more teachers' voices and experiences for the revision of the Syllabus to be in our schools. Further to this, we are also determined to respect the privilege for each borough to devise a bespoke syllabus that meets the needs and reflects the make-up of their individual community whilst empowering the teaching staff in its schools.

Therefore, an additional intention of this Syllabus has been to work in collaboration with more schools in the development of this statutory Syllabus and has led to continuous professional development in Religious Education for many of our Subject Leaders. In turn, this will support the effective implementation of any new RE curriculum, and hopefully lead to a continued improvement in the quality of delivery of this subject.

C. What are our aims for Religious Education?

Through their Religious Education learning in schools, pupils should gain a positive understanding of how our community may be influenced and affected by religions and other belief systems, enabling them to appreciate the multicultural and multifaith society that we live in today.

We are therefore keen for our pupils to gain an understanding of what is meant by a worldview [\[7\]](#) and consider how people's worldviews may be formed and expressed, influenced or changed. We deem it important for them to gain an appreciation of how their own and other people's individual worldviews - both religious and non-religious - may relate to wider, organised or institutional worldviews, and to understand the reasons for diversity within religious and non-religious worldviews.

This means that pupils should be exposed to the disciplines and fields of study which will help them to explore their own and other religions and worldviews, including a focus on the lived experience of people, and be supported to develop the skills of enquiry, investigation and dialogue.

This is necessary if we want Hillingdon pupils to celebrate our diversity and positive coexistence and be empowered to positively contribute to this cultural synthesis themselves.

However, we are mindful that any curriculum can only include 'cumulatively sufficient' understanding [\[8\]](#), and not total coverage: no religious person, even those who have dedicated their lives to study, would likely acknowledge they understood all there was about their own faith or religion, let alone others'.

Therefore, the content for any Religious Education curriculum should be chosen which best allows pupils to interact with each other and collaboratively to explore responses to fundamental questions raised by human experience [9]. By focussing on wider, more meaningful questions, this ensures more inclusive learning, inviting and engaging with responses from both religious and non-religious perspectives [10].

Whilst there is a requirement to reflect the fact that the religious traditions of Great Britain are, in the main, Christian [11], we are also aware that there are more religions and worldviews that may be represented in our community even beyond the religions named in the British census. Therefore, the curriculum should also include other religious traditions (e.g. such as Zoroastrian, Bahai, Jain, Rastafarian) where exploration of differing viewpoints will provide an even broader perspective for pupils to reflect. Please see section E.

As they explore their own and others' worldviews to better understand the world around them, this will not only help them to value themselves, but also contribute to their wider spiritual, moral, social and cultural development.

Meaningful Religious Education should therefore inspire pupils with curiosity and imagination, develop their skills of communication, interpretation, application, analysis and evaluation when exploring and testing their own and others' beliefs or responses to ultimate questions in a respectful and disciplined manner.

Religious Education therefore contributes more than 'cultural capital'[12] to a school curriculum: it effectively enables higher level achievement through the development of conceptual thinking and reasoned critical analysis. In these ways, the subject should provide 'sufficient substance [8] to prepare pupils to live in a complex world.'

D. How can we promote meaningful Religious Education?

We have defined below the key components or principles for meaningful Religious Education learning and have explained why these are felt necessary to reflect and encompass the aims as described above.

1. Learning in Religious Education should be an active **enquiry process**, requiring pupils' engagement with information being more than just a superficial recalling of it.

Simply recalling the life story of Jesus does little to help pupils to understand how someone may believe Jesus is the Son of God, nor how this relationship might affect their lives. Instead, pupils should be able to use a variety of disciplines to develop skills in interpretation, application, analysis and evaluation, in order to not just recall what some believers may 'do' or say or wear but have a better understanding of the '**why behind**'.

It is when considering the meaning 'behind' that more meaningful connections and similarities between people and communities can be made.

2. Therefore, we propose enquiries should be based around a **key concept** or idea that allows exploration of a range of responses to fundamental and **meaningful questions** raised by human experience.

Pupils remember information better when it is grouped together or underpinned with a linking idea. However, the grouping of information should be deeper than their 'visible entities' [8] such as buildings, clothing or shapes and symbols. This may also lead to over-simplistic assertions about religious traditions. If we want learning to be more meaningful, then the focus should be on understanding the meaning behind the items, not just recalling what they looked like and with which religion they connect.

For example, rather than comparison of information about superficial similarities and differences between scriptures from different religions, pupils could perhaps instead be exploring the concepts about authority and sanctity- *Why are certain texts more important to some people? How are they treated differently, and why? What does holy mean, and how can an item be holy? Is this the same reason for all these texts, or do some believers have a different understanding about what makes something special or holy?*

“ The anchoring concept... is a powerful tool to plan RE curricula, as it moves us away from substantive only knowledge and towards meaningful, relevant, real and responsive curricula ... enables us to plan units of learning that enquire into relevant ideas which frame human existence and experience, and are therefore relatable by all or most people, and to dig deeper or more meaningfully into religious and non-religious worldviews.

Without the anchoring concept, the substantive knowledge is not 'hooked' or attached to meaningful ideas, and simply becomes ... unconnected pieces of knowledge, preventing meaningful schema to be built about the lived worldviews of people that we seek to teach to our pupils, which ultimately equips students to engage meaningfully in our multi-religious and multi-secular society. ”

Ria Searle, Northwood School

If we limit learning only to 'things' (e.g. books, buildings, pilgrimage) within only '6 world religions' then we are not helping pupils to appreciate why there are different worldviews and religions in the first place. Instead, by exploring the underpinning concepts we can help pupils gain an appreciation of changing attitudes and beliefs about the nature of humanity, the world and our place within it by including both religious and non-religious worldviews, as well as contemporary and historic, spreading across and beyond Europe and even to ancient ideas.

'With challenging questions [\[8\]](#) that religions seek to answer' we are more likely to inspire our pupils' curiosity, imagination, and engagement. Broadening an enquiry through identifying the underlying concept allows a wider range of ideas and beliefs, including the non-religious, to be explored, in turn providing more opportunities for self-reflection and therefore leading to more meaningful interpersonal dialogue. In the longer term, this will engender a deeper respect for others, whilst also boosting a sense of self-worth.

“Let's take an example question we may see in some curriculum materials: '*what happens at a wedding?*'

This suggests that the learning should be based around the features (words, actions, items) in a wedding ceremony, and we can imagine that checking pupils' understanding will be limited to recalling these features and perhaps even identifying some similarities and differences between those in different religions and worldviews.

However, this learning, with the focus on a 'theme' at the centre, would miss out the meaningful questions about the 'why behind'. Surely, a more meaningful enquiry would encourage pupils to critically think about how a person's beliefs may be reflected or shown through modern relationships and in particular marriage as a concept in a globalised world.

To help pupils explore this concept we could be asking pupils to instead consider: *What is the purpose of marriage?*

Is marriage for everyone? Should marriage be till death us do part? What do some believe is sacred about marriage?”

Sally Nathan, Vyners School

3. Therefore, all enquiries must allow pupils to consider their own **worldview** and consider how all worldviews – both personal and organisational (whether a religion or not)- can change or be influenced and how these may perhaps even influence others. This is why conceptual learning is important, and not 'themes.'

This further highlights the need to not just move away from only 'covering' facts and information from within the 6 'world religions', but to also ensure inclusion of even wider scopes and lenses, including non-religious worldviews. For example, consideration of history and geography may help pupils gain an appreciation that religions are not static: that they may look different around the world, and may be affected by historic events, technological advances or changes in society attitudes. By exploring the idea that worldviews (and religions) start with people, we can help pupils recognise the value, importance, benefits and challenges of diversity, both between religions and worldviews, and within them.

4. For this reason, wherever possible, pupils should engage with **original source materials** and examples which originate from the worldview or religion they are investigating. These may include:

- A range of written and spoken religious and non-religious sources for study and extended writing (including texts, stories, poetry, diaries, prayers, liturgy, worship, religious and sacred texts).
- Visits and trips relating to places of worship or with special meaning/relevance for specific belief systems and religions.
- Artefacts, items, material sources used within religions, faiths or worldviews, that have or are used to express special or religious values or beliefs.

Firstly, by using those derivatives of the religion/worldview allows pupils to interact with the ideas, beliefs and words which are legitimately drawn from within the worldview or religion itself, and therefore use and understand the language and vocabulary these believers themselves may use [\[13\]](#). This in turn, will mean that pupils are more likely to use the correct language in their own learning.

This may also include the use of **etymology**, or the examination of why certain words may or may be used, and in which contexts. Not only can this be incredibly helpful in helping pupils to understand key ideas of believers from a particular religion or worldview, but also in appreciating the similarities and differences in beliefs, and for showing respect for those who may hold them [\[14\]](#).

For example, recognition that 'Christ' is a reverential term and not Jesus' surname, can also engender sensitivity to others by avoiding it's use when speaking to/about other believers' understanding of Jesus, such as a prophet or a historical figure. Similarly, many Jewish people would not use the term 'Old Testament' when referring to their scriptures, as for them the original testament, covenant or promise with God has not yet been fulfilled. This is a belief held by some Christians, and therefore this terminology should only be used when speaking about or within the Christian religion.

By examining original sources from *within* religions/worldviews, rather than external texts *about* them, we can ensure that we too can use the correct **vocabulary** in the learning.

Rather than running the risk of contaminating or confusing pupils' understanding with another person's interpretation, we should allow pupils to explore the source materials themselves to hone their skills of interrogation, interpretation and application, in order that they can develop their own understanding of what is being expressed. We can then give pupils the opportunity to reflect on how they have come to or derived their understanding, and how this may differ to their peers' and believers themselves and thus be given the opportunity to reflect on their own positionality. In other words, *is there something from their own worldview or personal experiences that has enabled them to gain a particular understanding off/from the source material itself?*

This part of the learning process is important, as it not only provides a chance for any misconceptions to arise and be explored, but it also deepens pupils' appreciation of how worldviews- including their own- might be impacted and influenced.

Furthermore, it recognises the importance of deploying '**personal knowledge**' (as referred to by Ofsted [\[8\]](#)) or their own worldviews in the understanding of other peoples' responses to key ideas or concepts – or the 'substantive knowledge' – through the process of enquiry and by making use of different 'ways of knowing.'

5. Therefore, all three **types of knowledge** should be present and used interactively during enquiry learning that is not based on simplistic recalling of superficial factual information. See **Section F**.

“ We can visualise the learning we want to see in Religious Education as a flower. If the main concept or big idea we wish them to understand is the floret in the centre, then we may select a range of varying responses from different religions and worldviews to help exemplify how this concept may be understood by others. This substantive knowledge could be represented by the petals.

A flower can be appreciated more than just visually, and we have already identified strong Religious Education as requiring more than simple recall of any substantive information. In the same way we may smell, touch, handle, or even eat some parts of a flower, pupils will need to develop their disciplinary skills of enquiry when actively examining and exploring the substantive knowledge (through a range of ‘ways of knowing’) to gain a deeper understanding of the concept these ‘petals’ surround.

The stem of a flower then might be representative of a pupils’ own personal worldview. This knowledge is used to help them make sense of the substantive knowledge. In the same way their understanding will increase throughout the exploration of these petals and ideas, so too does a stem strengthen as a flower grows.”

6. Bearing in mind the above principle, that in Religious Education we should focus on people not ‘things’, when examining source material to ascertain responses to a particular question around a key concept/idea from one particular organisational worldview or religion, we should always be mindful that within it, there are also individual worldviews and perspectives. Therefore, information should not be presented as if agreed and understood or practiced in exactly the same way by all believers or people within that community.

Even in younger years, when appreciation of the reasons for **diversity** have yet to be explored, language used in lessons by and with pupils should always reflect that we can only consider how ‘some’ and not ‘everyone’ identifying with that belief system may respond.

E. How can we plan an effective curriculum for meaningful Religious Education?

7. The purpose of a Religious Education curriculum is to explore key ideas or concepts through the investigation of various responses to meaningful questions. This should ultimately lead to a **bigger picture** of some religions or worldviews themselves, as well as to gain an appreciation of what is meant by a worldview, and how these may impact on the life of a person- whether religious or not.

Whilst we maintain that the law requires a curriculum to reflect the fact that the religious traditions of Great Britain are, in the main, Christian [\[11\]](#) it does *not* automatically mean that the curriculum must include a specified amount of time for this, or any other specific religion or worldview.

Further to this, we are mindful of evidence of where a curriculum tries to “cover many religions, like slices of a pie,” pupils generally remember very little [\[8\]](#). We have already mentioned that we cannot expect pupils to finish school with a complete picture of a religion or worldview. However, over time and as they progress through the curriculum, pupils should gain a sense of what a religion or worldview may be, having examined several key concepts and beliefs and how these may be reflected in the lives of believers. This means that a curriculum should be planned so pupils are encountering examples of a particular religion or worldview more than once.

Moreover, in order for this learning to ‘stick’ in pupils’ memories, their encounters with these religions and worldviews need to happen more regularly than once a key stage, once a year or, worse, only once in the entire curriculum. For this reason, and for the others stated earlier (section **C**) *we do not condone the study of one world religion per unit/mid-term plan in isolation*. This structure will not meet the aims of Religious Education as specified in this syllabus.

8. A curriculum must also ensure the **continuous building and deepening of conceptual learning** and understanding. Every task, activity, lesson and unit should be building on and connecting the learning from the previous, so that pupils' understanding is constantly increasing with 'complexity and demand' over time.

A curriculum should be designed so that pupils are not just encountering more information at the same level each new unit, for example, as a series of themes. The substantive knowledge is not just the 'petals' but also their understanding of the concepts or 'florets' of the flower (see **D5**). This learning must also be sequenced so that pupils' understanding of these also deepen over time.

For example, in order for pupils to meaningfully respond to the question 'Why do some Muslims believe that certain people may go to Heaven when they die?' and explore the concepts of judgement, and morality, they will first need a solid understanding - not just a superficial recall – of beliefs about Allah as God, as creator, as the giver of an eternal soul, as well as an understanding of how a Muslim might determine good and evil.

Therefore, great care must be given to how the Religious Education curriculum is structured. Pupils will need an informed understanding of these concepts and opportunities to reflect how these not only affect each other, but how they might compare with other religions and worldviews, including their own. This cannot all be achieved within a single unit or scheme of work, but only as part of a planned and sequenced learning journey.

9. As pupils **progress** through a curriculum, it must be clearly defined what prior learning pupils must remember and will be building on, the new knowledge they are expected to understand and how this connects and is relevant to previous content and to the pupils themselves.

A curriculum is not simply a series of individual, independent units or topics. If we imagine each stage/step as a flower (see **D5**), then through a curriculum we are intending to create a bouquet. Pupils need to remember what they have learnt previously for it to be included in the bouquet.

Learning in one year needs to be more demanding than that of previous ones, not just in providing more surface layer information for pupils to remember or repeating similar activities which do not advance the thinking and understanding any deeper.

A well-planned learning journey should be sequenced so that pupils' understanding of concepts, which increase in depth, breadth and complexity over time, should also reflect the increasing expectations of their 'ways of knowing' and skills in handling, interpreting, analysing, comparing, connecting and expressing the further substantive and personal knowledge they have gained.

10. Thought should be given in how this progression in learning might be demonstrated or evidenced, checked, recorded and reported both formatively and summatively. Any **assessments** need to incorporate acknowledgement of pupils' skills in 'ways of knowing' as well as identifying whether their understanding of the substantive knowledge and of the concepts underpinning their learning is proceeding as expected.

There need to be repeated opportunities throughout the curriculum for demonstrating and checking learning, not just at end of a unit, year or key stage. This syllabus sets out a progression spectrum (**Section G**) which provides higher level or overarching age-expected objectives. By law, schools should be reporting at least annually in accordance with these.

Schools can use this to derive appropriate subject-specific expectations of learning for their own RE curriculum. These should relate specifically to the content within it and be clear and explicit for teachers and pupils to understand what learning is expected, and how this can be shown.

11. As pupils will be exploring content through enquiry and in response to meaningful questions, it is suggested that **questions** can also be used to define the intended learning for the unit/mid-term period, as well as for individual lessons and sessions or steps in learning.

Thought must also be given to how pupils can be supported to remember prior learning, so that they are able to connect and extend this with new knowledge at every stage of their learning. Certain types of questions may be used to support pupils in recalling prior learning of key vocabulary and layers of substantive information.

However, ‘open’ questions, relating to the subject-specific content, but allowing pupils to make their own connections, are often more engaging and can help to stimulate curiosity, trigger memory, inspire initial and personal responses from the pupils themselves, whilst promoting dialogue. Dialogue is one of the key ‘ways of learning’ recognised to help build, connect, check and consolidate understanding in the subject. These questions therefore provide more opportunities for new learning to ‘stick’ and can sometimes also reveal any misconceptions held by pupils.

Pupils should be encouraged to express their own questions and given space to respond and informally record their thinking and responses to questions. This should be planned into the curriculum in addition to opportunities for developing more formal written responses.

As pupils progress through the curriculum, so too should their skill in identifying, forming and expressing enquiry questions as a ‘way of learning.’

12. To support schools in formulating a curriculum, this syllabus provides a **framework** on which these should be based. This framework will define how schools should identify the big questions to underpin the learning (**Section 11**) and how and what types of knowledge could be selected to support the understanding of the key concepts within it (**Section 5**). This framework can be found in **section F**.

13. When planning a curriculum with a purposeful learning sequence, it is necessary to ensure that all those involved in supporting the implementation of it – from teachers, TAs, school leaders, parents, as well as parents and carers - are cognisant of this constantly building narrative and expanding scope of knowledge, and the curriculum should be readily **accessible**.

Due to, and in support of one of the aims of this Syllabus, to work collaboratively with more schools as part of the provision of continuous professional development in Religious Education, a curriculum model for primary schools has been developed. This is not a compulsory model and has not been included in the statutory section of this Syllabus.

One reason for this is because we celebrate that, just as our pupils, all teachers and adults are also continuing to develop and learn. Therefore, being non-statutory, these resources can be honed, enhanced and developed using learning following implementation in our schools. It also allows for schools and subject leaders, with the confidence in their subject knowledge, to adapt these resources to better suit their pupils or school ethos, as they deem fit.

It is also beneficial for such a curriculum to be devised to support specific pupils in attendance where possible. For example, some schools may wish to include certain ideas or particular examples from specific religions and worldviews in response to, or as a reflection of, their demographic. This may also be the case where schools may be focused on supporting pupils with specific educational or special needs. Being non-statutory, schools can adapt these materials as required.

14. Meanwhile, some schools and subject leaders may be more confident than others in developing a suitably sequenced curriculum from scratch. This, of course, may be dependent on the confidence of staff in their subject knowledge (including all three types of knowledge as discussed above).

Therefore, schools may choose to adopt a particular curriculum model for their school. This syllabus does not preclude the adoption of any **curriculum packages** available as long as they fulfil all requirements, including the pedagogical model and criteria (**Sections C and D**) here stated. During school inspections, Ofsted ‘considers the extent to which leaders adopt or construct a curriculum’ and may therefore be critical of any school adopting a purchased curriculum package [\[12\]](#) without being able to justify and exemplify how it supports the necessary requirements of the relevant syllabus. It has been found that some of these may purport to support an Agreed Syllabus, but upon closer examination do not comply with the requirements.

It is therefore suggested that schools may seek advice from the SACRE or the RE advisor in post [\[3\]](#) to ensure compliance if considering other curriculum models and packages.

Whilst voluntary aided schools, including faith schools, are not legally obliged to adhere to this Syllabus nor are they restricted to following the aligned curriculum materials, we have ensured these do build on the messages about what meaningful RE should include from relevant organisations, such as the London Church of England Diocese. This means these schools would be at liberty to adopt these if they so wish.

15. Whichever curriculum a school chooses to adopt, it must make provisions to **support** its implementation effectively. The factors which contribute to better quality RE include – among other things - ‘strong teacher subject knowledge and access to professional development.’ Therefore, schools should [\[8\]](#) ensure that ‘teachers have the subject and pedagogical knowledge that they need to teach RE well.’

This should include not just instruction of what content should be taught but provide a secure understanding of the thinking behind the content selection and sequencing, as well as guidance in identifying appropriate pedagogy to support this intended learning as pupils progress.

This will lead to more successful implementation of the RE curriculum as it empowers teachers to be able to impart to pupils why they are including certain content and to make meaningful connections, this will support pupils to remember, reflect and progress.

16. When devising or sourcing suitable curriculum materials and resources to support the delivery of RE for any Key Stage, including **Early Years Foundation Stage** and any pre-determined courses or programmes included as part of the RE curriculum for pupils KS4 and KS5, must be compliant with the requirements of this syllabus, as per **sections C, D and E 1-11**.

These key aspects of Religious Education, when taught through the three characteristics of Early Learning (playing and exploring, active learning and creating and thinking critically), can contribute significantly to areas of learning and development in the Early Years Foundation Stage. [See section X](#)





Subject and Phase Leaders at each stage should be clear how their curriculum supports the learning and development of Religious Education for all pupils and be able to report annually on the progress in learning made. For this purpose, additional curriculum materials will be made available to schools.

Additional content SEND and EY?




F. Framework

This framework defines how schools should design their curriculum to be compliant with the **Hillingdon Agreed Syllabus for Religious Education**.





17. Every pupil in each key stage should be provided with opportunities to engage with the following ‘**Big**’ **meaningful questions** raised by human experience [\[9\]](#):

 <p>How did we get here?</p>	<p>Learning about what people believe about the origins of the universe and the nature of existence and seeking to understand the nature of humanity. This is sometimes referred to as cosmology.</p> <p>Concepts can include creation, design, non-design, evolution, birth, death, reincarnation, rebirth, beginning, human, animal, belief, evidence,</p> <p>Enquiry Questions might include: <i>What makes us human? Did the world have a beginning? Is there a creator? Why should we care for the world? Who’s world is it?</i></p>
 <p>Why are we here? What is our goal?</p>	<p>Understanding our place, situation or purpose in the world and how we relate to other people. This may include thinking about questions of morality, and how we define what is right or wrong, good or evil to determine how we should live. Sometimes this is referred to axiology.</p> <p>Concepts can include moral, commandment, rule, revelation, tradition, sin, mitzvah, evil, stewardship, happiness,</p> <p>Enquiry Questions might include: <i>How do we know what is right or wrong? Where do our morals come from? What are we trying to achieve in our lifetime? Why should we be ‘good’?</i></p>
 <p>Is there more?</p>	<p>Thinking about questions of what is real and what is not (sometimes called ontology) and seeking to understand if there is an ultimate and eternal truth, spirit, power or force behind all that exists. For some, this will include how certain experiences may provide insights or connections to beliefs about an ultimate and eternal truth, power or force behind all that exists.</p> <p>Concepts can include God, creator, powerful, force, life, soul, spiritual, Allah, Brahman, rebirth, afterlife, soul, judgement, nature, provider or sustainer,</p> <p>Enquiry Questions might include: <i>What happens when we die? Is there a greater power than us? What is meant by ‘God’? Where does ‘life’ come from?</i></p>
 <p>How do we know?</p>	<p>Learning different ways people in religions and communities define and express their beliefs and identity through actions, texts and symbols, and recognising diversity in how these may change or be influenced over time, by events, people or place. This is sometimes referred to as praxeology and will include considering the sources of authority which influence our ideas. Pupils should develop their ‘ways of knowing’ or disciplinary knowledge in examining these.</p> <p>Concepts can include text, scripture, practice, ritual, festival, culture, influence, authority, interpretation, symbolism,</p> <p>Enquiry Questions might include: <i>How can we find out what people believe? Where do believers go to find guidance? Why might there be different ways to show the same belief?</i></p>
<ul style="list-style-type: none"> - When exploring these questions pupils will need to consider their own personal knowledge or worldview and others’ responses, both religious and non-religious. - Pupils should have opportunities to explore how beliefs and values can make a difference or affect the way people may choose to live. - When investigating how others respond and express their beliefs, pupils should be reflective of the different ways meaning can be shown and interpreted through ways of knowing. (See progression Spectrum, Section G) 	

Pupils will not consider each of these **Big Questions** separately nor only once in a curriculum. These overarching questions will need to be broken down into units or smaller scope **enquiry questions** around particular **concepts**, which can then be sequenced so pupils can explore and return to these and the wider questions as they move through a curriculum. This way, they will constantly build layers and deepening their understanding.

These key groupings or types of **Big Questions** is not a linear model but interlinked. For example, **enquiry** questions about morality  (e.g. 'how do we know what is right or wrong?') might for some be intrinsically linked to beliefs in an ultimate and eternal spirit, power or force,  and which might be evidenced  in some examples of authoritative texts or scriptures.

Therefore, the first stage in planning a curriculum underpinned by these **Big Questions** should ideally begin with plotting the key **concepts** and the relating **enquiry** questions which will help pupils to explore these from more than one perspective, and then sequence these so that there is a continuous building of understanding.

For example, your curriculum might begin by exploring responses from various worldviews – both religious and non-religious – in relation to meaningful enquiry questions around what people may believe  about the origin of the universe. This enquiry would include examples  of creation accounts. Pupils will therefore touch upon, and can then naturally progress towards considering in more detail, examples of ontological  beliefs about an ultimate and eternal truth, power or force behind all that exists. Similarly, pupils won't be able to appreciate the concept of 'stewardship'  if they have not yet first considered questions of cosmology, which are ideas relevant to both religious and non-religious traditions. See further examples in **Sections E8 and E9**.

In this way, pupils will build their understanding of a worldview as they progress through a curriculum as well, having explored several interconnecting ideas over a period of several enquiries or units.

18. **Knowledge Content** should be selected so that **at each key stage** pupils should build on their **personal knowledge** and develop skills of '**ways of knowing**' to:

- explore each **enquiry** question from more than one worldview from within both a **dharmic** and **Abrahamic** religious perspective, as well as a **non-religious** response
- consider a **lesser-known worldview** (e.g. Bahai, Zoroastrianism) where appropriate to provide a further opportunity to expand pupils' understanding of a key concept.

19. Returning to the **flower** model (introduced **Section D5**) this means for each unit of enquiry we should be:

selecting an **enquiry question** which is rooted in the **Big Meaningful Questions**
and...

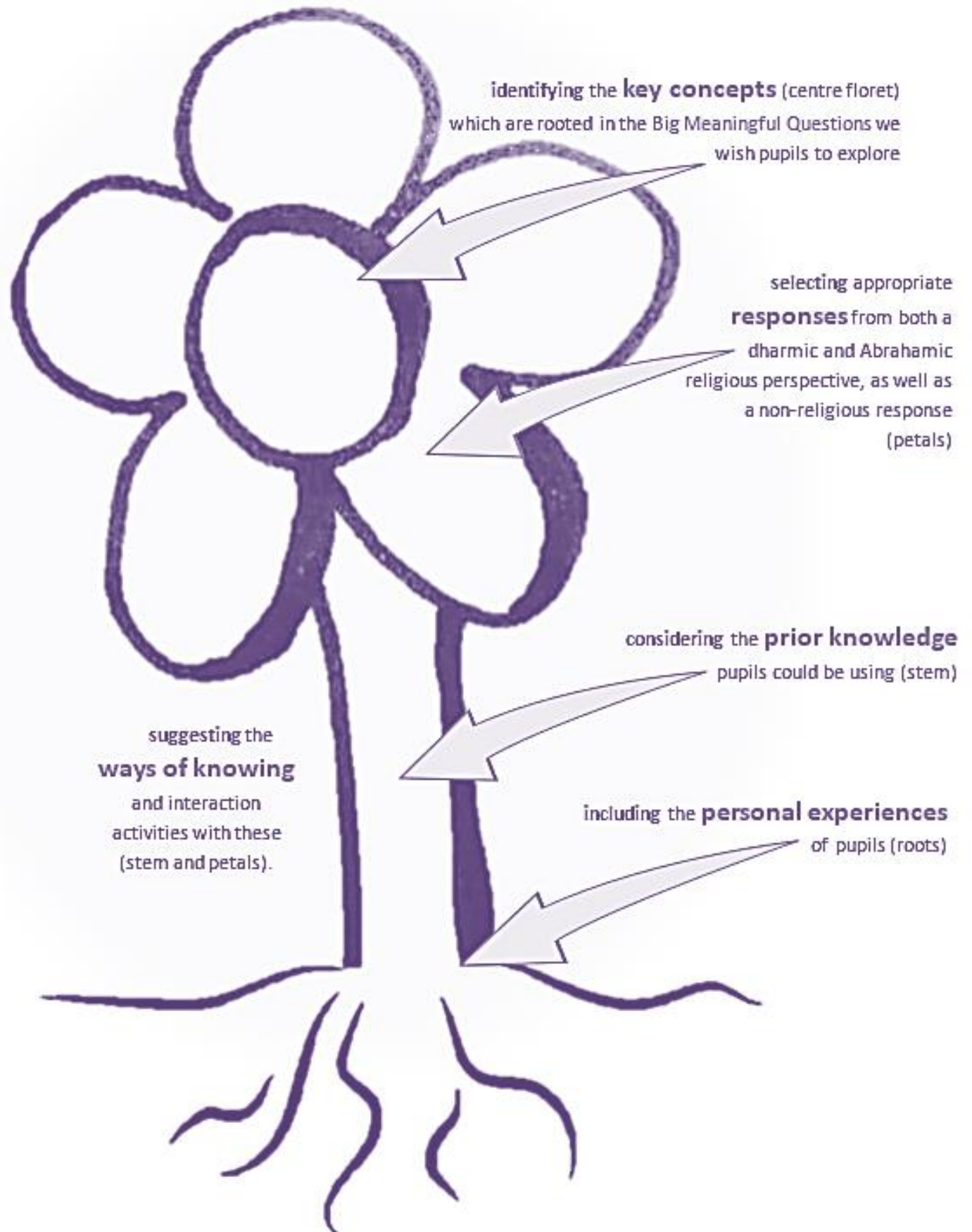
identifying the **key concepts** we wish pupils to explore (centre floret)
through...

their own **personal knowledge** (stem)
as well as...

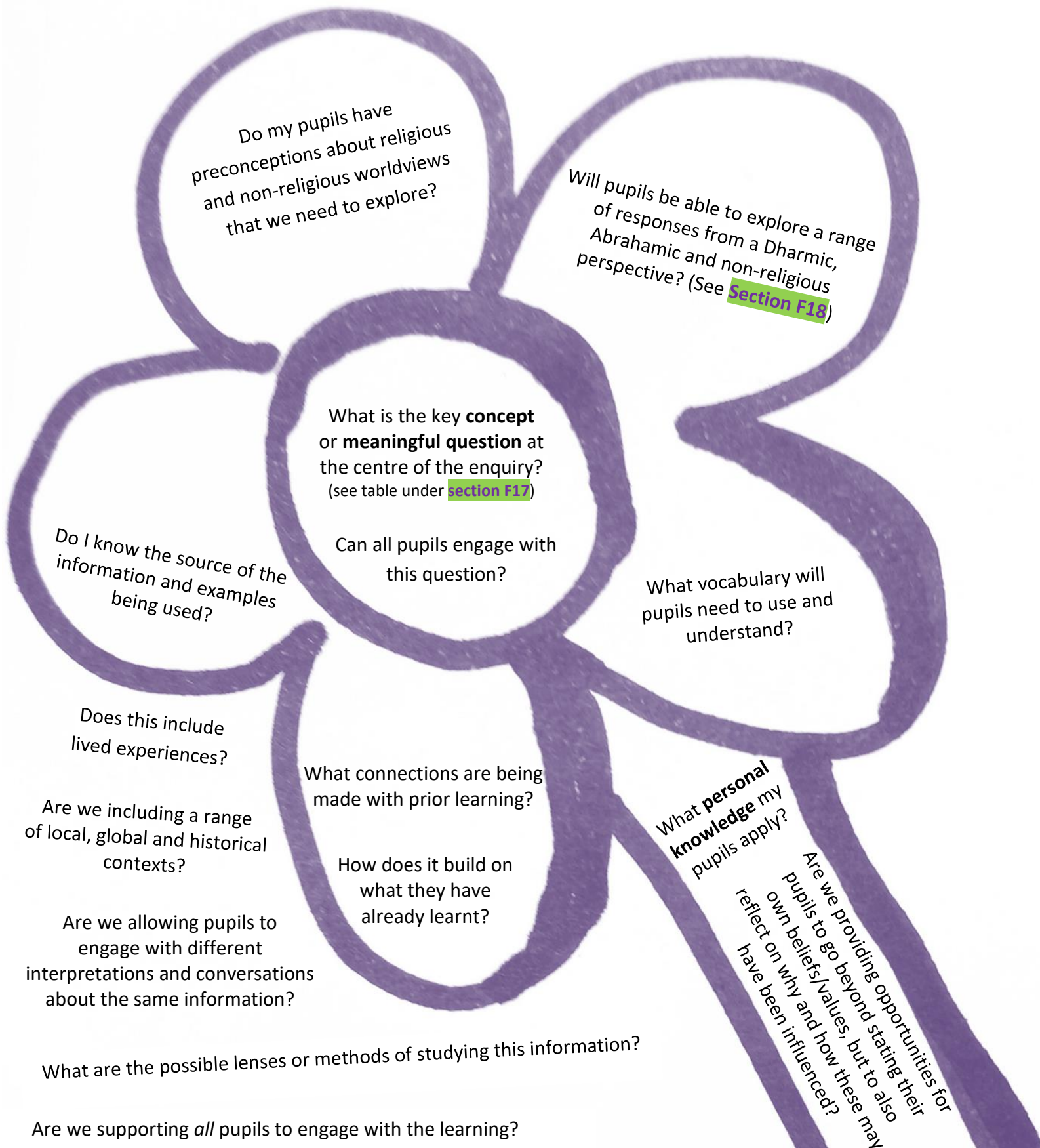
selecting appropriate responses from both a **dharmic** and **Abrahamic**
religious perspective, as well as a **non-religious** response (petals)
and...

include suggestions of **ways of knowing** and interacting the stem and petals.

This means for each enquiry question we should be...



21. When planning your unit enquiries, there are several factors^[15] you may need to therefore consider:



22. When measuring the success of your curriculum, the below questions can be used when thinking about the bigger picture of your pupils' future:

Have pupils developed openness to worldviews other than their own?

Have pupils developed (are pupils developing) openness, respect for others, scholarly accuracy and critical enquiry as a result of the curriculum?

Does the curriculum support person development through an expanding domain of knowledge?

Has the curriculum helped pupils to develop through an appropriate balance of the three types of knowledge?

Is the curriculum preparing pupils for life in a local, national and global context?

Are pupils developing ways of successfully navigating our diverse and complex world in relation to religion and belief?

Are pupils more consciously and critically aware of their own worldviews because of the curriculum?

Can pupils confidently articulate why they think/believe/value/live in the ways they do, and can they connect this with their learning?

G. Progression Spectrum

23. To support schools in checking and reporting on pupil progression in their learning, the Spectrum specifies the expected outcomes for pupils in the subject. It is a requirement that schools use these to annually report on pupil progress with reference to the outcomes in this Spectrum.

These overarching outcomes are **long term** expectations, each encompassing the different types of knowledge pupils should be developing. These therefore include knowledge and understanding of the substantive information, with reference to context and diversity, and the critical analysis or 'ways of knowing' being deployed. Within each of these stages of the Spectrum, pupils' personal knowledge is included.

Therefore, this spectrum can also be used, in conjunction with the questions iterated in **section F21**, to support judgements about the effectiveness of the RE curriculum and its implementation in school.

24. Whilst schools may choose to refer to these when planning assessments within the curriculum (as per **section E10**), it may be necessary to relate specific content, making it explicit for teachers and pupils to understand what knowledge needs to be learnt and remembered, and how this can be shown.

Though this remains a progression model, it should also be noted that pupils will need to repeat the skills of recognising, recalling and describing details each time they are learning new information.

Whilst pupils may become more fluent and effective in demonstrating these skills as they move up the school, these learning outcomes or expectations should continue to be included as pupils as they move up the school, until a point at which this becomes an automatic process for them.

Mastering	Describe how key beliefs around particular ideas/concepts are involved in a modern/controversial issue and connected to social/cultural traditions, events or changes.	Identify relevant sources and describe how they might support their own and others' responses to certain modern/controversial issues.
Extending	Explain how variations in interpretation and changes in belief and practices may occur via the influence of historical events/changes and cultural traditions.	Explain how lives may be affected or impacted by having/identifying with certain beliefs/interpretations and values or communities.
Secure	Suggest how sources or practice relating to the same belief about key big ideas/concepts might be interpreted differently or influenced by historical events and cultural traditions.	Suggest reasons for the connections, similarities and differences between responses/beliefs, practices, and sources. Suggest how lives may be affected or impacted by having/identifying with certain beliefs/interpretations and values or communities.
Developing	Suggest appropriate sources, symbols or practices to explore responses to ultimate questions and relevant key big ideas/concepts.	Describe in detail relevant beliefs, practices, symbols and sources, identifying similarities, differences and connections between them, and suggesting how certain beliefs and values may be shown/experienced.
Firming	Formulate own ultimate questions which reflect/include the relevant key big ideas/concepts.	Describe and make links between their own/others' beliefs, practices and sources which are relevant to the concept/idea in question with the correct vocabulary
Approaching	Identify ultimate questions and the relevant big ideas/concepts or ideas.	Identify and recount their own/others' beliefs, practices, symbols and sources which are relevant to the big ideas/concepts in question and with some correct vocabulary.
Beginning	Share own response or examples of features, symbols, beliefs or practices relevant to the ultimate question or of the big ideas/concepts.	Recognise religious and non-religious responses and examples (beliefs, symbols, practices and sources or key words) relevant to the ultimate question or of the big ideas/concepts.
Engaging	Express a response to a simple question, source, belief or symbol.	Recognise examples of beliefs, symbols, practices and sources or key words.

H. Further Reading

This syllabus has been devised following extensive consultation with primary and secondary teachers, representatives from local faith communities and local Councillors alongside the Local Authority.

The educational principles it contains has been based on evidence from a wide breadth of academic research. For those who wish to expand their understanding of these principles, in addition to the documents cited and referenced (see footnotes), the following **further reading** may be of interest:

- Philosophy with Teenagers, Patricia Hannam, Eugenio Echeverria, 2010
- Embedded Formative Assessment: (Strategies for Classroom Assessment That Drives Student Engagement and Learning), Dylan William, 2017
- The Curriculum: Gallimaufry to coherence, Mary Myatt, 2018
- How to Teach Even Better: An Evidence-Based Approach, Geoff Petty, 2018
- Academic disciplines and RE: Designing an effective RE curriculum, Gillian Georgiou, Olivia Seymour, Kathryn Wright, 2019
- Religious Education and the Public Sphere (Theorizing Education), Patricia Hannam, 2020
- Religion and Worldviews: The triumph of the secular in religious education, Edited by L. Philip Barnes King's College London, 2022
- Big Ideas for Religious Education, B Wintersgill (2017) and Putting Big Ideas into Practice in Religious Education Book 2, B Wintersgill, D Cush, D Francis, 2022
- Implementing a Ricoeurian lens to examine the impact of individuals' worldviews on subject content knowledge in RE in England: a theoretical proposition, Flanagan, 2021
- Reforming Religious Education: Power and Knowledge in a Worldviews Curriculum, Chater, 2020
- Toward a theory of pedagogical reduction: selection, simplification, and generalization in an age of critical education, Lewin, 2019
- We Need to Talk about Religious Education, Castelli, M., and Chater, M. (eds.), 2018
- Understanding Unbelief, L. Lee, 2017, University of Kent
- Conceptualising Religion and Worldviews for the School, K. O'Grady, 2022

In addition, having been inspired by some of the work taking place in other boroughs, we would like to extend in particular our thanks to Bromley for the sharing of their Agreed Syllabus materials.

References:

1. Religion and Worldviews Draft Resource V2, REC 2022, <https://religiouseducationcouncil.org.uk/resource/worldviews-resource-draft/>
2. <https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/bulletins/religionenglandandwales/census2021>
3. <https://leap.hillingdon.gov.uk/article/6735/Standing-Advisory-Council-of-Religious-Education-SACRE>
4. Since the 1988 Education Reform Act
5. Ofsted, Deep and Meaningful, April 2024 <https://www.gov.uk/government/publications/subject-report-series-religious-education>
6. <https://www.churchofengland.org/sites/default/files/2019-02/re-statement-of-entitlement-for-church-schools.pdf>
7. <https://religiouseducationcouncil.org.uk/resource/national-content-standard-1st-edition-2023/>
8. Ofsted Subject Review: Religious Education 2021 (<https://www.gov.uk/government/publications/research-review-series-religious-education>)
9. Ann Taves Finding and Articulating Meaning in Secular Experience, 2018 <https://www.religion.ucsb.edu/wp-content/uploads/Taves-Ann-2018-77-Finding-Meaning.pdf>
10. Non-religious pupils in religious education: an exploration of their specific learning conditions, Alexander Unser, February 2024
11. Education Reform Act 1988 s.8 (3)
12. Ofsted Inspection Framework, July 2023, <https://www.gov.uk/government/publications/education-inspection-framework>
13. Contact-based interfaith programmes in schools and the changing religious education landscape, Lucy Peacock, February 2023
14. <https://www.reonline.org.uk/wp-content/uploads/2019/12/REThinking-RE-REOnline.pdf>
15. Religion and Worldviews Approach to RE Toolkit, 2024, Framework 2: <https://religiouseducationcouncil.org.uk/rec/wp-content/uploads/2024/04/24-25756-REC-Teacher-Led-Framework-Final-Report-DIGITAL-PAGES.pdf>

Hillingdon SACRE Annual Report 2024-2025

Contents

1.	Introduction	
	Introduction to Report and Contacts	1
	Introduction from Chair	2
2.	Standards and Quality of RE Provision	4
	School Support	4
	The Agreed Syllabus	5
	School Provision, Attainment and Quality of Religious Education	5
3.	Collective Worship and Determinations	7
4.	SACRE work with other agencies	8
5.	Contribution to Community Cohesion	8
6.	Management of SACRE	9
7.	Summary	10
Appendix 1	SACRE Membership	11

1. Introduction

Hillingdon Standing Advisory Council on Religious Education (SACRE)

Every Local Authority is required to have a SACRE which is made up of four groups: (A) Faith representatives, (B) The Church of England, (C) Teachers and (D) Councillors and Local Authority representatives.

SACREs have responsibility for advising a Local Authority (LA) on religious education and collective worship in its schools. SACREs have a duty to publish an annual report. The main purpose of the annual report is to hold the LA to account, by informing the Secretary of State and key partners what advice SACRE gave the LA during the year and how that was responded to; this includes advice on RE and Collective Worship in those schools for which the LA has responsibility.

Hillingdon SACRE is a member of the National Association of SACREs (NASACRE). A copy of this report, which covers the academic year 2023-2024, will be sent to NASACRE.

Contacts

SACRE Chair

Sumen Star
starrsumen@gmail.com

Clerk to SACRE

Liz Penny, Hillingdon Council
democratic@hillington.gov.uk
01895 250185

1a. Chair's Introduction

It is a pleasure to introduce the annual report of the Hillingdon Borough Standing Advisory Council on Religious Education (SACRE) for 2024-25. This is a legally required document summarising the work of Hillingdon Borough SACRE. Thank you to Stacey Burman who has collated and written much of the content.

Our function is to advise the Local Authority (LA) on matters relating to collective worship in community schools and on religious education delivered in accordance with the locally agreed syllabus.

Hillingdon SACRE continues its partnership with the Hillingdon LEAP and Hillingdon Learning Partnership (HLP) to provide high quality RE specific CPD sessions and support for all subject leaders. These sessions are FREE for all schools to join, whichever type of school you are in. These CPD sessions have been "effective in critically analysing the syllabus and identifying areas where it needs improvement" and to "provided valuable input for RE development" (Hillingdon teachers, June 2024).

Hillingdon is a proudly diverse community, recognising a person's religious beliefs and traditions can be intrinsic to their sense of identity and contribute to their spiritual, moral, social and cultural. We ensure some of our meeting time is always dedicated to this subject, clearly reflecting our commitment to contributing to our 'Universal Promise' to prepare children for adulthood.

SACRE continues to review its membership, constantly striving to increase and diversify its membership, and this year have worked hard to also build relationships with other local and national organisations, with whom we can now work collaboratively on further interfaith materials and projects which go beyond our statutory duties.

We are now in a position to devise plans for our first ever cross Borough Artwork Competition to celebrate this diversity. This will be conducted next academic year, and we are hoping to see a whole range of entries demonstrative of the diverse community of Hillingdon.

Hillingdon SACRE continues working together across our community to secure some of our key priorities highlighted in the report. These priorities will be sharply focused on making a difference to the RE learning experiences that children and young people have in classrooms, enabled by confident and knowledgeable teachers who enhance pupils' academic and personal development whilst preparing them well for a life well-lived in modern Britain.

It is an immense privilege to Chair Hillingdon's SACRE meetings, ably supported by Stacey Burman and our clerk, Liz Penny. Thank you to all the SACRE members for their hard work over the year.

Their commitment and support throughout my time as the Chair has been invaluable and I feel confident this unwavering commitment will continue into the new academic year.



Sumen Starr
Chair of Hillingdon SACRE

1b. Overview of academic year 2024-25

Hillingdon SACRE met three times online during the academic year 2024-25. Each meeting was quorate, and further details of attendance can be seen in Appendix 1.

The RE Advisor, with the support of the LA, ensures all materials and minutes are updated regularly. All agendas and approved minutes of these meetings are saved regularly and made accessible to the public via the Hillingdon Council [website](#), with further resources and supporting information for Hillingdon schools on the LEAP [website](#).

Agenda items for these meetings included (in no particular order):

- Engagement and Training of primary teachers and support for Secondary teachers
- Communication with schools, including newsletters supported by LA
- Borough RE Calendar Competition
- Accommodation for SACRE meetings and the move from solely online meetings
- Budget and Advisory support for SACRE and support from the LA
- Website access to SACRE information
- Attendance and membership to SACRE, including updating the constitution
- Discussion around Sentientism and wider Muslim (Shia) representation on SACRE
- Determinations and Declarations of Interest of members
- SACRE action planning and self-evaluation
- Ofsted updates and subject reports, including of May 2021 and April 2024
- Membership to NASACRE and attendance to In Conversation Events with London SACREs
- NASACRE AGM and conference
- Opportunities for members' development in understanding other worldviews and religions
- Development of the subject following national research, including the National Content Standard
- Connecting with other organisations, including RE Hubs
- Locally Agreed Syllabus
- Opportunities for members to support schools in delivering high quality RE
- Creating additional guidance materials for schools, including 'religious observance'
- Aligning SACRE works with LA initiatives e.g. Universal Offer
- Provision of additional guidance for schools e.g. Religious Observance
- Holocaust Memorial events and resources
- Building links with local Hillingdon Interfaith Group
- Interfaith Dialogue Conference for Pupils

The support work of SACRE is recorded in an action plan which is continually updated by the RE Advisor. This action planning takes into account awareness of national developments raised via the RE Advisor, and any feedback received from teachers in schools, including those shared through the Teachers' Network Groups.

All support work is continually logged and shared with Members via a detailed action plan. From academic year 2024 onwards, members have agreed to complete an annual self-evaluation, which will then be used to inform this support work.

2. Standards and quality of provision in RE

When the RE Adviser took over the role in the previous academic year, it was agreed that the main priorities for SACRE were to establish links with schools, and to open lines of communication in order to ascertain the provision and standards of RE in schools. This year, focus has been given to establish a baseline of understanding with these schools and SACRE members about expectations for RE in schools.

2a. School Support

Teacher Sessions

During the academic year of this report, the RE Advisor, with support of the LA and liaising with the Hillingdon Learning Partnership, has coordinated, successfully planned and delivered 3 termly networks CPD sessions with subject leaders from primary and secondary schools, including academies, faith schools and community schools. These have been provided at no additional costs to Hillingdon schools.

The information/evidence referenced throughout this report information has been gleaned by the RE Advisor through conversations, visits, reports surveys and subsequent email communications with schools as part of or following these sessions (see section 2b).

Sessions have included clarification and sharing of research around what high quality, meaningful RE can look like in schools, with opportunities to share and discuss planning documents to support this type of RE. Teachers are clear about Ofsted expectations around the including of different types of knowledge. This year, teachers have been sharing examples of learning and have even started to co-plan RE learning in line with these expectations in readiness for the Agreed Syllabus Review.

Schools Website

The LA continues to support the development and revising of the SACRE pages for schools on their website, which now include updated resources and information, as well as guidance documents to support the delivery of RE as a subject as well as including guidance documents for headteachers to support their pupils on matters relating to whole school issues and concerns beyond the RE curriculum. SACRE will endeavour to continue adding support materials to this website.

School Communication

Further to this, the LA has supported the development and sharing of bulletins and newsletters devised by the RE Advisor, meaning that all schools have been receiving national and local updates and been notified of the support available (including the networks, above). This has not only ensured schools are reminded of the importance and relevance of the statutory subject, but have also been continually informed as to how they are able to provide it.

Advice to Schools

Last year, Hillingdon SACRE devised, approved and shared some written guidance on this for head teachers, which has now also been included in the exemplar materials on the NASACRE [website](#) under 'Other Guidance from SACREs to Schools.' In addition, in response to requests from the LA, SACRE members were asked to provide some information to support a Boroughwide 'Critical Incident' policy.

See also Section 5 for 'Interfaith Events and Resources'.

2b. The Agreed Syllabus

When the current RE Advisor began the role in supporting SACRE, the purchase of a Syllabus had already been agreed and [shared](#) with schools in April 2022, and throughout the academic year of this report, the RE Advisor conducted informal reviews and consultation sessions with teachers, via the aforementioned networks (2a), as well as a series of electronic surveys.

Meanwhile, SACRE has regularly engaged in informal discussions around national research developments and Ofsted publications and have even engaged with some examples/activities in their own meetings.

It was felt unanimously that the current syllabus was not felt to support schools in sufficiently recognising effective and meaningful RE in alignment with recent developments in the subject (please see section 2c), and therefore, it was unilaterally agreed to conduct a more formal review of the Syllabus by convening an **Agreed Syllabus Conference** (ASC). This would have the same membership as SACRE, which now has increased representation of teachers following the actions of the previous year. The LA was informed of this via letter, and further funding was requested for this work.

The first meeting of this ASC was held in the summer term, in which a new pedagogical model was shared and agreed as effectively reflecting the interplay of the different types of knowledge which leads to meaningful RE for pupils, as well as being helpful for teachers in planning the learning.

It was unanimously agreed, by both the ASC and SACRE that:

- The syllabus would have a statutory section as well as a non-statutory section
- The non-statutory section would include additional materials that could be added to and enhanced following teacher reflection, supporting the implementation of the requirements as specified in the statutory section
- The RE Advisor would draft the statutory section, to include the pedagogical model (as above), and work with teachers in the coming year support the above materials in the non-statutory section.

2c. School Provision, Attainment and Quality of Religious Education

The setting up of the teacher networks and communications systems (as specified in section 2a and 2b) have allowed some initial consultation with schools to determine a picture of RE provision in the Borough.

Primary

Conclusions drawn from the information provided by schools is that the Syllabus is not as helpful as it could be in defining or planning for high quality RE which reflects the research and other developments in the subject, nor Ofsted expectations.

Schools that have engaged with us have informed us they are predominantly following purchased curriculum packages (of which the RE Advisor is familiar), without awareness or confirmation that these are adherent to the current syllabus.

All schools in the network have now been exposed to a range of exemplar curriculum and planning documents, which reflect the pedagogy of RE being promote. Many of these schools now recognise where these purchased packages do not meet the promoted pedagogy and are keen for a new/revised syllabus to be created that meets these expectations.

Secondary

The current Hillingdon Agreed Syllabus recommends that 5% of curriculum time is dedicated to RE, which should equate to approximately 38-45 hours for KS3 and 30-36 hours for KS4, excluding time allocated for collective worship. No specific proposal has been included or is made for Key Stage 5.

RE (or RS) remains statutory for all pupils in every key stage, whether or not sitting a GCSE or equivalent qualification in the subject. While requirements for some academies may differ, their funding arrangements ensure that they make provision for all pupils in RE. However, in the recent [Ofsted](#) Report, it is clear that nationally “Fewer than 1/5 schools ... included any discernible RE content at KS4 and in sixth form for those who had not chosen to study the subject at GCSE or A Level.” This number falls to 1/2 with no KS4 RE at all for academies, and disappointingly, 1/3 of schools did not even teach RE at KS3.

As a result, all schools have been made aware of their statutory obligations, as well as the Hillingdon ‘Universal Promise’ via the SACRE website and through communication via the LA and with a newsletter. In conversation with the secondary schools engaged with the networks, there are similar findings, in which only those pupils who have opted at GCSE actually studying any discernible RE content in KS4.

Subject Leaders in schools have shared with the RE Advisor some of the barriers to providing an appropriate and sufficient curriculum in line with these requirements, including lack of specialist teachers to deliver or the budget to devise one. Therefore, whilst SACRE is aware that further clarification may need to be provided in a revised syllabus in due course, without additional support or funding, schools themselves are less likely or able to rectify the deficit.

2d. Standards and Quality of Provision of RE - Public Examinations

Table 1 presents data collated from the Teaching Hours for RE from the School Workforce Census for the previous year, which may also provide some information about the provision of RE in secondary schools in the Borough.

Please note: Unless stated otherwise, all schools are academies with no religious character, and Ofsted “rating” where applicable.

It appears only 3 schools/institutions (8, 13, 20) are providing a minimum of 5% curriculum time for RE in Years 12 and 13, and two of these are faith schools. In addition, most schools are also failing to provide adequate curriculum provision for Key Stage 3 (Years 7-9).

While most schools continue to enter pupils for the Full Course (%FC ent), no schools entered pupils for the Short Course.

It is notable that one school (7) is providing double the minimum time for Key Stages 3 and 4, which is likely to be contributing to the exceptional GSCE results of 86.4% of pupils achieving grades 9-4. This is less surprising when we consider this is a school with a Catholic religious character.

Three further schools (1, 12, 15) are also commendable for entering most of the cohort into the GCSE examination with 76% or more of pupils achieving grades 9-4 in the GSCE, one of which is not a faith school either.

Table 1 Teaching Hours for RE from School Workforce Census

Schools		%hours allocated to RE Provision							% FC entries	% 9-4
		% Y7	% Y8	% Y9	% Y10	% Y11	% Y12	% Y13		
1	CoE	5.93	6.65	5.35	9.84	9.89	2.77	3.1	99.5	76.2
2		0	0.68	3.87	1.61	1.45	0	0	9.2	100
3	"Outstanding"	3.68	3.67	5.59	3.6	3.61	0	0	93.6	58.2
4	"Outstanding"	3.48	3.78	3.31	2.25	2.08	2.84	2.73	9.7	87
5									95.6	47.9
6		3.76	3.7	3.51	0.95	0	0	0	0	
7	Catholic	10.16	10.03	11.83	11.97	11.46	5.56	5.13	100	86.4
8	(LA) "Good"	5.95	5.76	4.8	2.68	3.3	0	0	25	70.7
9	(LA) "Good"	0.72	0	2.68	2.34	4.06	0	0	93.7	61
10	"Outstanding"								0	
11	"Good"	4.35	2.33	2.86	0	0	0	0	0	
12	Sikh "Good"	2.67	2.9	5.8	5.46	4.73	6.82	5.88	91.1	76.7
13	"Good"	3.68	3.67	5.59	3.6	3.61	0	0	93.6	58.2
14	"Good"	3.48	3.78	3.31	2.25	2.08	2.84	2.73	9.7	87
15	"Good"	0	0	7.88	7.49	6.57			97.8	78.9
16	"RI"	0	0	7.85	6.48	6.85			100	57
17	"Outstanding"	0	0	5.7	4.1	1.19	0	0	7.5	94.4
18	"Outstanding"	3.76	3.7	3.51	0.95	0	0	0	0	
19	"Outstanding"	5	4.7	2.56	3.83	2.48	6.84	6.93	21.4	85.1

5 other schools (3, 4, 9, 13, 16) entered the majority of their cohort but with less pupils achieving the higher grades. All of these apart from 1 school, which was apparently rated as Requiring Improvement (16), gave pupils access to less than 5% of the curriculum time for the subject.

Across the borough, 78.9% of pupils in Hillingdon schools achieved schools achieved grades 9-4 in Full Course RE, which is X higher than the national average of X.

At the time of writing this report GCSE, AS and A Level data for the 2024-5 examinations was not available, but will be reviewed by SACRE in due course.

3. Collective Worship

Hillingdon SACRE supports an inclusive approach to collective worship that promotes spiritual development and contributes to community cohesion.

Following the commencement of support provided by the new RE Advisor, a full review of policies and school application for changes of determination materials was completed. All documents have been made available on the relevant website and Hillingdon SACRE is now ready should a request be received, but there have been no requests this year.

Whilst there remains a desire to increase this support by updating our guidance and support materials further, the focus has been directed towards schools' provision of RE teaching and learning through a quality RE curriculum aligned to our syllabus. It is hoped that, if funding allows, SACRE will be able to provide further guidance and support in this area to schools in the future.

4. SACRE work with other agencies

We are active members of **NASACRE** and the RE Advisor attended the annual conference in 2024, as well as both the 'In Conversation with NASACRE' events for London SACREs held this year through the RE Hubs. Our RE Advisor continues to access the latest research and resources through her continued membership with AREIAC and as part of her work beyond the LA.

We are also keen to model and support all endeavours to expose more pupils to different worldviews and religions with experiences of real believers beyond a textbook as part of effective RE. Therefore, Hillingdon members not only took part in their own **Interfaith Week for Schools** activities (which were logged as examples on the relevant website), but members have also been encouraged to take part in the free training provided through the RE Hubs, so that they may become accredited speakers whom our schools can approach to invite into their schools. Further to this, SACRE wrote to local places of worship across the borough to suggest they also become registered with the RE Hubs.

Moreover, following discussion in SACRE meetings, it became clear there was an active **Hillingdon Interfaith Group** working in the borough independent of SACRE, also trying to support schools with interfaith experiences. The RE Advisor and some members have been active in building links with this organisation in the hope of working collaboratively in the future.

Please also see Section 5 'Interfaith Events and Resources'.

5. Community Cohesion

Hillingdon SACRE supports RE that meets the needs of all students with or without religious beliefs, and promotes inclusion and religious, non-religious and racial harmony. We believe that RE promotes understanding and respect for all communities and it is even more vital now that we continue to do this, with the rise of fundamentalism and extremism in the UK and worldwide and examples of conflict within our own local community. Through the teaching of RE, negative stereotypes and prejudices can and should be tackled and we should generate understanding, overcome barriers, and promote community cohesion. It is these principles of interfaith dialogue and collaboration which will underpin our new Agreed Syllabus (see section 2b).

Hillingdon is incredibly proud of the diversity of its community. It has also been agreed that our SACRE shall now also present attendance to meetings for each group/committee in the Annual Report, therefore making it easier to identify additional/alternative members to be invited to join SACRE. Please see Appendix 1.

Following the annual review of our membership we have noted regular absence to meetings by some. Actions have been taken to confirm these members and to ascertain whether in the coming year there is a need to secure other members for these places, including Sikh and Buddhist representatives.

Interfaith Events and Resources

In support of our desire to model and promote interfaith dialogue and collaboration, Hillingdon SACRE have this year embarked on a new project to celebrate our community's diversity by engaging primary school pupils in creating artwork for an **interfaith calendar** via a boroughwide competition. Dates of upcoming religious festivals and secular commemorations will be collated so that schools can use this calendar to support their planning of

collective worship and their pupils' spiritual, moral, social and cultural development beyond the Religious Education classroom.

This competition was well received by schools, with three quarters of schools within the primary network taking part. We are hopeful that the LA will be able to fulfil their commitment to support the design and production of the calendar.

Pupil Interfaith Dialogue Conference

This year, the RE Advisor was made aware of one school running interfaith learning for Year 9 students, to which all secondary schools were invited. Having attended, the next meeting of the network for secondary schools included the collaborative planning of a second event.

In addition, it was agreed that these events could be supported by SACRE and the LA, with increased engagement and a wider focus for building community cohesion, as well as opportunities for linking with other groups and organisations acting in the Borough.

The Interfaith Conference Programme is therefore being devised to run in January 2026 to help pupils to explore examples of religious persecution, within a supportive and constructive model (which reflects the interfaith principles in the new Agreed Syllabus) as they grow to become responsible and empathetic citizens.

This programme for secondary pupils is based around the big question "why remember?" and has been divided into several stages to include:

- A fully resourced introductory/pre-session for teachers to run in school with chosen pupils to begin engaging with the key words and concepts and prepare for the online event.
- An online conference with a range of volunteer speakers from 6 religions and worldviews, including SACRE members as well as others sourced from the Holocaust charity Gen2Gen and Hillingdon Interfaith Group (see section 4), and one via the RE Advisor who is experienced and been trained through the RE Hubs.
- A fully resourced reflective session for pupils who attended the online event, supported with evaluation materials and opportunities for pupils to respond through artwork and other media.

We are hopeful that the LA will fulfil their commitment to supporting this programme with the additional funding requested by SACRE earlier this year.

6. Management of SACRE

The Chair of SACRE remains Sumen Starr from the Teachers/Schools representative Group C. The Vice Chair is currently Keith Lunn, from Group B.

We have a growing [membership](#), which is continuously being monitored, and recent revisions to the constitution has allowed us with more opportunities for additional members should the need arise. We have also continued to increase the teachers' representation, gaining additional primary teacher members and a further secondary representative to Group C. Please see section 5.

A detailed action/development plan is produced for SACRE and is regularly updated by the RE Advisor and revisited by SACRE in meetings.

From academic year 2024 onwards, members have agreed to complete an annual self-evaluation, which will then be used to inform this support work. The RE Advisor will then provide recommendations based on these comments, from which the following year's action plan can be derived.

The LA continues to be invaluable in the support of the work of our SACRE, by providing an RE Specialist to advise SACRE, deliver teacher training and support, and lead on the Agreed Syllabus. The Head of Education & Lifelong Learning with the LA is a member of SACRE, and we are keen for him to attend all our meetings. Last year he provided all required support to achieve all agreed SACRE actions and also shared further contributions and suggestions for how the work of SACRE may align with other LA priorities and initiatives, strengthening the impact of all.

The LA continues to receive all the SACRE funding, and in the last academic year used this to provide/support:

- The provision of a SACRE / RE Advisor 9 days
- CPD and support materials for staff in Schools on RE teaching and learning with the HLP
- Networking and training opportunities for SACRE RE Advisor (e.g. NASACRE conference)

As well as...

- Administrative Clerking support for the SACRE from Democratic Services
- Maintaining the SACRE/RE website of resources for teachers

In addition, the LA has been asked to provide further funding to support the Agreed Syllabus work and the Interfaith Dialogue Programme.

7. Summary

This year, Hillingdon SACRE has strived to strengthen its understanding of those represented in the committee and its relationships with local groups and schools in the area. The commitment to supporting our schools is reflected in the decision to hold SACRE meetings in schools, and much time in these meetings has been dedicated to appreciating the changes and developments in the subject and considering how this is supported by the Agreed Syllabus. SACRE is aware of the gaps between these and in the provision of RE in schools.

SACRE is keen to not only devise its own Syllabus, but to create further resources and strategies which also epitomise and promote an interfaith collaboration, using opportunities to work with a wider range of local and national organisations, and remain grateful to the support of the LA in going beyond our statutory duties.

Appendix 1

Membership			14 Nov 2024	26 Mar 2025	25 Jun 2025
Group A – Other F+ WV	Alice Vahdat	Bahai		Yes	Yes
	Balmukund Prasad Joshi	Hindu	Yes	Apologies	Apologies
	Alavari Jeevathol	Humanist	Yes	Yes	
	Dorothy Sadlik	Jewish	Yes	Yes	Yes
	Angela Lount	Methodist	No	No	No
	Naseem Bint Amir	Muslim (Sunni)	No	No	No
	Ninette Fernandes-Viana	Roman Catholic	No	Apologies	Apologies
Group B – CoE	Pauline Byles	Church of England	Apologies	Apologies	Apologies
	Melanie Dring	Church of England	Yes	Apologies	No
	Keith Lunn (Vice-Chair)	Church of England	Apologies	Yes	Yes
	Tim Wright	Church of England	Yes	Yes	Yes
Group C – Teachers	Sumen Starr (Chair)	Headteacher	Yes	Yes	Yes
	Hedson De Castro	SEND Secondary Teacher	Yes	Yes	Yes
	Ria Searle	Secondary RE Teacher	Yes	Yes	Yes
	Jenna Naulls	Primary Teacher	Apologies	Yes	Apologies
	Waheeda Rehmanji	Primary Teacher	No	No	No
	David Beeston	Primary Teacher	Apologies	Yes	Yes
Group D – LA & Cllrs	Michael Hawkins	Local Authority Officer	Apologies	Yes	Apologies
	Cllr Kishan Bhatt	Local Authority Councillor	Apologies	Yes	Apologies
	Cllr June Nelson	Local Authority Councillor	Apologies	Yes	Apologies
	Cllr Jagjit Singh	Local Authority Councillor	Yes	Yes	Yes
	Cllr Shehryar Ahmad-Wallana	Local Authority Councillor	Yes	Apologies	Apologies
Other	Stacey Burman	Hillingdon SACRE Advisor	Yes	Yes	Yes

This page is intentionally left blank

Hillingdon SACRE Self-Evaluation 2025

Section 1: Management of SACRE and partnership with LA and other key stakeholders	
a) How well supported and resourced is SACRE?	Established: SACRE is supported by a new RE Specialist as Advisor and senior LA representatives sometimes attends and contribute to meetings and in the completion of agreed actions, now set out in an action plan. SACRE is supported with funding/resourcing used to support SACRE activity, including attendance to conferences by multiple members, as well as developing additional guidance for schools over and beyond the usual order of business. The clerk maintains communication with the Chair and other members between meetings as needed. <u>However, it has been mooted that further opportunities for members to communicate with each other in between meetings could be investigated.</u>
b) How purposeful, inclusive, representative and effective are SACRE meetings?	Advanced: Meetings are well organised with the support of a dedicated clerk. They are well attended with SACRE members from all 4 groups/committees, with regular examples of interfaith dialogue being modelled in meetings. Our SACRE is now working collaboratively on several projects, including the Agreed Syllabus as well as developing other opportunities which lay beyond the statutory scope, demonstrating the enthusiasm of our members.
c) To what extent is the membership of SACRE able to fulfil SACRE's purpose?	Established: Membership reflects the diversity of the local community, and all SACRE members are now being invited to be involved in and/or attend training opportunities. We continue to monitor attendance and representation.
d) How effective are the priorities and actions identified by SACRE in improving the experience of pupils in schools?	Established: We have a development plan which is reviewed regularly and updated, providing an effective focus for the SACRE's work, informed by our undertaking of an annual self-evaluation. SACRE has awareness of national projects or initiatives and is regularly represented at national events relevant to its work; for example, NASACRE. Several Members are also involved in further projects (e.g. Interfaith Conference) to improve their experiences in schools, and which reflect effective RE centred around the main principles of interfaith dialogue which has been agreed as central to our new syllabus. Further feedback from schools will ensure our priorities continue to be correctly targeted.
e) How well informed is SACRE in order to be able to advise the LA appropriately?	Established: SACRE now has an excellent relationship with the education department in the LA following the development of working relationships by the new RE Advisor. The LA respond immediately to requests for information and to actively promote SACRE initiatives. SACRE is a member of NASACRE, and information is provided about wider national and local developments via the new Advisor.
f) What partnerships does SACRE have with key local and national stakeholders?	Established: SACRE members attend the annual NASACRE conference and in Conversation events with RE Hubs, and several have accessed other training opportunities with Re Hubs to register as speakers or the webinars via NASACRE to which we now subscribe. The RE Advisor has established relationships with Ofsted and national organisations such as Faith Belief Forum and Culham St Gabriels Trust, which all inform her support of SACRE, and this year schools were able to take part in some national initiatives as a result (Personal Knowledge research, Huddersfield University). Over the next year, <u>there are further opportunities to be explored to expand the scope of SACRE in making further connections with other groups in the area, and perhaps with other SACREs.</u>
g) How effectively is SACRE encouraging academies etc to see themselves as stakeholders in their local area, specifically devising ways in which their presence is incorporated into SACRE itself?	Established: Academies are now attending and contributing to teacher network meetings set up by the SACRE Advisor. <u>However, further opportunities and communications with schools could be explored to ensure messages and initiatives promoted through the LA are being accessed by these academies. It has also been muted that more rigorous monitoring could take place to check if these schools are engaging, or indeed to develop initiatives and projects that would enhance their working relationships with SACRE (e.g. faith schools) in the future.</u>

Section 2: Standards and quality of provision of RE

a) How effectively does the SACRE gain information about RE provision in schools and put in place strategies to support delivery of pupil entitlement?	<p>Established: The Advisor has now set up teacher CPD networks, which attracts approximately half of all schools, including special schools and academies. SACRE is beginning to get a picture of what some schools are delivering, and Ofsted reports are read and any comments on RE noted and brought to SACRE. In recognition of a need to become more systematic to ensure we have a clear picture across all schools, an online survey was disseminated and completed by several schools. This, along with the networks provided the Advisor a picture of the provision in the Borough, which has been shared with SACRE, though this does not reflect the whole borough.</p> <p><u>However, The Advisor can advise of other strategies to help monitor provision and will also be encouraging the development of a curriculum materials as part of the syllabus review process.</u></p>
b) How does SACRE use information about standards and examinations to target support and training for schools?	<p>Developing: Prior to the new Advisor no examination or other data had been included in the SACRE Annual Reports.</p> <p>The LA will be providing examination data, and an annual analysis of this and workforce data will be conducted in SACRE meetings. In addition, the Advisor has now set up CPD teacher networks to find out more about how well learners are doing. This information, as well as that gleaned from further strategies (mentioned above), could be used to support identification of schools to target for support/training. <u>However, once the revised syllabus is agreed, more focus on providing support and training can be more productively targeted.</u></p>
c) How well does SACRE use knowledge of quality of learning to target support appropriately?	<p>Developing: Teacher networks have now been set up, where schools have been able to identify areas of concern and training has been delivered to address these specified needs. <u>A school survey has been conducted, and the results of this shall be compared with a further survey following the release of the revised syllabus to determine support going forwards.</u></p>
d) To what extent does SACRE have and pass on information that supports high quality RE in schools?	<p>Established: Key messages are now being shared via the weekly education bulletin through the LA. There has also been some development of the SACRE and RE pages (LEAP) for schools. The Advisor is now also able to identify schools engaging - or not- with the new termly CPD sessions, through which to give advice on curriculum and teaching resources. Direct communication direct from the SACRE is now also shared via newsletter to schools, and more schools are engaging with SACRE/the Advisor as a result. SACRE members are clear about what high quality RE can look like, have agreed a key pedagogical model for the revised syllabus and several are engaged in further activities which promote and model effective RE strategies.</p>
e) To what extent has SACRE developed a pro-active strategy in relation to academies and other non-LA maintained schools in its area?	<p>Established: Advisor has set up teacher regular network/CPD sessions and regular advice/other communications which are fully funded by the LA, and which is open to all schools. Academies are offered and are part of the same standards review as maintained schools. By and large, academies co-operate with SACRE at this level. <u>SACRE will keep under review the ongoing situation, and the Advisor will continue to work with SACRE to ensure there is uniformly good communication. A number of our academies are faith schools, meaning further opportunities could be developed to support other areas of SACRE work in the future.</u></p>

Section 3: Effectiveness of the Locally Agreed Syllabus

a) How does SACRE review the success of the existing Agreed Syllabus?	Established: RE Advisor in the last year has created and put in place arrangements to monitor the impact of the Agreed Syllabus (AS) and to source opinions of schools and RE teachers in several ways. This included creating a school online survey as well the set-up of teacher networks. 5 secondaries and 14 primaries have now completed this survey. The RE Advisor will also continue to share recent RE national guidance, research and developments, and has built a good idea of the strengths/areas of weakness of the current AS. A further survey in Summer 2025 provided a picture of what teachers are looking for in the syllabus, and plans have been put in place to support this during the revision process.
b) How well does the Agreed Syllabus promote effective teaching and learning in RE?	Developing: Feedback conducted in the past year has shown that schools do not feel the current AS sets out clearly enough what is to be learnt at each Key Stage, and teachers in the networks are able to recognise where the syllabus does not reflect the new developments and expectations in the subject. Though progression in RE is stated, this does not link directly to the learning and there is no clear consistent or coherent understanding of the expectation of quality learning in the AS across schools. The Advisor has started to work collaboratively with schools through the networks a framework, a pedagogical model and some samples of planned learning to help clarify expectations. <u>In the coming academic year, the Advisor will continue to work collaboratively with schools to develop a clearer pedagogical model and hopefully with samples and further materials providing a clearer picture of progression in the subject, which will be included in the revised AS.</u>
c) How well does SACRE promote the Agreed Syllabus and provide training to prepare teachers to use it effectively?	Developing: The RE Advisor provides excellent CPD to RE leads, however for the past five years there has been no training or outreach from Hillingdon or SACRE. Schools have made clear they wish for more regular updates and continued CPD. The LA have committed to this, and systems are now in place for this continued support to be made available to all schools. In addition, efforts are now being made to increase clarity and access to the SACRE website on LEAP. <u>It is unclear what processes and support were put in place for the launch of the current AS. However, structures are now in place to ensure that SACRE and schools will be able to work more effectively and collaboratively in the future when the revised syllabus is launched.</u>
d) To what extent is membership of the Agreed Syllabus Conference able to fulfil its purpose?	Developing: SACRE meetings are well supported by a capable, proactive and efficient clerk. They are attended with strong representation from all 4 groups, with increased teacher representation following actions by the Advisor last year, as well as with increased diversity within particular religions (e.g. Islam). Members have been made aware of training opportunities (e.g. RE Hubs) by the Advisor this year, and following agreement from the Chair, will be purchasing the NASACRE package for members. It has been agreed that the ASC will be constituted with the same membership as SACRE, and these members received training on the new expectations of the subject in Summer 2025, after which even non-education members offered their reflections showing all were able to recognise effective models of learning. <u>However, the Advisor is aware that there remain some membership gaps (mostly due to attendance issues) in certain groups but has begun to put measures and strategies in place and shall always continue to monitor this.</u>
e) How robust are the processes for producing a strong educational Agreed Syllabus?	Established: The syllabus was renewed and published in April 2022 with no apparent consultation with schools. Feedback from schools has surmised that it is at best vague and has not kept up with trends and changes in the subject nationally, as it makes little reference to worldviews paradigm and no reference or concept of disciplinary lessons. For use in schools it feels out of date. It needs to align with the Ofsted review and include disciplines and worldviews approach. Having said this, over half the schools in the borough have now voiced their opinions through e-surveys and networks and been able to access CPD with further opportunities on specific AS feedback planned. Many schools have committed to working collaboratively on the revision of the AS in due course, and with the structures and systems for SACRE now set up with the LA, we can ensure the review process this time will be engaging our schools.
f) How well does the Agreed Syllabus make use of national documents?	Developing: RE Advisor is familiar with national documents, including Ofsted and guidance from DfE and local Diocese materials. Some of these have been shared with SACRE members and schools via the CPD networks set up. There have also been some wider school communication systems set up, including revisions to the school SACRE website and a newsletter devised, to further promote awareness of national developments and documents. SACRE has also had an opportunity to grasp a stronger understanding of the national picture and position of RE (see above) and the RE Advisor will ensure this continues to be included in the programme for reviewing the AS.

Section 4: Collective Worship

a) What strategies are in place to enable SACRE to support the delivery of pupil entitlement in LA's schools?	<p>Acquiring: Apart from certain members of SACRE attending particular schools, there is very little knowledge of collective worship (CW) taking place in schools across the borough in general. A school survey has just been developed, which will be shared with schools in the next academic year. This will hopefully provide some further information from schools.</p> <p><u>It is clear that further systems of sharing information and communication with and between SACRE members could be devised. Opportunities for developing materials for schools or at least hosting quality-controlled resources on the SACRE website could also be considered. However, these would need to be considered as part of a budget action plan.</u></p> <p><u>Having said this, the Advisor has begun exploring strategies to support this, which may be available to SACRE members.</u></p>
b) How does SACRE seek to influence the quality of collective worship in the LA's schools?	<p>Acquiring: Whilst some members of SACRE may have hands on experience of CW, it is not obvious that all members are clear of expectations or knowledgeable about what effective collective worship can look like in schools.</p> <p><u>It has been mooted by a couple of members that an item on the agenda could include CW, and the Advisor is able to clarify expectations of CW to SACRE members, which would be necessary as first step before any influence or support of CW in schools could be provided.</u></p>
c) How robust are SACRE's procedures for responding to requests from schools for a determination?	<p>Established: The RE Advisor has supported SACRE with change of denomination documents and application materials, which are now in place.</p>

Section 5: Contribution of SACRE to promoting cohesion across the community

a) How representative is SACRE's membership of the local community?	<p>Established: We have regular representation from all major local religious communities and following a recent review of membership by the Advisor, this now includes different groups within the same religious tradition of Islam, as well as Christianity. The constitution has now also been updated to reflect this diversity, and new systems have been put in place with the clerk to continue monitoring and supporting attendance and representation.</p>
b) How much do SACRE members know and understand the local community in its religious, cultural and ethnic dimensions?	<p>Established: Throughout the year, SACRE members have partaken in several different interfaith opportunities both in meetings and beyond, in which they have experienced and modelled effective RE learning through dialogue. Members are keen to contribute and share, and several have engaged with the planning of extra-curricular activities such as the pupils' interfaith conference.</p> <p><u>Following this conference, SACRE will have information to recognise how this has impacted schools.</u></p>
c) How much does SACRE understand the contribution that RE can make to schools' provision for community cohesion?	<p>Advanced: SACRE is keenly aware of the importance of interfaith dialogue in community cohesion, and several examples of effective cohesion and dialogue have been demonstrated in meetings over the past year. SACRE have agreed on a pedagogy with this at its centre for the revised Agreed Syllabus. Members were previously unable to contribute to community cohesion as much as they would have liked, but with the strengthened relationship with the LA education team, this year have now begun to plan an interfaith dialogue conference for pupils, and several members are now registered with RE Hubs as school speakers.</p> <p><u>Over the coming year, SACRE could further enhance potential opportunities by developing a collaborative relationship with Hillingdon Interfaith Community.</u></p>
d) How well is SACRE linked to LA initiatives promoting community cohesion?	<p>Developing: In the past year, SACRE have been active in developing guidance and materials supporting community cohesion, which have been endorsed and promoted by the LA. Whilst SACRE now has a strong working relationship with one department within the LA, <u>it has also been suggested that increased knowledge of wider LA initiatives may help SACRE in identifying further opportunities to support community cohesion.</u> Some members have gone out of their way to establish links and source contacts an information, for example about HMD events by the LA. <u>However, we acknowledge that support to link with other departments is needed, and it is hoped that with increased attendance from the LA education officer who may be able to access colleagues this may be achieved.</u></p>

Need			Actions	Dates	Notes
Teacher training and support: network	Teacher Network 1	Invitations/promotion	SB to confirm venue and date, send materials for publicity	25/11/25	Contributing to: Syllabus support materials development; building links with other faiths and SACRE and how Syllabus could best support teaching and learning; clearer picture of school provision; building network support; improving pedagogy in T+L in schools;
			N'O/HLP information released on school circulars and email		
		Plan and run Network	SB plan and run network		
	Teacher Network 2	Invitations/promotion	SB to confirm date, send materials for publicity	Spring Term	
			N'O/HLP information released on school circulars and email		
		Plan and run Network	SB plan and run network		
	Teacher Network 3	Invitations/promotion	SB to confirm venue and date, send materials for publicity	Summer Term	
			N'O/HLP information released on school circulars and email		
		Plan and run Network	SB plan and run network		
Interfaith Competition: RE Calendar 2026- 2027	School Entries	SB send N'O information to release on school circulars/send newsletters		Autumn 2025	Supporting: SMSC in schools; develop interfaith understanding and communication; celebration of subject; teaching resource; promoting awareness of SACRE; boosting inter-borough school networks, boosting awareness and inclusion of diversity in RE
		SB to select winners with teachers		Spring 2026	
	Dates	SB compile dates for SACRE members to check		May 2026	
	Design	N'O confirm designer, details sent to create draft		June 2026	
	Production	Design finalised		July 2026	
	Sharing	SB create accompanying wording for schools' circular, Council and LA website, LA to share			
		N'O ensure sent to schools, brought to SACRE, N'O sharing with relevant LA team(s)			
Annual Report 2024-5	Draft	Members complete self-evaluation materials and send to LP to forward SB		26/9/25	Fulfilling: statutory requirement
		SB write draft 1 for proofreading/check on new NASACRE template		25/11/25	
		SB amend draft, adding Intro Chair, Data from LA and send revised version to LP + NASACRE		SACRE meet 2	
	Share	LP to add to public SACRE page and N'O to LEAP SACRE page			
Syllabus Review	Confirm	SACRE agree with key principles for Syllabus		June 2025	Fulfilling: statutory requirement; clearer picture of school provision; improving pedagogy in T+L in schools;
	Devise	SB create draft main (statutory) text – to include Flower model, meaningful Qs framework		25/11/25	
		SB support teachers to devise additional (non-statutory) materials		TBC	
	Review	SACRE approve revised materials			
	Design	LA/SB to liaise about design/uploading of content			
	Launch	Share with schools			
Supporting SACRE	NASACRE	LP ensuring continued subscription and password/webinar programme shared		May 2026	building links with other faiths and SACRE, boosting awareness and inclusion of diversity in RE
		Attendance to conference, SB to disseminate information to SACRE			
	Membership	DS+DB send SB contact details for Interfaith Group. SB make contact		August 2025	
		RS send SB contact details for mosque. SB make contact			
		LP contact Shia rep. Invite to meeting			
		LP compile attendance table, contact non-attenders			
		SB draft letter for Sikh Rep. Cllr J to send			
		Welcome emails drafted by SB, sent to new members (Muslim, Sikh, Buddhist)		September 2025	
		SACRE Review membership attendance		Summer 2026	

Page 42

Need		Actions	Dates	Notes	
1. Supporting Communication	Newsletters	SB create a school newsletter 1 with further guidance/support N'O ensure message sent to schools via Newsletter/schools Circular	Autumn 2025	Supporting: SMSC in schools; develop interfaith understanding and communication through teaching resources; promoting awareness of and within SACRE, boosting awareness and inclusion of diversity in RE	
		SB create a school newsletter 1 with further guidance/support N'O ensure message sent to schools via Newsletter/schools Circular	Spring/Summer 2026		
		SB inform N'O of bulletin contents N'O ensure message sent to schools via Newsletter/schools Circular	Ongoing		
	HT Bulletin	SB inform N'O of bulletin contents N'O ensure message sent to schools via Newsletter/schools Circular	Ongoing		
		SACRE Speakers	SACRE faith members attended training received with kitemark on RE Hubs website		January 2026
2. Supporting Resources	Interfaith Dialogue CPD and Resources	SB source speakers for IFDC	Autumn 2025		Contributing to: building links with other faiths; clearer picture of school provision; improving pedagogy in T+L in schools
		SB meet with volunteer speakers to plan content of IFDC SB draft Prepack materials SB draft Conference Pack materials SB draft Post Pack materials	January 2026		
		SB devise promotional wording for schools SB training for school subject leaders	25/11/25		
		N'O promote?			
		SB facilitate Speaker pre session + Conference	January 2026		
		SB collate eval/feedback results SB share findings with SACRE Showcase event? SB share pupil artwork to design for syllabus? SB produce resources from the above	Summer 2026?		
		August 2026?			
		Schools' Linking FBF	SB meet/arrange with FBF SB/BBF plan online session 1 and in-person session 2 SB intro FBF to secondaries, fix date for online session	Autumn 2024	
			18/11/25		
			SB/BBF arrange dates/venues for in-person session 2 and in-person session 3 SB/BBF plan in- person session 3 SB/BBF deliver sessions x 3 Include artwork/responses in a syllabus showcase event?	July 2026?	