



Commission on
Religious Education

FINAL REPORT

RELIGION AND WORLDVIEWS: THE WAY FORWARD

A national plan for RE

SEPTEMBER 2018



FOREWORD

Young people face many challenges in the modern world. Amongst these is learning to navigate the world of religion and belief. Controversy abounds and, in the midst of this, young people are seeking to understand the complex issues that are debated and to make their own decisions on these controversial matters. This is an academically demanding task. For many years, Religious Education (RE) has been the school subject that has most equipped them for this task. In its history, RE has significantly changed its approach in response to the changing nature of society. The time is now ripe for another development in approach if the subject is to be fit for purpose for the decades to come.

The Commission on Religious Education (CoRE) has spent the last two years listening to evidence from a wide-range of concerned parties including pupils, teachers, lecturers, advisers, parents and faith and belief communities. We have received over three thousand submissions. We have been excited and encouraged by the reports of the excellent work happening day by day in many classrooms. We are, however, convinced that RE needs rejuvenating if it is to continue to make its important contribution; indeed if it is not to wither on the vine. There are three reasons for this. First is the growing diversity of religions and beliefs that pupils today encounter, both in their locality and in the media. Second is the variable quality of RE experienced by pupils across the country. Third is the fact that the legal arrangements around RE are no longer working as more schools become academies.

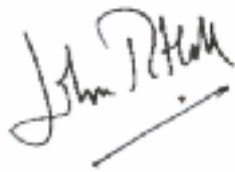
In this, its Final Report, CoRE therefore proposes that a new National Plan for RE should be enacted to ensure that learning in this area remains academically rigorous and a knowledge-rich preparation for life in a world of great religion and belief diversity. There are three components to this Plan.

1. **We offer a new vision.** The subject should explore the important role that religious and non-religious worldviews play in all human life. This is an essential area of study if pupils are to be well prepared for life in a world where controversy over such matters is pervasive and where many people lack the knowledge to make their own informed decisions. It is a subject for all pupils, whatever their own family background and personal beliefs and practices. To reflect this new emphasis, we propose that the subject should be called *Religion and Worldviews*.

2. **All pupils should have access to high quality teaching, whatever school they attend.** We therefore propose that a statutory National Entitlement should apply to all schools and that this should be subject to inspection. Schools should be required to publish details of how they provide this Entitlement. This Entitlement encapsulates a common vision within which schools will be able to develop their own approach appropriate to their character. Furthermore, national programmes of study should be developed to support schools in their work.

3. **There should be a significant investment in ensuring two essential supports for this new way forward.** First, highly qualified and knowledgeable teachers will be required to achieve this new vision. A sustained programme of investment in teacher education and development is essential to achieve this. Second, local communities have played a significant role in supporting RE in the past. We propose that the structures that made this possible should be re-envisioned to enable this important contribution to continue.

The commissioners have found their task to be both stimulating and demanding. It has been a privilege to review such an important area of children's and young people's education. We commend our report.



The Very Revd Dr John Hall,
Dean of Westminster
Chair of the RE Commission



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EXECUTIVE SUMMARY

INTRODUCTION: THE CASE FOR CHANGE

1. The study of religious and non-religious worldviews is a core component of a rounded academic education. This has long been recognised as essential in Britain. Indeed, one could argue that it is more important now than ever. Young people today are growing up in a world where there is increasing awareness of the diversity of religious and non-religious worldviews, and they will need to live and work well with people with very different worldviews from themselves. One need only glance at a newspaper to know that it is impossible fully to understand the world without understanding worldviews – both religious and non-religious.
2. This report reaffirms the central importance of learning about religious and non-religious worldviews for all pupils, regardless of their background, personal beliefs or the type of school they attend. Knowledge of religious and non-religious worldviews is an essential part of all young people’s entitlement to education. This report seeks to articulate that entitlement.
3. Despite its central importance, Religious Education (RE) in too many schools is not good enough to prepare pupils adequately for the religious and belief diversity they will encounter, nor to support them to engage deeply with the questions raised by the study of worldviews. Our report sets out a National Plan to ensure that all pupils receive their entitlement to an academically rigorous and rich study of religious and non-religious worldviews. This National Plan has three core elements.
 - a. There is a need for a new and richer vision of the subject. Our vision preserves the best of current practice and demands new developments drawn from the academic study of religious and non-religious worldviews as well as broader social changes in England and globally. We discuss this new vision below, and propose that the subject should be called *Religion and Worldviews* to reflect the new emphasis.
 - b. Too many pupils are not currently receiving their entitlement to knowledge of religious and non-religious worldviews. This is an essential subject for all pupils, so we propose that there should be a statutory National Entitlement to the study of Religion and Worldviews which applies to all publicly funded schools and is subject to inspection. This entitlement reflects our vision for the subject, which is widely shared among teachers and subject experts, while retaining the flexibility for schools of all types to interpret it in accordance with their own needs, ethos and values.

- c. The study of religious and non-religious worldviews requires high-quality, well-informed specialist teaching. Religious and non-religious worldviews are complex, diverse and plural. Understanding them requires a nuanced, multidisciplinary approach. Therefore, there will need to be sustained investment in developing knowledgeable teachers, as well as investment in high quality curriculum materials to support them, particularly at primary level. Local communities have often played a key role in supporting teachers, and they form an essential component of our recommended structures to develop and support high-quality teaching.
4. Academisation and the move towards a school-led system have transformed the educational landscape. The structures and systems supporting Religious Education have not kept pace with these changes. The evidence that we have gathered confirms the need identified in many previous reports for a change to the structures supporting Religious Education so that the subject is taught well across all schools in all localities. The National Entitlement is a direct response to this need, as are our recommendations for developing and supporting teachers nationally and locally.
5. We have carefully analysed the evidence that we have received. Our recommendations set out a coherent structure which preserves the best of the excellent practice that exists in some schools and localities, and strengthens the subject across all schools and localities.

RELIGION AND WORLDVIEWS: THE CASE FOR A NEW VISION AND A STATUTORY NATIONAL ENTITLEMENT

WHAT IS A WORLDVIEW?

The English word ‘worldview’ is a translation of the German *weltanschauung*, which literally means a view of the world. A worldview is a person’s way of understanding, experiencing and responding to the world. It can be described as a philosophy of life or an approach to life. This includes how a person understands the nature of reality and their own place in the world. A person’s worldview is likely to influence and be influenced by their beliefs, values, behaviours, experiences, identities and commitments.

We use the term ‘institutional worldview’ to describe organised worldviews shared among particular groups and sometimes embedded in institutions. These include what we describe as religions as well as non-religious worldviews such as Humanism, Secularism or Atheism. We use the term ‘personal worldview’ for an individual’s own way of understanding and living in the world, which may or may not draw from one, or many, institutional worldviews.

6. It is one of the core tasks of education to enable each pupil to understand, reflect on and develop their own personal worldview. This is a whole-school responsibility and the explicit, academic study of worldviews is an essential part of it. Through understanding how worldviews are formed and expressed at both individual and communal levels, the ways in which they have changed over time, and their influence on the actions of individuals, groups and institutions, young people come to a more refined understanding of their own worldview – whatever this happens to be – as well as those of others. Currently, this study takes place mainly through RE.
7. Studying religious and non-religious worldviews gives young people the opportunity to develop the knowledge, understanding and motivation they need to engage with important aspects of human experience including the religious, spiritual, cultural and moral. It provides an insight into the sciences, the arts, literature, history and contemporary local and global social and political issues. The young people we have spoken to have told us that RE enables them to have better friendships and to develop greater respect and empathy for others. Learning about worldviews helps young people to deal positively with controversial issues, to manage strongly held differences of belief and to challenge stereotypes. In an increasingly diverse society, understanding religious and non-religious worldviews has never been more essential than it is now.
8. The nature of RE has changed over time to reflect new understandings and new social realities. At the time of the 1944 Education Act, it was known as Religious Instruction, was limited to Christianity and was the only compulsory subject. Over time, subject experts came to recognise that young people needed to understand both a wider range of religious and non-religious worldviews and the idea of diversity within worldviews. This was reflected in the Education Reform Act of 1988, which also changed the name of the subject to Religious Education. Thirty years on, the local, national and global religious landscape and academic understandings of the subject have changed significantly.
9. The presentation of religious worldviews in schools has not always placed enough emphasis on their diverse and plural nature and the ways that they have changed over time. While many teachers and subject experts do present diversity within religions, this can often be reduced to crude differences between denominations. RE has sometimes inadvertently reinforced stereotypes about religions, rather than challenging them¹. As we learn more about diversity and change within religious worldviews, it becomes even more important that the presentation of worldviews in schools reflects this.

¹ See, for example, *Thobani (2011). Islam in the school curriculum: symbolic pedagogy and cultural claims. London, Routledge.*

10. Non-religious worldviews have also become increasingly salient in Britain and Western Europe. According to the most recent British Social Attitudes survey, over 50% of adults identify as not belonging to a religion, with 41% identifying as Christian. The proportion of adults identifying as not belonging to a religion has increased from 31% in 1983 and has remained fairly stable around 50% since 2009². While some of these individuals may identify with non-religious worldviews such as Humanism, many have looser patterns of identification or do not identify with any institutional worldviews.
11. Deeper academic study of the experience of those who hold both religious and non-religious worldviews suggests that the distinction between religious and non-religious worldviews is not as clear-cut as one might think. Individuals may draw on aspects of both religious and non-religious worldviews in their own personal worldviews.³
12. The time is right for a new vision for the subject if we are to prepare children and young people for living in the increasingly diverse world in which they find themselves. We need to move beyond an essentialised presentation of six ‘major world faiths’ and towards a deeper understanding of the complex, diverse and plural nature of worldviews at both institutional and personal levels. We need to ensure that pupils understand that there are different ways of adhering to a worldview – you may identify with more than one institutional worldview, or indeed none at all. More still needs to be done to ensure that a wider range of institutional worldviews is taught, particularly Hinduism, Buddhism and Sikhism, which are sometimes neglected. And there needs to be a greater understanding, at a conceptual level, of how worldviews operate, the accounts they provide of the nature of reality, and how they influence behaviour, institutions and forms of expression. It is this powerful, conceptual knowledge that all pupils need to have.
13. This is why we have set out a statutory National Entitlement for all pupils in all publicly funded schools. The National Entitlement makes clear the central importance of understanding religious and non-religious worldviews as well as the conceptual categories which lead to this understanding. It sets out a clear purpose and core knowledge which all pupils across all schools must gain. It also reflects the new vision that we have outlined here, which will effectively prepare all pupils for the world of religious and belief diversity in which they find themselves.

2 NATCEN (2017). *British Social Attitudes Survey*. www.natcen.ac.uk/news-media/press-releases/2017/september/british-social-attitudes-record-number-of-brits-with-no-religion/

3 Wallis, S (2014). *Ticking ‘no religion’: a case study amongst ‘young nones.’* *Diskus* 16:2. Woodhead, L (2016), *‘The rise of “no religion” in Britain: The emergence of a new cultural majority’*, *Journal of the British Academy*, 4: 245–261. DOI 10.85871/jba/004.245

14. Our new vision is also signified by a new name for the subject: Religion and Worldviews. The shift in language to ‘worldviews’ captures, as best we can, the shifts in vision that we have outlined above, in particular the complex, diverse and plural nature of worldviews. The name also removes the ambiguity in the phrase ‘Religious Education’, which is often wrongly assumed to be about making people more religious. We are keeping the word ‘religion’ in the subject name both to provide continuity and to signify that young people need to understand the conceptual category of ‘religion’ as well as other concepts such as ‘secularity’, ‘secularism’ and ‘spirituality’.

THE CASE FOR IMPROVED SYSTEMS AND STRUCTURES

15. As we have stated above, the structures supporting RE have not kept pace with the changes to the education system. This has led to a situation in which, despite pockets of excellent practice in some schools and localities, the provision and quality of RE is not good enough in too many schools.
16. The quality of RE is highly variable across all school types. The last Ofsted subject review (2013) found RE to be to be less than good in just under half of secondary schools and in six out of ten primary schools observed by Ofsted.⁴ In *Making a Difference*, a review of standards in RE in Church of England schools, the reviewers found that RE was good or better in 70% of secondary schools, but only 40% of primary schools⁵. No evidence was forthcoming on the quality of RE in Catholic schools or other schools of a religious character. Since 2013, there has been no mechanism to gather evidence on the quality of RE in primary and secondary schools at a national level. The evidence that we have gathered suggests that there has been little positive change in the past five years and that the situation has got worse in some areas.
17. One reason for this variability in quality is some confusion over the purpose of RE, which we hope will be resolved through our new vision for the subject and the common National Entitlement which provides clarity on the aims and purposes of RE.
18. Another key reason for this variability in quality is the lack of adequate training and support for teachers. A majority of recently qualified primary teachers received fewer than three hours of subject specific training for RE

4 Ofsted (2013). *Religious Education: Realising the potential*. www.gov.uk/government/publications/religious-education-realising-the-potential

5 *Archbishops' Council of the Church of England, Education Division (2014). Making a Difference: a review of Religious Education in Church of England schools*. http://www.churchofengland.org/sites/default/files/2017-10/2014_making_a_difference_-_a_review_of_religious_education_in_church_of_england_schools_web_final.pdf

during their Initial Teacher Education (ITE)⁶. At secondary, almost three times⁷ as many RE lessons as History lessons are taught by non-specialists. We therefore set out plans for improving training and support for teachers, so that they have the knowledge that they need to teach this important subject.

19. Successive surveys of teachers, especially at primary level, have shown that teachers lack confidence to teach RE and to tackle the sensitive and controversial issues that are the lifeblood of the subject.
20. An increasing number of schools, particularly academies, offer no provision for RE at Key Stages 3 and 4. In 2016, 33.4% of all schools did not offer any RE at Key Stage 4 and 23.1% did not offer any RE at Key Stage 3. This represents nearly 900 schools offering no RE at Key Stage 4, and a significant increase from 22.1% (nearly 600 schools) in 2015.⁸ Curriculum time for primary is also limited, with nearly 30% of schools which responded to the 2016 NATRE primary survey offering less than 45 minutes per week.
21. There is a clear, and increasing, disparity between school types in terms of provision of RE. For example, the percentage of schools without a religious character offering no RE at Key Stage 4 in 2016 (38.9%) is almost four times that of schools with a religious character (11.2%)⁹. If something is not done urgently to re-establish the subject, there is a real risk that it could disappear from schools without a religious character, depriving pupils of their entitlement to this vital area of knowledge.

6 NATRE (2016). *An Analysis of the provision for RE in primary schools*. www.natre.org.uk/uploads/Free%20Resources/NATRE%20Primary%20Survey%202016%20final.pdf

7 NATRE (2016). *An Analysis of the provision for RE in primary schools*. www.natre.org.uk/uploads/Free%20Resources/NATRE%20Primary%20Survey%202016%20final.pdf

8 Source: *School Workforce data 2015 and 2016, analysed by Deborah Weston for NATRE*.

9 Source: *School Workforce data 2016, analysed by Deborah Weston for NATRE*.

Figure 1: Schools offering no RE at Key Stage 3¹⁰

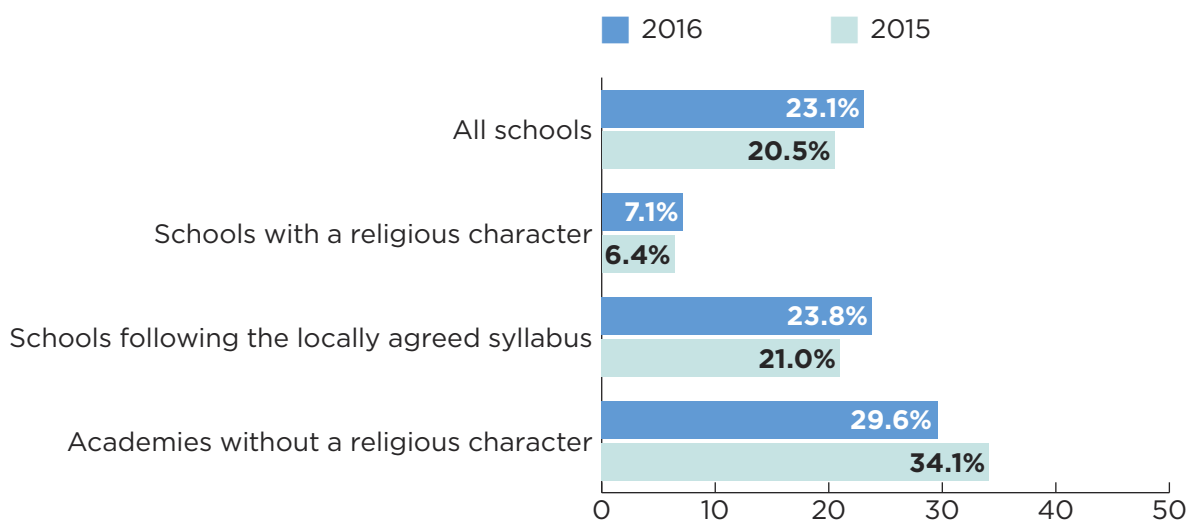
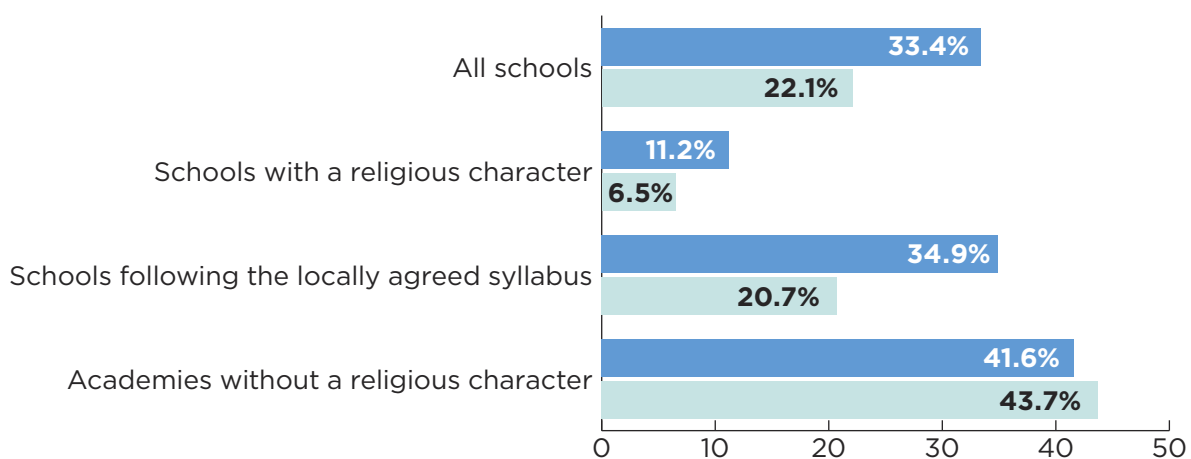


Figure 2: Schools offering no RE at Key Stage 4¹¹



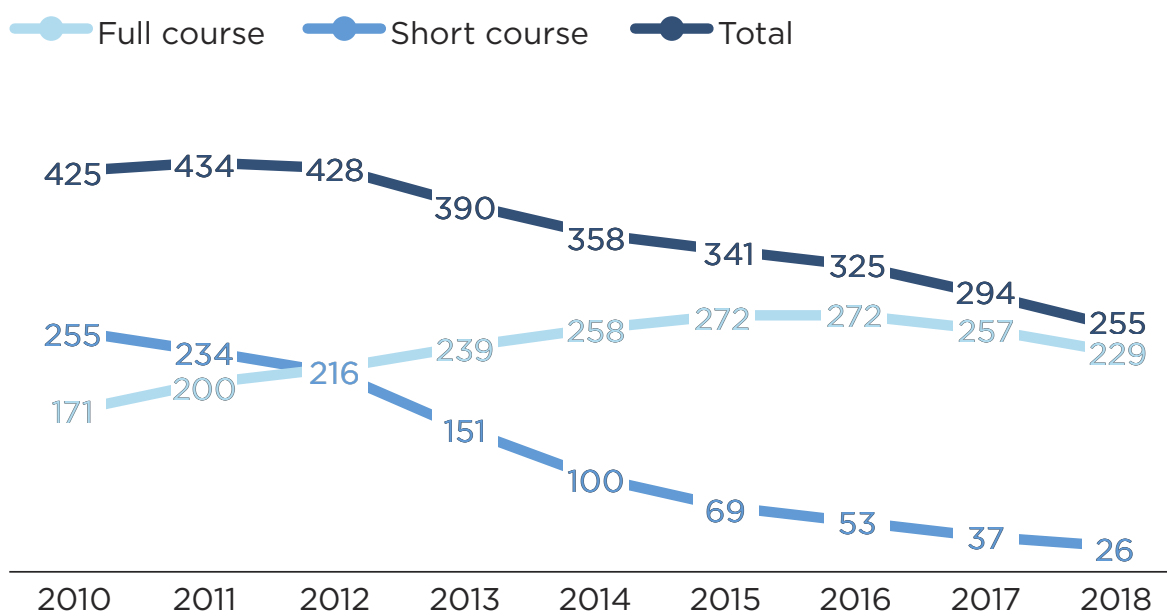
22. Academisation and reductions in funding have reduced local authority support for RE via Standing Advisory Councils on Religious Education (SACREs) and professional advisers, to the point where such support is unsustainable in many areas and already disappearing in some. This further increases the disparity between schools with a religious character, where support structures remain relatively robust, and those without, where they are increasingly in jeopardy.
23. Changes to accountability systems have created an environment where there is less and less incentive for schools to offer good RE, particularly at secondary level. These include Ofsted no longer inspecting individual

¹⁰ Source: School Workforce Data 2016, analysed by Deborah Weston for NATRE.

¹¹ Source: School Workforce Data 2016 analysed by Deborah Weston for NATRE.

subjects, the removal of GCSE Short Courses from school performance measures and the non-inclusion of Religious Studies GCSE in the Ebacc. This has led to a significant drop in students taking a Key Stage 4 qualification in RE¹² and has affected, for example, the number of specialist teachers at secondary level.

Figure 3: Trends in GCSE entries for Religious Studies¹³
Religious Studies GCSE entries in England 2010–2018 (thousands)



24. All of these issues mean that urgent action needs to be taken to reform and strengthen the structures that support Religion and Worldviews in schools. We therefore recommend changes to accountability systems, curriculum development, local and national support structures and initial teacher education, creating a robust and coherent structure for Religion and Worldviews. Our recommendations, as set out below, will enable all pupils in all schools to receive high quality education in Religion and Worldviews and will support and strengthen the subject for the foreseeable future.
25. We are aware that rapid change is disruptive and counterproductive for teachers and schools. We therefore suggest a phased approach in which programmes of study and support structures are established before

¹² 260,300 pupils entered for a Key Stage 4 qualification in Religious Studies in 2018, down from a high of 433,750 in 2011.

¹³ GCSE entry figures for 2017 and 2018 do not include the Channel Islands and the Isle of Man. In 2016, there were 1,142 Full Course entries and 938 Short Course entries from the Channel Islands and the Isle of Man. Source: JCQ: www.jcq.org.uk/examination-results/gcses

schools are required to change their curriculum to align it with the National Entitlement to the study of Religion and Worldviews. We have set out our proposed timeline in Appendix 1.

LIST OF RECOMMENDATIONS

RECOMMENDATION 1

The name of the subject should be changed to Religion and Worldviews. This should be reflected in all subsequent legislation and guidance.

RECOMMENDATION 2

The National Entitlement to the study of Religion and Worldviews should become statutory for all publicly funded schools.

- a. For community, foundation and voluntary controlled schools, the requirement for Religion and Worldviews to be provided in accordance with the National Entitlement will replace the requirement in the Education Act 1996 (Section 375) to follow their locally agreed syllabus.
- b. For academies, all funding agreements should be amended to state that all academies must provide Religion and Worldviews in accordance with the National Entitlement.
- c. For voluntary aided schools of a religious character, a requirement should be introduced to provide Religion and Worldviews in accordance with the National Entitlement as well as the requirements of their Trust Deed.

THE NATIONAL ENTITLEMENT TO THE STUDY OF RELIGION AND WORLDVIEWS

All pupils are entitled to be taught Religion and Worldviews in every year up to and including year 11. Post-16 students, including those in Further Education should have the opportunity to study Religion and Worldviews during their post-16 course of study.

Schools must publish a detailed statement about how they meet the National Entitlement and ensure that every pupil has access to it through the curriculum, lessons and wider experiences they provide.

Pupils must be taught:

1. about matters of central importance to the worldviews studied, how these can form coherent accounts for adherents, and how these matters are interpreted in different times, cultures and places
2. about key concepts including 'religion', 'secularity', 'spirituality' and 'worldview', and that worldviews are complex, diverse and plural
3. the ways in which patterns of belief, expression and belonging may change across and within worldviews, locally, nationally and globally, both historically and in contemporary times
4. the ways in which worldviews develop in interaction with each other, have some shared beliefs and practices as well as differences, and that people may draw upon more than one tradition
5. the role of religious and non-religious ritual and practices, foundational texts, and of the arts, in both the formation and communication of experience, beliefs, values, identities and commitments
6. how worldviews may offer responses to fundamental questions of meaning and purpose raised by human experience, and the different roles that worldviews play in providing people with ways of making sense of their lives

7. the different roles played by worldviews in the lives of individuals and societies, including their influence on moral behaviour and social norms
8. how worldviews have power and influence in societies and cultures, appealing to various sources of authority, including foundational texts
9. the different ways in which religion and worldviews can be understood, interpreted and studied, including through a wide range of academic disciplines and through direct encounter and discussion with individuals and communities who hold these worldviews.

Programmes of study must reflect the complex, diverse and plural nature of worldviews. They may draw from a range of religious, philosophical, spiritual and other approaches to life including different traditions within Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, non-religious worldviews and concepts including Humanism, secularism, atheism and agnosticism, and other relevant worldviews within and beyond the traditions listed above, including worldviews of local significance where appropriate.

Teaching must promote openness, respect for others, objectivity, scholarly accuracy and critical enquiry.

Pupils are therefore entitled to be taught by teachers who:

- a. have secure subject knowledge
- b. are capable of addressing misconceptions and misunderstandings and handling controversial issues
- c. demonstrate a critical understanding of developments in the study of religion and worldviews
- d. promote the value of scholarship.

In order for all pupils to have equal access to high quality education in Religion and Worldviews, the subject must be given adequate time and resources commensurate with the place of Religion and Worldviews as a core component of the curriculum.

RECOMMENDATION 3

- a. Non-statutory programmes of study for each of Key Stages 1–4 should be developed at a national level, at a similar level of detail as those for History and Geography in the National Curriculum. These should be ratified by the DfE.
- b. Programmes of study should be developed by a national body of a maximum of nine professionals, including serving teachers. This body could choose to take advice from other organisations as relevant.
- c. The core purpose of the national body should be to develop and revise the programmes of study. It will also make recommendations to the government and advise the profession on issues relating to Religion and Worldviews and the resources and support needed to deliver high quality Religion and Worldviews for all pupils.
- d. The national body should be appointed by the DfE on the basis of recommendations from the Religious Education Council of England and Wales, following an open application process.
- e. Members of the national body should be appointed on the basis of commitment to the approach taken to Religion and Worldviews in the National Entitlement and proven expertise in some or all of the following:
 - i. specialist knowledge of Religion and Worldviews with both research and classroom experience
 - ii. curriculum development, within or beyond Religion and Worldviews
 - iii. initial teacher education or continuing professional development of teachers
 - iv. current or recent classroom experience in either primary or secondary phases.
- f. The national body should be a standing body with a third of members changing every three years. It should be funded on a *per diem* basis by the DfE.
- g. Programmes of study should be reviewed whenever the National Curriculum is reviewed, but the national body should also have the power to request the DfE for a review if they believe this is warranted.

RECOMMENDATION 4

Section 375ff of the Education Act 1996 should be amended to remove the requirement for local authorities to convene Agreed Syllabus Conferences and develop locally agreed syllabuses.

RECOMMENDATION 5

- a. When GCSE and A-level specifications are next reviewed, this should be done in the light of the National Entitlement.
- b. The national body should also consider how the study of Religion and Worldviews may be incorporated into vocational qualifications, either as a stand-alone course or as modules within existing vocational courses.

RECOMMENDATION 6

All Initial Teacher Education (ITE) should enable teachers, at primary and where relevant at secondary level, to teach Religion and Worldviews based on the National Entitlement and with the competence to deal with sensitive issues in the classroom, and the teachers' standards should be updated to reflect this. In order to support this, the following should be implemented.

- a. There should be a minimum of 12 hours of contact time for Religion and Worldviews for all forms of primary ITE including School Direct and other school-based routes.
- b. Bursaries for ITE in Religion and Worldviews should be set at parity with other shortage subjects.
- c. Funding for Subject Knowledge Enhancement courses should be reinstated at parity with Ebacc subjects. Funding should be allocated for Subject Knowledge Enhancement for primary.
- d. Two new modules for Religion and Worldviews should be developed for primary ITE, and also made available as continuing professional development (CPD) modules: one for those with limited experience and one for those with proficiency in the subject who would like to be subject leaders or work beyond their own classrooms. These modules should focus on the delivery of the national programmes of study.

RECOMMENDATION 7

The government should allocate funding for CPD for Religion and Worldviews to support the delivery of the new non-statutory national programmes of study. This funding should be for a period of at least five years and be sufficient to cover:

- a. a national programme of online and face-to-face CPD, including an online platform with both massive open online courses (MOOCs) and static resources
- b. the development of curriculum materials and supplementary guidance, including resources for local studies
- c. support for local face-to-face CPD including teacher hubs and networks, with specific allocations for areas of opportunity and of a sufficient level to cover adequate professional advice and support.

All of the above funding streams should be administered and overseen by the national body as part of their remit.

RECOMMENDATION 8

Legislation regarding the establishment of Standing Advisory Councils on Religious Education should be amended as follows.

- a. The name of the body should be changed to Local Advisory Network for Religion and Worldviews.
- b. The Local Advisory Network for Religion and Worldviews must facilitate the implementation of the National Entitlement to the study of Religion and Worldviews in all schools within the local authority boundaries by providing information about sources of support available, and must connect schools with local faith and belief communities and other groups that support the study of Religion and Worldviews in schools.
- c. The Local Advisory Network for Religion and Worldviews must submit an annual report to the DfE and to their local authority. The DfE and the local authority must publish the annual reports on a dedicated web page.
- d. The Local Advisory Network for Religion and Worldviews should be made up of members from five groups:
 - i. teachers of Religion and Worldviews from all phases including Higher Education
 - ii. school leaders and governors
 - iii. ITE and/or CPD providers
 - iv. school providers including the Local Authority (LA) and Multi Academy Trust (MAT), dioceses etc
 - v. religion, belief and other groups that support RE in schools or wish to do so (this might include local museums and galleries as well as religion and belief groups).

- e. The Local Advisory Network for Religion and Worldviews may also:
 - i. provide CPD support for schools
 - ii. develop programmes of study to support the National Entitlement and supplementary curriculum materials for use within and across their local authority boundaries
 - iii. provide extra resources for schools on local faith and belief communities to support local studies
 - iv. provide further support for learning outside the classroom
 - v. provide advice to schools and school providers on matters of religion and belief in schools
 - vi. facilitate school-to-school collaboration
 - vii. celebrate success including through offering prizes and competitions
 - viii. promote good community relations within and outside schools.

Statutory funding must be provided for all Local Advisory Networks for Religion and Worldviews, calculated by size of local authority and of a sufficient level to enable the group to carry out its activities effectively. This should be ring-fenced within the Central Schools Services Block (CSSB) of funding provided to local authorities.

RECOMMENDATION 9

- a. Ofsted or Section 48 inspectors must report on whether schools are meeting the National Entitlement.
- b. There should be a one-off, in-depth review of the impact of the National Entitlement and national programmes of study once these have been implemented. This should be conducted by Ofsted.
- c. The DfE should publish data on hours taught in all subjects (Key Stages 1-4) and GCSE entries for all subjects, including trend data, in an easily accessible format on their website.

RECOMMENDATION 10

- a. The DfE should consider the impact of school performance measures on the provision and quality of Religion and Worldviews, including the impact of excluding Religious Studies GCSE from the Ebacc and of excluding GCSE Short Courses from school performance measures.

- b. In the light of the evidence, the DfE should make amendments to school performance measures to ensure that the study of Religion and Worldviews is not neglected or disadvantaged.
- c. The Russell Group universities should review the list of facilitating subjects and consider whether, given their stated comments on the academic rigour and value of Religious Studies A-level, it should be included.

RECOMMENDATION 11

- a. The DfE should review the right of withdrawal from Religion and Worldviews and provide legal clarification on:
 - i. whether parents have a right to withdraw selectively from parts of Religion and Worldviews
 - ii. whether parents have a duty to provide an alternative curriculum for Religion and Worldviews
 - iii. whether children withdrawn from Religion and Worldviews can access other curriculum subjects or special educational needs and disabilities (SEND) support during the time they would normally be studying Religion and Worldviews.
- b. The DfE should work with school leaders to develop a code of good practice for managing the right of withdrawal.
- c. The DfE should monitor how the right of withdrawal is being used on an annual basis and provide data on the number of full and partial withdrawals and the reasons for withdrawal where given.

SECTION 1

INTRODUCTION

1. This is the Final Report of the Commission on Religious Education, which was established in 2016 to review the legal, educational and policy frameworks for Religious Education (RE). We were asked to consider the nature, purpose and scope of RE, as well as the quality of teaching and learning in RE, the legal and structural frameworks and the profile of the subject. Fourteen Commissioners, including the Chair, were appointed by the Religious Education Council of England and Wales. Brief biographies of all the Commissioners can be found in Appendix 3.
2. We reviewed existing quantitative data on provision as well as survey data. We engaged with the existing evidence from a range of previous reports on the state of Religious Education and proposed reforms, including material that was published during the lifetime of the Commission. We also conducted our own qualitative written and oral evidence gathering processes. We were very pleased to receive over 2,200 responses to the call for written evidence from a wide range of individuals and organisations with an interest in RE. We also welcomed a wide range of contributors to the oral evidence gathering sessions, some invited by the Commission and others who requested to give evidence. We were particularly pleased to hear from pupils from a range of secondary schools who made such an eloquent case for the value of RE.
3. Following this process, we published our interim report in September 2017, outlining our thinking to date and key areas for consultation. We had over 900 responses to the consultation survey, including over 300 teachers. Over 50 teachers and representatives of a diverse range of faith and belief communities attended a consultation event in December 2017. These consultations were extremely helpful in shaping our thinking and recommendations.
4. Throughout the two years, key individuals and groups were invited to speak at Commission meetings, and Commissioners also made individual visits to a number of schools, SACREs and conferences. Through this process, we were able to hear from primary pupils both via the contributions of their teachers and directly through the Commissioners' school visits.
5. A full list of individuals and organisations who contributed written and oral evidence prior to the interim report and responded to the consultations is included in Appendix 4.

6. This report begins with a short survey of the current educational landscape and its implications for Religious Education. Our recommendations seek to meet the key challenges outlined in this section.
7. We then set out our vision for the subject. The study of religious and non-religious worldviews remains a central component of a rounded academic education, and at the same time this study needs to reflect changes in patterns of belief and belonging, as well as new academic understandings of how worldviews work and how they influence individuals and groups. We suggest that the subject be renamed Religion and Worldviews to reflect these new directions.
8. In the remainder of the report, we set out our specific recommendations. We begin with a National Entitlement to the study of Religion and Worldviews. Following the publication of our interim report (September 2017) the idea of a National Entitlement received widespread support from our stakeholders, and we believe that it is the most effective way to establish a universal statutory basis for Religion and Worldviews. We then go on to set out plans for developing curriculum guidance, establishing national and local structures to support teachers, and ensuring that schools are held to account for the provision and quality of RE, as far as is possible within the current system. The right of withdrawal from RE continues to be contested, and we outline our understanding of the legal position in the light of the European Convention of Human Rights.
9. We are aware that rapid change is disruptive and counterproductive for teachers and schools. We therefore suggest a phased approach in which programmes of study and support structures are established before schools are required to change their curriculum to align it with the National Entitlement to the study of Religion and Worldviews. We have set out our proposed timeline in Appendix 1.

SECTION 2

THE CURRENT LANDSCAPE

10. There is some excellent practice in Religious Education in both primary and secondary schools. However, as school systems and structures have changed, the structures that support RE have not changed to match this.
11. The quality of RE is highly variable. The last Ofsted subject review (2013) found RE to be to be less than good in just under half of secondary schools and in six out of ten primary schools observed.¹⁴ In *Making a Difference*, a review of standards in RE in Church of England schools, the reviewers found that RE was good or better in 70% of secondary schools, but only 40% of primary schools.¹⁵ No independent evidence on the quality of RE in other schools of a religious character, including Catholic schools, was forthcoming. The evidence that we have gathered suggests that there has been little positive change in the past five years and that the situation has got worse in some areas.
12. There are fewer specialist teachers in RE than in other Humanities subjects.
 - a. At secondary level, more than twice as many teachers of RE (53.6%) as History (25.3%) have no relevant post A-level qualification in the subject. Almost three times as many lessons in RE (24.2%) as History (8.8%) are taught by a teacher with no relevant post A-level qualification. The 2013 Ofsted report referred to this as one of the reasons why RE was good or better in only just over half of the schools observed, as compared to 71% in the most recent report on History (2011).
 - b. At primary level, over 60% of recently qualified teachers had received fewer than three hours of subject specific training in RE at ITE (over a 1-year PGCE or Schools Direct programme). In 50% of primary schools which responded to the 2016 Primary NATRE survey, some RE is being delivered by a higher level teaching assistant (HLTA). In 1 in 10 schools between 25% and 50% of RE is delivered in this way.¹⁶

14 Ofsted (2013). *Religious Education: Realising the potential*.

www.gov.uk/government/publications/religious-education-realising-the-potential

15 *Archbishops' Council of the Church of England, Education Division (2014). Making a Difference: a review of Religious Education in Church of England schools*

https://www.churchofengland.org/sites/default/files/2017-10/2014_making_a_difference-

[_a_review_of_religious_education_in_church_of_england_schools_web_final.pdf](https://www.churchofengland.org/sites/default/files/2017-10/2014_making_a_difference-_a_review_of_religious_education_in_church_of_england_schools_web_final.pdf)

16 NATRE (2016). *An Analysis of the provision for RE in primary schools*.

www.natre.org.uk/uploads/Free%20Resources/NATRE%20Primary%20Survey%202016%20final.pdf

13. An increasing number of schools, particularly academies, offer no provision for RE at Key Stages 3 and 4. Curriculum time for primary is also limited.
- Across all school types, 33.4% of schools offered no RE at all in Key Stage 4 in 2016, up from 22.1% in 2015. This is a significant increase in just one year, and represents almost 900 schools offering no RE.¹⁷
 - 23.1% of all schools offered no RE at all in Key Stage 3 in 2016, up from 20.5% in 2015.
 - Over 40% of academies without a religious character offered no RE at Key Stage 4 in 2016 and nearly 30% of academies without a religious character offered no RE at Key Stage 3. With over 1,000 secondary schools now academies (up from under 500 in 2015), and given that more schools will become academies, this is extremely worrying.
 - Schools which follow their locally agreed syllabus are also increasingly offering no RE at all at Key Stage 4. In 2016, 34.9% of schools which followed their locally agreed syllabus offered no RE at Key Stage 4, up from 20.7% in 2015.
 - Data for primary schools is more limited. The best data we have is from the 2016 NATRE survey of primary RE teachers, a self-selecting group of 373 teachers from schools in over 100 local authorities. Nearly 30% of the primary schools surveyed offered less than 45 minutes of RE per week. Most agreed syllabuses recommend 60 minutes per week at Key Stage 1 and 75 minutes at Key Stage 2.¹⁸
14. Academisation and reductions in funding have reduced local authority support for RE via Standing Advisory Councils on Religious Education (SACREs) and professional advisers, to the point where such support is unsustainable in many areas and already disappearing in some.
15. Changes to accountability systems have created an environment where there is less and less incentive for schools to offer good RE, particularly at secondary level. These include Ofsted no longer inspecting individual subjects, the removal of GCSE Short Courses from school performance measures and the non-inclusion of Religious Studies¹⁹ GCSE in the Ebacc. This has led to a significant drop in students taking a Key Stage 4 qualification in RE²⁰ (see figure 8 on Page 61), and has affected, for

¹⁷ Source: School workforce data 2015 and 2016, analysed by Deborah Weston for NATRE.

¹⁸ NATRE (2016), *ibid*.

¹⁹ GCSE and A-level qualifications use the name Religious Studies (usually abbreviated to RS) rather than Religious Education.

²⁰ 260,300 pupils entered for a Key Stage 4 qualification in Religious Studies in 2018, down from a high of 433,750 in 2011.

example, the number of specialist teachers at secondary level. As fewer students take GCSE courses, schools are further reducing their RE provision and the number of specialist teachers they employed.

16. The shift to a more school-led system has led to an increasing reliance on grass-roots teacher networks for continuing professional development (CPD). These are often very effective but provision is patchy and networks are not always as well supported as they could be.
17. There is an increasing disparity of provision and support for RE in schools of a religious character and schools without a religious character. Over a third of schools and over 40% of academies without a religious character offered no RE in Year 11 in 2016, compared to 11% of schools with a religious character. Across Key Stage 4, 27% of schools and 35% of academies without a religious character offered no RE, compared to 7% of schools with a religious character.²¹
18. The structures supporting RE in schools of a religious character are much more stable than those supporting schools without a religious character.
 - a. RE is inspected as a specific subject in voluntary aided (VA) schools (a subset of schools with a religious character) via the section 48 inspection process (specific inspection of schools with a religious character). This offers an incentive for schools to invest in the subject, allocate more curriculum time to it and enter students for public examinations.
 - b. Church of England and Catholic dioceses as well as Jewish religious authorities offer specialist professional advice for RE to a much greater extent than local authorities or local teaching school structures are able to.
 - c. On average, schools with a religious character take up more CPD opportunities than schools without a religious character. For example, schools with a religious character make up only 37% of primary and 19% of secondary schools – yet more than half of schools who have received RE Quality Mark²² awards since its inception have been schools of a religious character.
19. While disparities in provision across school types are clear, the quality of RE is variable across all school types, including schools of a religious character. Issues of quality need to be tackled by schools with a religious character, and the relevant authorities, as well as schools without a religious character.

²¹ Source: School workforce data 2015 and 2016, analysed by Deborah Weston for NATRE

²² The RE Quality Mark is an award that schools can apply for that recognises high quality RE. More information can be found at <http://reqm.org/>

Figure 4: Curriculum time for RE at Key Stage 3 - 2016²³

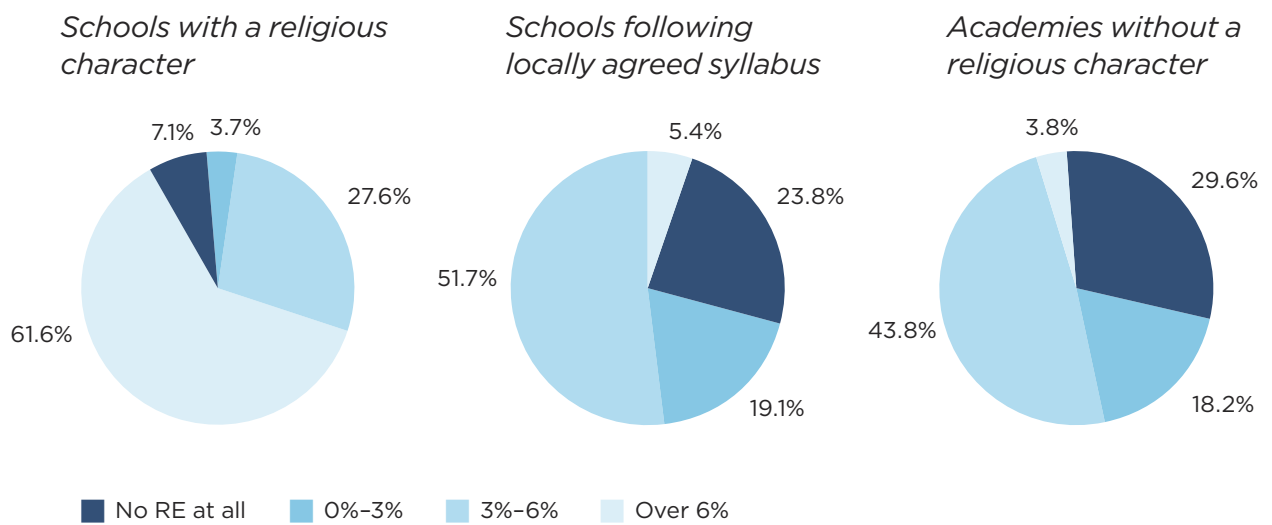
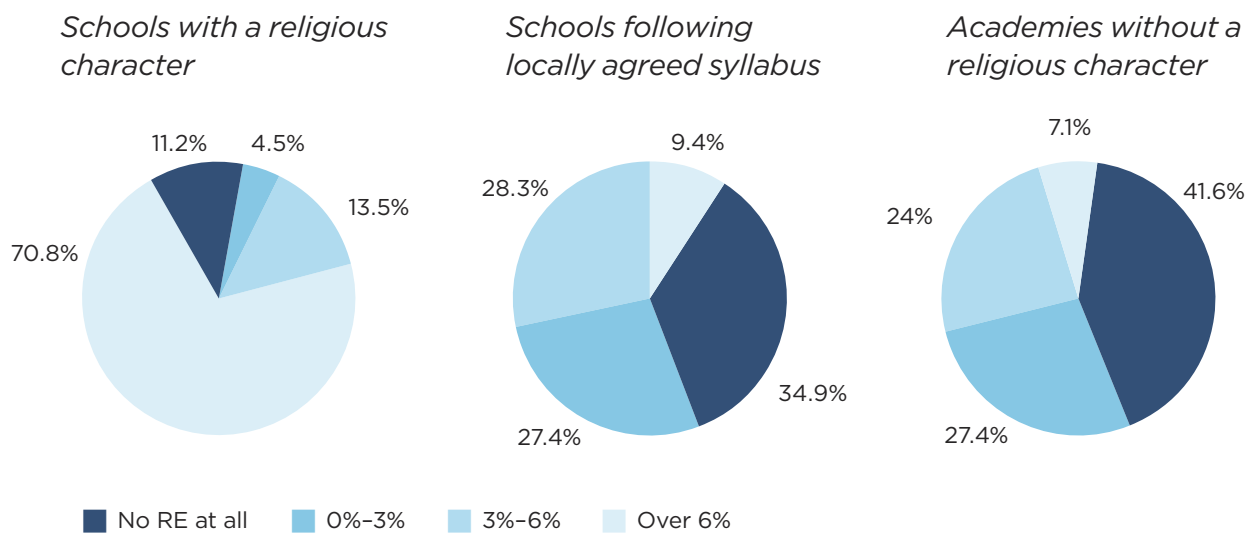


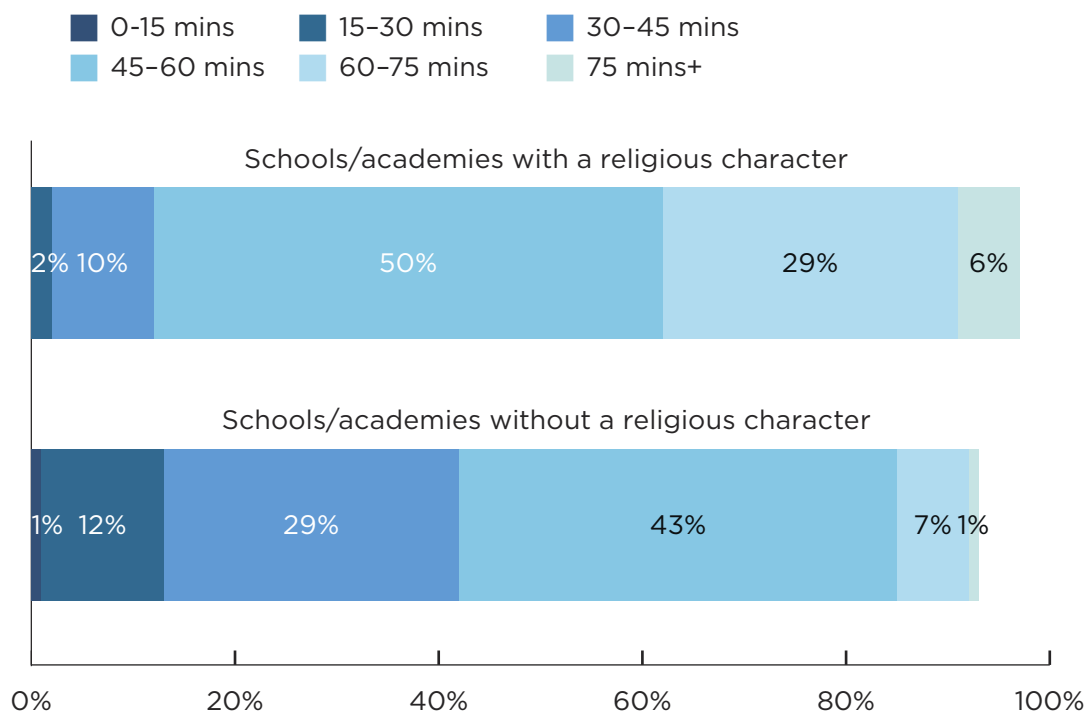
Figure 5: Curriculum time for RE at Key Stage 4 - 2016²⁴



²³ Source: School Workforce Data 2016, analysed by Deborah Weston for NATRE.

²⁴ Source: School Workforce Data 2016 analysed by Deborah Weston for NATRE.

Figure 6: Curriculum time for RE in primary schools - 2016²⁵



20. The recommendations set forth in this report, adopted in their entirety, will both improve the quality of RE in schools with and without a religious character and create sustainable structures to support RE in schools for the foreseeable future.
21. We have sought evidence from a wide range of individuals and organisations involved in RE, including teachers, SACRE members, professional advisers and providers of curriculum materials. We have also heard evidence from pupils. The recommendations in this report build on our recommendations from the interim report, in the light of the evidence that we received through this extensive consultation process.
22. More detail on the strengths and challenges currently facing RE can be found on pages 39–50 of the Commission’s Interim Report.²⁶

²⁵ NATRE (2016). *An Analysis of the provision for RE in primary schools*. www.natre.org.uk/uploads/Free%20Resources/NATRE%20Primary%20Survey%202016%20final.pdf

²⁶ Commission on Religious Education (2017): *Religious Education for All. Interim report*. www.commissiononre.org.uk/wp-content/uploads/2017/09/Commission-on-Religious-Education-Interim-Report-2017.pdf

SECTION 3

VISION AND RATIONALE

I get why you go on about RE Miss. It matters to people. I need to know why people be like they are. I don't have to agree but I do have to know about it.²⁷

Comment by a year 5 pupil quoted by Fiona Moss, oral evidence submitted to the Commission, London

What is a worldview?

The English word 'worldview' is a translation of the German weltanschauung, which literally means a view of the world. A worldview is a person's way of understanding, experiencing and responding to the world. It can be described as a philosophy of life or an approach to life. This includes how a person understands the nature of reality and their own place in the world. A person's worldview is likely to influence and be influenced by their beliefs, values, behaviours, experiences, identities and commitments.

We use the term 'institutional worldview' to describe organised worldviews shared among particular groups and sometimes embedded in institutions. These include what we describe as religions as well as non-religious worldviews such as Humanism, Secularism or Atheism. We use the term 'personal worldview' for an individual's own way of understanding and living in the world, which may or may not draw from one, or many, institutional worldviews.

3.1 THE IMPORTANCE OF STUDYING WORLDVIEWS

23. Everyone has a worldview; their way of seeing, making sense of and giving coherence and meaning to the world and to their own experience and behaviour. An individual's worldview may be more or less systematic and more or less consciously held. It may or may not refer to institutional or communal religious or non-religious perspectives.
24. Young people need both to understand the worldviews of others and reflect on their own. Their whole school experience should enable them to do that, but this would be incomplete without the explicit, rigorous academic study of a wide range of religious and non-religious worldviews. Through this study, they need to come to an understanding of how

²⁷ All contributions to written and oral evidence are quoted exactly as received.

worldviews are formed and expressed, how they have changed over time and their influences on various aspects of individual, communal and national life.

After taking RS²⁸ A level it becomes hard to ever blindly accept a proposition again... Before we studied RE, we'd have been more egocentric. Our discussions have stopped being celebrity gossip and more talking genuinely about genuine things.

Year 13 student, oral evidence submitted to the Commission, Birmingham

25. Worldviews, whether personal or communal, are highly influential on the lives of individuals, groups and societies. Core knowledge both of the content of religious and non-religious worldviews and the conceptual structure of how worldviews operate, unlocks knowledge and understanding of important aspects of our cultural and intellectual life. Understanding worldviews enables young people to understand a wide range of human experience, from everyday behaviour to the arts, science, technology, literature, history and local and global social and political issues.
26. The study of worldviews is a critical gateway to a number of other academic disciplines. It remains true that one cannot fully understand literature, science, technology, music, art, history or politics without knowledge of the worldviews underpinning particular movements or forms of expression, whether historical or contemporary. Likewise, these academic disciplines can contribute to our understanding of religious and non-religious worldviews.
27. Religious and non-religious worldviews continue to play a key role in public discourse locally, nationally and globally. They shape a wide range of contemporary debates, as well as practices from everyday interactions to actions on a national or global scale. It is very difficult to understand the significance of these debates or practices without a nuanced understanding of religious and non-religious worldviews and how they operate. For example:
 - a. The many and varied implications of the growing diversity in worldviews that we see in Britain, including the increasing number of people who identify as not being religious. How have our assumptions about the role of religion in society changed? What implications do these changes have for how we organise ourselves as a society? How do we understand the different worldviews that people hold and why they hold them?

²⁸ While Religious Education is the name of the curriculum subject currently, the examination subject at Key Stages 4 and 5 is Religious Studies (RS).

- b. Globally, the ways in which religious worldviews shape, and are shaped by, political conflicts, for example in Syria, Mali, or Myanmar. How do we understand the relationships between worldviews, politics and economics in trying to explain these conflicts? How do we understand the ways in which one institutional worldview, for example Catholicism, might have very different political out-workings in different global contexts (South America compared to Europe)?

[studying RE] helps understand the context of world events and what is right or wrong in the media and how to respond.

Year 9 pupil, oral evidence submitted to the Commission, York

28. In Britain, as in some other nations, there has been a rise in extremism of various kinds, including some types of extremism which draw on particular religious or non-religious worldviews and others which draw on religious themes without being religiously affiliated. At the same time, prejudice and discrimination against some worldviews and the communities which adhere to them appear to be increasing in Britain. These are striking illustrations of the division and hatred that can ensue from a lack of understanding of worldviews.
29. A number of studies have shown that Religious Education, taught well, provides a safe space to discuss, experience and respond well to difference – a space where students can engage with controversial issues and learn to disagree respectfully with each other.²⁹ This can play a key role in fostering good relationships between different groups within the school and in later adult life.

Religious education can contribute a great deal to mutual understanding in a multi-ethnic state. And while it can be quite straightforward to cover the factual information about the rituals and observances and meeting places of different faiths, there is far more that it can do. During my time at Ofqual, the exam regulator, we worked on the new religious studies GCSE, which for the first time is requiring students to study two religions. This means that they study at least one that is not their own, so they arrive at some understanding of the differences between faiths. And religious education also has the potential to develop children's understanding of the diversity that often exists within as well as between faiths: after all, most faiths actually encompass a spectrum of views, from liberal to conservative.

Religious education done well helps children understand where values overlap and where they diverge, and hence the basis for the tensions that can arise between and sometimes even within faiths. It

²⁹ *University of Bristol (2018): Encounter, conversation and interaction: improving community relations through religious education Policy briefing 56. Arweck, Elisabeth, (ed.) Young People's Attitudes to Religious Diversity. Ashgate AHRC/ESRC Religion and Society Series. Abingdon: Routledge, pp. 3-18. ISBN 9781472444301 (2017).*

can help them understand the tensions that can arise between faith and other legally established rights, such as the rights of women and rights relating to sexuality. And done well it allows children to understand how their own faith relates to the wider world, both in terms of attitudes and the prevailing law. Again, this is not about indoctrination, rather about making sure that young people have the knowledge to make their own informed choices.

Amanda Spielman (HMCI), speech to policy exchange think tank, 9 July 2018

[Studying RE] has helped me have more friends in school – there are other faiths in school and my best friend is a Muslim. We are connected because we've got to understand each other's faiths through RE.

Year 10 pupil, oral evidence submitted to the Commission, Manchester

We learn to accept differences in each other as understanding breeds tolerance in our diverse communities. This allows us to create a safe environment that benefits everyone.

Year 9 pupil, oral evidence submitted to the Commission, Birmingham

You learn to respect your peers. You learn about their religion, rights and responsibilities – for example the 5 precepts of Buddhism. You learn what they do and why they do it. You won't then isolate them or bully them because of their faith.

Year 10 pupil, oral evidence submitted to the Commission, Manchester

30. The explicit, academic study of worldviews provides an opportunity to develop a range of specific and general transferable skills. Skills that are intrinsic to the disciplines involved in the study of worldviews include analysing a range of primary and secondary sources, understanding symbolic language, using technical terminology effectively, interpreting meaning and significance, empathy, respectful critique of beliefs and positions, recognizing bias and stereotype, and representing views other than one's own with accuracy.

3.2 STUDYING WORLDVIEWS IN A CHANGING LANDSCAPE

31. Children and young people live in a very different world from that of 1944 when the Education Act enshrined in law a duty for all schools to teach Religious Education, or even 1988 when the legislation on RE was last changed. In preparing for adult life, they need to learn to respond well to a local, national and global landscape of religion and belief diversity. This need is more urgent than ever.

32. Over time, RE practice has moved from being predominantly ‘religious instruction’ to predominantly education that draws on a selection of ‘religions’ and ‘beliefs’. This shift has taken place for a number of reasons:
- a. a gradual increase in the diversity of religious and non-religious worldviews among the population of England
 - b. a gradual shift towards the belief that it was wrong for the state to proselytise
 - c. an increased understanding among educators and policymakers that young people need to understand and operate in a global environment.
33. Non-religious worldviews have increasingly been included as a legitimate area for study in RE, partly as a result of the increasing number of people holding non-religious worldviews. Exploring these worldviews in more depth has illustrated that the distinction between religious and non-religious worldviews is not as clear-cut as we might have thought. Many of those who identify as non-religious might still hold specific beliefs or undertake specific practices associated with particular religious worldviews, while some of those who identify as religious may not believe straightforwardly in the core tenets of the institutional worldview to which they profess to adhere.
34. The existential questions that non-religious worldviews grapple with are the same as those that religious worldviews seek to respond to including: the nature of reality, the meaning and purpose of human life, what constitutes a good life. Likewise, questions of identity, belonging, commitment, behaviour and practice, cut across both religious and non-religious worldviews.
35. Now it is time for another shift in practice. The best RE in schools has already moved away from an essentialised understanding of six ‘major world faiths’ and confidently explores different patterns of identification and practice, including affiliation with more than one worldview, and the experience of those who do not identify with any religious or non-religious worldview, known in the academic literature as the ‘nones’. There is now greater recognition that within each major tradition there are different communities of interpretation and different theological and philosophical approaches. More still needs to be done to ensure that a wider range of institutional worldviews is taught, particularly Hinduism, Buddhism and Sikhism, which are sometimes neglected. RE needs a gear change if we are to prepare children and young people for living in the increasingly diverse world in which they find themselves.
36. The shift in language from ‘religion’ to ‘worldview’ signifies the greater attention that needs to be paid to individual lived experience, the complex, plural and diverse nature of worldviews at both institutional and individual levels, and the extension of the subject beyond six major world faiths and

humanism. It also signifies that understanding the concept of a ‘worldview’ and being able to explore, at a conceptual level, how worldviews work in practice, is as important as knowing the content of particular worldviews. It is this powerful, conceptual knowledge that all pupils need to have. The Commission explored a range of terminology and, while ‘worldview’ is still not perfect and is contested, this was found to be the best fit for the shifts in practice that the Commission is advocating. It is also the best available catch-all term to describe both religious and non-religious approaches to life.

37. We therefore propose that the name of the subject be changed to ‘Religion and Worldviews.’ This name change signals the shift in practice that we are advocating for, which is essential to the National Entitlement that we set out below. It removes the ambiguity in the phrase ‘Religious Education’ which is often mistakenly assumed to be about making people more religious. ‘Worldviews’ refers to the wide variety of religious and non-religious worldviews that can be studied as part of this subject. Retaining the term ‘religion’ – and not ‘religions’ – in the subject name is a reminder that religion as a category is a crucial object of study, as are other conceptual categories such as secular, spiritual, and worldview.

RECOMMENDATION 1

The name of the subject should be changed to Religion and Worldviews. This should be reflected in all subsequent legislation and guidance.

SECTION 4

THE NATIONAL ENTITLEMENT TO THE STUDY OF RELIGION AND WORLDVIEWS

38. The National Entitlement is a set of organising principles which form the basis for developing programmes of study. We recommend that the Entitlement applies to all pupils in all publicly funded schools, and that independent schools are encouraged to adopt it as a mark of good practice. It sets out the parameters of the subject and the key underlying concepts that pupils must be taught in order to understand religious and non-religious worldviews.
39. We recommend that the National Entitlement should become statutory for all publicly funded schools in order for there to be a recognised national statutory basis for the subject. This will help to ensure that no pupil is denied access to the knowledge of religious and non-religious worldviews that all pupils need to prepare them for life in modern Britain. It will also simplify and clarify what is currently a complex and unwieldy legal position.

RECOMMENDATION 2

The National Entitlement to the study of Religion and Worldviews should become statutory for all publicly funded schools.

- a. For community, foundation and voluntary controlled schools, the requirement for Religion and Worldviews to be provided in accordance with the National Entitlement will replace the requirement in the Education Act 1996 (Section 375) to follow their locally agreed syllabus.
 - b. For academies, their funding agreements should be amended to state that all academies must provide Religion and Worldviews in accordance with the National Entitlement.
 - c. For voluntary aided schools of a religious character, a requirement should be introduced to provide Religion and Worldviews in accordance with the National Entitlement as well as the requirements of their Trust Deed.
40. For community, foundation and voluntary controlled schools, the requirement to follow the National Entitlement will replace the requirement for these schools to follow their locally agreed syllabuses. The simplest way for this to be done is to replace references to the locally agreed syllabus in legislation with references to the National Entitlement.

41. One of the major challenges of the current legal system is the position of RE in academies. Prior to 2017, funding agreements stated only that academies must provide RE in accordance with the statement that ‘agreed syllabuses must reflect the fact that religious traditions in Great Britain are in the main Christian, whilst taking account of the teaching and practice of the other principal religions represented in Great Britain.’ They did not specify that academies without a religious character must follow their locally agreed syllabus. More recent funding agreements state that academies must follow the provisions of the law as they apply to community, foundation or voluntary schools as applicable. There remains some ambiguity as to whether that means that academies which are community schools must follow their locally agreed syllabus.
42. Currently, 42% of secondary academies without a religious character report they offer no RE in Year 11, according to school workforce data. The proposed amendment to academy funding agreements clarifies the position of Religion and Worldviews in academies and removes any ambiguity about whether they are required to provide Religion and Worldviews.
43. The National Entitlement will also clear up the ambiguity about how academies should approach the curriculum – they will be able to decide on their own curriculum so long as it meets the National Entitlement. This brings RE in academies more closely into line with other subjects.
44. Voluntary Aided schools are currently required to provide RE in accordance with their Trust Deed. This will continue to hold, but schools will also be required to provide RE in accordance with the National Entitlement.

THE NATIONAL ENTITLEMENT TO THE STUDY OF RELIGION AND WORLDVIEWS

All pupils are entitled to be taught Religion and Worldviews in every year up to and including year 11. Post-16 students, including those in Further Education should have the opportunity to study Religion and Worldviews during their post-16 course of study.

Schools must publish a detailed statement about how they meet the National Entitlement and ensure that every pupil has access to it through the curriculum, lessons and wider experiences they provide.

Pupils must be taught:

1. about matters of central importance to the worldviews studied, how these can form coherent accounts for adherents, and how these matters are interpreted in different times, cultures and places
2. about key concepts including 'religion', 'secularity', 'spirituality' and 'worldview,' and that worldviews are complex, diverse and plural
3. the ways in which patterns of belief, expression and belonging may change across and within worldviews, locally, nationally and globally, both historically and in contemporary times
4. the ways in which worldviews develop in interaction with each other, have some shared beliefs and practices as well as differences, and that people may draw upon more than one tradition
5. the role of religious and non-religious ritual and practices, foundational texts, and of the arts, in both the formation and communication of experience, beliefs, values, identities and commitments
6. how worldviews may offer responses to fundamental questions of meaning and purpose raised by human experience, and the different roles that worldviews play in providing people with ways of making sense of their lives

7. the different roles played by worldviews in the lives of individuals and societies, including their influence on moral behaviour and social norms
8. how worldviews have power and influence in societies and cultures, appealing to various sources of authority, including foundational texts
9. the different ways in which religion and worldviews can be understood, interpreted and studied, including through a wide range of academic disciplines and through direct encounter and discussion with individuals and communities who hold these worldviews.

Programmes of study must reflect the complex, diverse and plural nature of worldviews. They may draw from a range of religious, philosophical, spiritual and other approaches to life including different traditions within Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, non-religious worldviews and concepts including Humanism, secularism, atheism and agnosticism, and other relevant worldviews within and beyond the traditions listed above, including worldviews of local significance where appropriate.

Teaching must promote openness, respect for others, objectivity, scholarly accuracy and critical enquiry.

Pupils are therefore entitled to be taught by teachers who:

- a. have secure subject knowledge
- b. are capable of addressing misconceptions and misunderstandings and handling controversial issues
- c. demonstrate a critical understanding of developments in the study of religion and worldviews
- d. promote the value of scholarship.

In order for all pupils to have equal access to high quality education in Religion and Worldviews, the subject must be given adequate time and resources commensurate with the place of Religion and Worldviews as a core component of the curriculum.

45. The National Entitlement to the study of Religion and Worldviews was developed to encapsulate five underlying principles.
- a. Understanding 'religion' as a category, and understanding the nature of worldviews, are central to the aims of the subject. Knowledge of particular worldviews alone is not sufficient. Young people also need to understand approaches to the study of religious and non-religious worldviews, and they need to be able to understand how to apply what they know to unfamiliar worldviews that they have not yet encountered and to relate it to their own developing understanding of life. Understanding the nature of worldviews helps pupils to appreciate that different religious or non-religious worldviews may have different components or emphases: for example, some institutional worldviews might prioritise doctrine while others prioritise practices or following religious laws. It also helps pupils to understand that adhering to an institutional worldview might mean different things to different people within the same community. For older pupils, understanding the origins and uses of the concept 'religion' also helps to illuminate debates in the study of religion, for example on the nature of 'Hinduism,' as well as the possible shortcomings of the term.
 - b. Worldviews are not fixed, bounded entities. The landscape of religious and non-religious worldviews is fluid and dynamic, and there is much more overlap, cross-fertilisation and interaction than is usually accounted for in school RE. Both the history of religious and non-religious worldviews and the study of their contemporary manifestations need to take account of this fact.
 - c. Interactions between individuals and institutions/communities/religions/culture/traditions are complex. People are influenced by a whole range of factors, not just their religious adherence, and often exercise a certain amount of freedom of choice and thought. So, for example, a Sikh living in Britain may be influenced by a range of factors and interactions including their personal interests, their political beliefs, and interactions with people around them, Sikh groups locally, nationally and globally, and wider British society, as well as particular cultural and intellectual interpretations of Sikhism. RE has often, however inadvertently, reinforced stereotypical views, particularly when it comes to understanding how religious or non-religious worldviews influence a person's life, beliefs and actions.³⁰
 - d. Emotions, experiences and belonging may be at the heart of why and how someone might identify with a religious or non-religious worldview. RE has sometimes treated all worldviews as though they are predominantly a matter of assent to a series of propositions. This may be important to some, but not to others. Practices, ways of life or a

³⁰ See, for example, *Thobani (2010). Islam in the school curriculum. Symbolic pedagogy and cultural claims.*

fundamental orientation to the world may also be important, and these may have different levels of importance in different institutional or personal worldviews.

- e. The study of religious and non-religious worldviews is not the preserve of any one particular discipline at university level. Worldviews may be studied in anthropology, area studies, hermeneutics, history, other human and social sciences, philosophy, religious studies and theology among others. At school level, the study of worldviews is inherently multidisciplinary and should draw from as many of the above disciplines as possible. It is important that young people experience a range of academic approaches to the nature, origin, role and function of religious and non-religious worldviews in people's lives.
46. We also note here the importance of pupils being taught by teachers with secure subject knowledge. Religion and Worldviews is a complex and potentially sensitive subject, and requires highly skilled and knowledgeable teaching. Our proposals to develop high quality teaching of Religion and Worldviews can be found in section 6 below.
47. We have included some supplementary guidance on the National Entitlement for schools and curriculum planners in Appendix 2 below.

SECTION 5

DEVELOPING CURRICULUM GUIDANCE AND RESOURCES

48. Schools cannot be expected to develop their curriculum from the National Entitlement with no guidance. Teachers who contributed written evidence stated the need for more specific guidance, particularly on age-related expectations. They also reminded us that non-specialist teachers at both primary and secondary may not have the expertise, or indeed the time, to plan a balanced curriculum. Teachers need to know exactly what is expected of them.

I feel that is absolutely essential to develop expected standards of attainment linked to knowledge (as in NC for History and Geography) and that this would help hugely with accountability and they could act as a benchmark for schools.

Teacher of RE in a secondary school, response to the consultation on the interim report³¹

I agree with the national entitlement- as long as it is coupled with straightforward guidance (esp for primary teachers and coordinators) about how this will look in the classroom. As it stands, particularly without a national picture for assessment, it might not guarantee across-the-board excellent RE for all children. Many non-expert teachers could find it tricky to create a scheme of work or design a curriculum that allows for clear progression. It would certainly need the backing of SACREs, dioceses, local authorities (where still exist!), NATRE etc to translate entitlement into day-to-day classroom practice.

Specialist leader of education in primary RE, response to the consultation on the interim report

49. We therefore propose that the National Entitlement needs to be translated into programmes of study at a national level:

RECOMMENDATION 3:

- a. Non-statutory programmes of study for each of Key Stages 1–4 should be developed at a national level, at a similar level of detail as those for History and Geography in the National Curriculum. These should be ratified by the DfE.

³¹ Teachers and SACRE members have not been identified by name in their comments on the written and oral evidence. However, organisational responses and those by individual advisers speaking in an individual capacity have been identified.

- b. Programmes of study should be developed by a national body of a maximum of nine professionals, including serving teachers. This body may choose to take advice from other organisations as relevant.
- c. The core purpose of the national body should be to develop and revise the programmes of study. It will also make recommendations to the government and advise the profession on issues relating to Religion and Worldviews and the resources and support needed to deliver high quality Religion and Worldviews for all pupils.
- d. The national body should be appointed by the DfE on the basis of recommendations from the Religious Education Council of England and Wales, following an open application process.
- e. Members of the national body should be appointed on the basis of commitment to the approach taken to Religion and Worldviews in the National Entitlement and proven expertise in some or all of the following:
 - i. specialist knowledge of Religion and Worldviews with both research and classroom experience
 - ii. curriculum development, within or beyond Religion and Worldviews
 - iii. initial teacher education or continuing professional development of teachers
 - iv. current or recent classroom experience in either primary or secondary phases.
- f. The national body should be a standing body with a third of members changing every three years. It should be funded on a *per diem* basis by the DfE.
- g. Programmes of study should be reviewed whenever the National Curriculum is reviewed, but the national body should also have the power to request the DfE for a review if they believe this is warranted.

50. Non-statutory programmes of study will provide a national benchmark for good practice and a basis for those schools and localities where there is limited capacity to develop their own curriculum materials. The programmes of study will also provide a basis for resource providers, removing the need to align resources to the wide variety of existing locally agreed syllabuses.

51. As we recommend the removal of the requirement for local authorities to develop locally agreed syllabuses, these national programmes of study will have much greater weight than previous non-statutory frameworks. While non-statutory, we expect them to be equivalent to the National Curriculum programmes of study. This will only be possible with government funding and ratification.
52. Programmes of study are to be developed up to Key Stage 4 (rather than Key Stage 3 for National Curriculum subjects) because of the requirement in the National Entitlement to study Religion and Worldviews up to and including Year 11, given that pupils may not be undertaking a formal qualification in the subject at Key Stage 4.
53. In a school-led system, and in a subject where there are many valid approaches, the Commission was keen not to stifle creativity at local and individual school level. Some local authorities have developed distinctive and innovative approaches to RE and these should be encouraged to continue, but it does not make sense for them to be restricted to the local authorities in which they were developed. Non-statutory programmes of study leave room for schools, local authorities and other providers to develop their own programmes of study aligned to the National Entitlement, which can then be made widely available. This arrangement also leaves space for the relevant authorities to develop programmes of study for voluntary aided schools, again aligned to the National Entitlement.
54. For national programmes of study to be credible, they need to be developed by people with the right expertise. The arrangements set out above specify a process which assures credibility for the programmes of study.
55. Our consultation highlighted the need for there to be space for the local within RE. The landscape of religious and non-religious worldviews in England is varied, and it is important for children and young people to understand the worldviews of people in their immediate locality as well as nationally and globally significant religious and non-religious worldviews. Thus, the programmes of study will need to include clearly defined space for a local study at each Key Stage.
56. Programmes of study will need to be reviewed regularly in order to keep them up to date and ensure that they take account of relevant research. We recommend that as far as possible this aligns with the review cycles for the National Curriculum so that RE is no longer seen as out of step with other curriculum subjects.

RECOMMENDATION 4

Section 375ff of the Education Act 1996 should be amended to remove the requirement for local authorities to convene Agreed Syllabus Conferences and develop locally agreed syllabuses.

57. Many local authorities are struggling to develop locally agreed syllabuses. While some are of very high quality, the process of local determination leads to patchy provision and a 'postcode lottery'. The current system of locally agreed syllabuses is increasingly untenable, due to widespread academisation and reductions in funding.

Local Authorities have been greatly undermined in the last few years and I question their capacity to do this. I think given the situation that we are in now and the way Agreed Syllabi have evolved, it makes much more sense to have a national Syllabus based around the entitlement, but with scope for local variation, application and resourcing built in. It needs to be devised with local needs in mind. The syllabus would also allow for the trained teachers to use their professional judgement in making sure it responds to the needs and interests of their pupils. This would give SACRES more of a role in making sure that the Syllabus is implemented effectively, resourcing and advising on schemes of work.

SACRE member, response to the consultation on the interim report

Most SACREs (ASCs) do not have the resources, volunteers, skills, money to produce the quality of curriculum required. Those that do may not produce a "balanced" curriculum unless they have a truly balanced committee structure.

SACRE member, response to the consultation on the interim report

58. If full academisation goes ahead, the system of locally agreed syllabuses would become completely redundant – the local authority would be producing a statutory syllabus which no schools would be legally required to follow. This is already the case in some local authorities where all secondary schools have become academies.
59. Up to a third of local authorities already buy in syllabuses from national commercial providers, leading to what some of the teachers who gave evidence have called 'a national syllabus by default'. Removing the requirement to develop locally agreed syllabuses will reduce duplication of effort across local authorities and remove an unrealistic requirement from those local authorities which struggle to develop and maintain locally agreed syllabuses.

Many Methodists have made significant commitments to their local SACREs and to their Agreed Syllabus work. However, in the end, not all Agreed Syllabuses are commendable, a few have idiosyncratic drawbacks and many are the same as each other, having used the same consultancy companies to assist with the work. In a world where money is limited, this seems rather an expensive use of resources. Taking all that into consideration, it would seem feasible that a national approach would not, on the whole, be detrimental and may actually be beneficial. Where SACREs are particularly beneficial is in making sure that the RE curriculum meets local needs.

The Methodist Church in Britain, response to consultation on the interim report

60. While local authorities would no longer be required to convene Agreed Syllabus Conferences, there is much good practice to be found at local level.

SACREs are hugely valuable – a bank of knowledge and expertise – which produce well-thought out and appropriate syllabuses. If the requirement to produce locally agreed syllabuses were removed, we might lose SACREs altogether – which would be a huge loss. There might be other ways in which this valuable resource could be harnessed for the benefit of the statutory requirement to provide good quality religious education.

Board of Deputies for British Jews, response to consultation on the interim report

I believe strongly in the role of SACREs, ours is very active and works well to monitor and support RE in schools. Our agreed syllabus is robust and user friendly. I'd be sad to see a time when the locally agreed syllabus was removed and children lost out on learning about the religious history of the place in which they live. RE needs to be relevant and interesting to our children.

Teacher of RE in a primary school, response to consultation on the interim report

These syllabuses are enormously helpful to teachers, especially those who are poorly qualified to teach RE and yet are required to do so. The RE Adviser is crucial for this task too. They also set a standard by which the subject is defined and judged. Incidentally they bring together enthusiastic and knowledgeable volunteers from diverse backgrounds in religion and education to create these.

Teacher of RE at sixth form, response to consultation on the interim report

I would certainly NOT want to lose [our locally agreed] syllabus – it is amazing. However I am saddened when I hear of schools outside [local authority] teaching RE as just a 'let's do Divali' approach where there is not context or meaning attached to the children's

lives – so if [our local authority’s] ‘concept-centred approach’ could be incorporated nationally that would be my ideal scenario.

Teacher of RE in a primary school, response to consultation on the interim report

61. The opportunity for local good practice needs to be retained, and the system we have outlined supports this retention of good practice. Local authorities with robust structures and good access to professional advice may continue to develop content aligned to the National Entitlement, including their own programmes of study. These could be made available to a wider range of schools beyond the local authorities in which they were developed. This is already the case with some local authorities adapting, or adopting, the agreed syllabuses of others.
62. Many locally agreed syllabuses include much more detail and exemplification than national curriculum programmes of study allow for. It is likely that the national programmes of study for Religion and Worldviews will follow the model of the National Curriculum. Therefore, there will be a role for local authorities and other providers to provide this detailed exemplification, building on strong provision where it already exists.
63. We note here that many SACREs and teachers have told us that where teachers are involved in the development of locally agreed syllabuses, this is important professional development for them and gives them a sense of ownership of the content. Our recommendations here retain the possibility for teachers to be involved in curriculum development, both through local authority structures and through the role of individual schools in designing or selecting their own curriculum materials.
64. In addition, the national programmes of study will make provision for a local study, and it would make sense to retain local structures to develop these local studies. For further discussion of local structures to support the study of Religion and Worldviews, see section 7.

RECOMMENDATION 5:

- a. When GCSE and A-level specifications are next reviewed, this should be done in the light of the National Entitlement.
 - b. The national body should also consider how the study of religion and worldviews may be incorporated into vocational qualifications, either as a stand-alone course or as modules within existing vocational courses.
65. We note that there has been a commitment on the part of the Government not to make major changes to public examinations. We are therefore not recommending an immediate review of GCSE and A-level Religious Studies.

66. In the long term, there is a need to secure continuity and progression between the National Entitlement and any accredited courses. Therefore, we expect that the next time GCSE and A-level come to be reviewed, the review will ensure that courses are aligned with the National Entitlement for Religion and Worldviews. This will ensure that all students taking GCSE are meeting the requirements of the National Entitlement. It also means that any changes to the current RE curriculum based on the National Entitlement will be implemented gradually and progressively, without placing disproportionate burdens on teachers, schools and curriculum planners.
67. Young people taking vocational qualifications also need to have a secure understanding of worldviews. Employers value employees who have a good understanding of the diversity of religious and non-religious worldviews and how this may affect their work. Including Religion and Worldviews in vocational qualifications would provide a vehicle for young people taking vocational routes to receive their entitlement in a way that may be more appropriate to their needs than the GCSE.

A very, very large number of beliefs are relevant to the workplace, e.g. if you work in education or health sector, understanding about religious beliefs in our society today is very important. The precise utility of religious knowledge will vary by occupation, activity and sector but there is no doubt that to a wide, wide range of sectors, knowledge about religion and belief is very important. And to put the contrary, not understanding about religious belief is a serious weakness.

Employer quoted in RE for Real report, 2015³²

³² Shaw, M & Dinham, A (2015). *RE for REal: The future of teaching and learning about religion and belief. Project report. Goldsmiths, University of London.*

SECTION 6

DEVELOPING HIGH QUALITY TEACHING

68. Successive Ofsted reports have highlighted that the quality of teaching and learning in RE currently is variable, and, in general, lower than that of History and Geography at both secondary and primary. The last such report was in 2013, and comparable data on the quality of teaching and learning in the last five years is not available. We do know, however, from surveys conducted by the National Association of Teachers of RE (NATRE)³³ and from our own evidence gathering, that many teachers lack confidence in teaching RE, particularly at the primary stage. This lack of confidence stems from inadequate training and a lack of subject knowledge.
69. There is an increasing body of research that suggests that the better subject knowledge a teacher has, the better student outcomes are likely to be.³⁴ Teachers cannot teach pupils what they need to know or address pupils' misconceptions if their own subject knowledge is lacking.

We are lucky to have a specialist teacher who helps us to go deeper with our learning. Your teacher needs to have a good understanding of religious and non-religious worldviews.

Year 5 pupils, oral evidence submitted to the Commission by their teacher, Exeter

70. Urgent improvements therefore need to be made at both initial teacher education (ITE) and continuing professional development (CPD), and existing good practice built on.

6.1 INITIAL TEACHER EDUCATION

71. Before outlining our recommendations, we set out here the current situation in initial teacher education for RE.
72. In a survey of over 800 primary teacher trainees conducted by Bishop Grosseteste University in 2013, 50% of teachers said that they lacked

³³ See, for example NATRE (2016). *An Analysis of the provision for RE in primary schools*. www.natre.org.uk/uploads/Free%20Resources/NATRE%20Primary%20Survey%202016%20final.pdf

³⁴ See, for example, OECD (no date). *Teachers' pedagogical knowledge and the teaching profession*. www.oecd.org/education/ceri/Background_document_to_Symposium_ITEL-FINAL.pdf

confidence to teach RE.³⁵ Successive surveys conducted by NATRE show that non-specialist primary teachers, and some subject co-ordinators, continue to lack confidence to teach RE. This lack of confidence has led some teachers to take their PPA (planning, preparation and assessment) time during RE, leaving RE to be taught by supply teachers or Higher Level Teaching Assistants (HLTAs).

73. Primary teachers receive on average three hours or fewer of subject-specific training for RE. More recently qualified teachers have received on average fewer hours of training, according to the 2016 NATRE primary survey.³⁶ This directly contributes to a lack of confidence and sometimes a reluctance to tackle the sensitive and controversial issues that are the lifeblood of the subject.

Locally, many of our teachers feel that their own religious literacy is poor and they are particularly worried about teaching a subject about which they are not confident when they feel they may cause offence if they 'get it wrong'.

Gillian Georgiou; Kathryn Wright; Olivia Seymour; Jane Chipperton, written evidence submitted to the Commission

74. Primary teachers are unlikely to see good RE in their school placements, given that RE was less than good in six in ten schools visited by Ofsted in 2013.³⁷
75. Recruitment for specialist RE teachers at secondary in 2017-18 stood at 63% of target – the lowest of all subjects apart from Design and Technology.
76. Bursaries for RE teachers are £9,000 for First Class degree holders and £4,000 for 2:1 degree holders, compared to £26,000 for both for Geography and Classics, which both recruited over 80% of target in 2017-18.
77. Subject Knowledge Enhancement (SKE) courses for Secondary RE are no longer funded. Funding continues to exist for Subject Knowledge Enhancement in maths, physics, languages, biology, chemistry, computing, English, geography and design and technology. Between 10-20% of those applying for secondary teacher training in RE pay for an SKE course themselves, at a cost of £150. The SKE course that they pay for is 60 hours, whereas most funded SKE courses are 200 hours. While it is a good

³⁵ Quoted in Ofsted (2013). *Religious Education: Realising the potential*. www.gov.uk/government/publications/religious-education-realising-the-potential

³⁶ NATRE (2016). *An Analysis of the provision for RE in primary schools*. www.natre.org.uk/uploads/Free%20Resources/NATRE%20Primary%20Survey%202016%20final.pdf

³⁷ Ofsted (2013). *Religious Education: Realising the potential*.

starting point, 60 hours is insufficient to ensure that RE teachers at secondary have the knowledge they need to teach pupils what they are entitled to know.

78. There is currently no comparable Subject Knowledge Enhancement for primary teachers. Lack of subject knowledge is a key driver of the lack of confidence among primary teachers. Therefore, we recommend that there be fully funded Subject Knowledge Enhancement at primary as well as secondary.

RECOMMENDATION 6

All ITE should enable teachers, at primary and where relevant at secondary level, to teach Religion and Worldviews based on the National Entitlement and with the competence to deal with sensitive issues in the classroom, and the teachers' standards should be updated to reflect this. In order to support this, the following should be implemented.

- a. There should be a minimum of 12 hours of contact time for Religion and Worldviews for all forms of primary ITE including School Direct and other school-based routes.
- b. Bursaries for ITE in Religion and Worldviews should be set at parity with other shortage subjects.
- c. Funding for Subject Knowledge Enhancement courses should be reinstated at parity with Ebacc subjects. Funding should be allocated for Subject Knowledge Enhancement for primary.
- d. Two new modules for Religion and Worldviews should be developed for primary ITE, and also made available as continuing professional development (CPD) modules: one for those with limited experience and one for those with proficiency in the subject who would like to be subject leaders or work beyond their own classrooms. These modules should focus on the delivery of the national programmes of study.

79. The RE Council and NATRE, among others, have consistently advocated a 12-hour minimum time requirement in RE for primary trainee teachers.³⁸ We strongly suggest that 12 hours is the minimum required to develop the basic subject and pedagogical knowledge to be able to teach Religion and Worldviews according to the National Entitlement.
80. The new National Entitlement and the national programmes of study will only be effective if teachers have the required subject knowledge to teach them effectively. Teachers often lack confidence in teaching Hinduism,

³⁸ www.religiouseducationcouncil.org.uk/news/2017-general-election/

Sikhism and Buddhism as well as non-religious worldviews. This may mean that these areas are either not covered, or covered less well, leading to an unbalanced curriculum. In addition, the new programmes of study are likely to require some updating of subject knowledge even for those who are more confident.

81. In addition, teachers of Religion and Worldviews need to have the confidence to teach contentious topics sensitively and empathetically. In order to ensure that they have this confidence, and are able to teach the new programmes of study, we recommend both the new ITE modules and the reinstatement of funding for Subject Knowledge Enhancement (SKE) at secondary and an allocation for SKE at primary level.
82. To reduce duplication, exemplar content for these modules and for SKE courses could be developed nationally, with universities and other providers then having the freedom to adapt this content for their own circumstances.

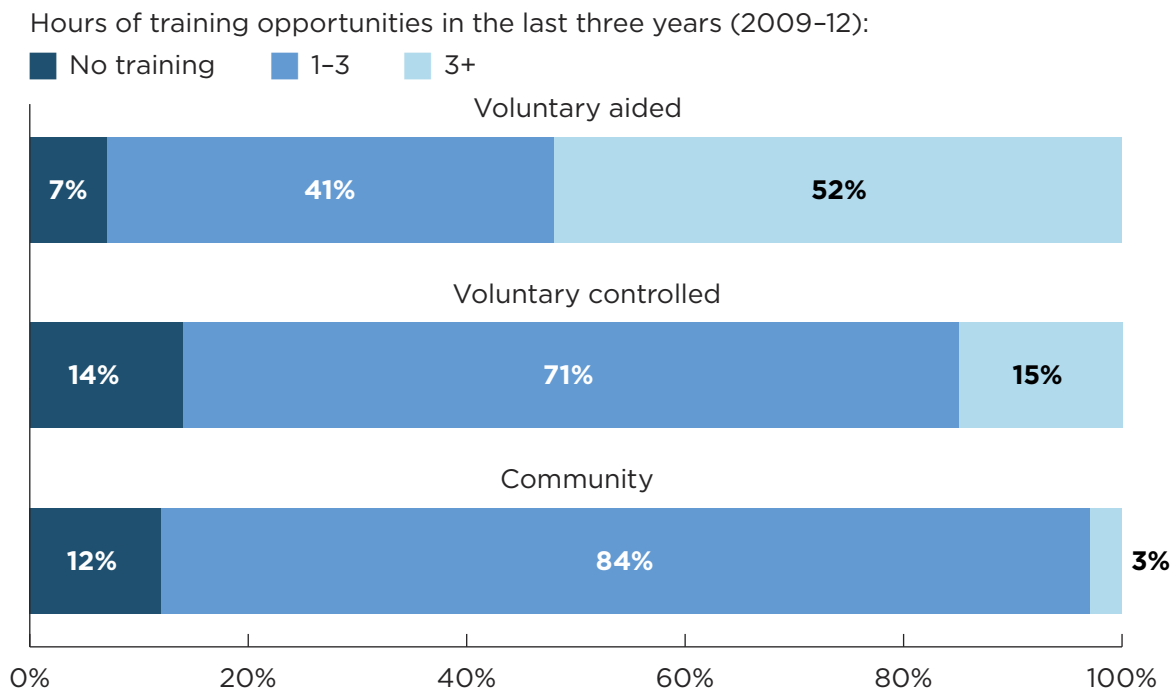
6.2 CONTINUING PROFESSIONAL DEVELOPMENT

83. There is a clear link between access to training – both ITE and CPD – and the overall effectiveness of the subject. Written evidence provided to the Commission as well as previous reports have underlined the importance of access to high quality CPD.³⁹
84. Teachers and subject leaders in schools without a religious character are far less likely to have received any CPD in the past year than those in schools with a religious character, as shown in research conducted for the APPG on Religious Education in 2013. The NATRE primary and secondary surveys in 2015 and 2016 corroborated this evidence.⁴⁰ These disparities between school types have an impact on teacher retention, with teachers in schools without a religious character leaving the profession considerably earlier. They may also have an impact on both the status and quality of the subject.

³⁹ *The All Party Parliamentary Group on Education, RE: the truth unmasked – the supply of and support for religious education teachers, Religious Education Council of England and Wales, 2013;*
<https://www.religiouseducationcouncil.org.uk/resources/documents/religious-education-the-truth-unmasked/>
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https://www.churchofengland.org/sites/default/files/2017-10/2014_making_a_difference_-_a_review_of_religious_education_in_church_of_england_schools_web_final.pdf
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<https://www.gold.ac.uk/media/documents-by-section/departments/research-centres-and-units/research-units/faiths-and-civil-society/REforREal-web-b.pdf>

⁴⁰ *All NATRE surveys can be found at www.natre.org.uk/news/latest-news/*

Figure 7: CPD for RE subject leaders (primary)



85. Redressing the balance requires a combination of both national and local continuing professional development, at primary and secondary level.
86. The new National Entitlement and programmes of study will also require associated continuing professional development for effective implementation. The evidence that we have gathered shows that implementation of new programmes of study or curriculum materials is more effective if adequate training and support is provided to teachers.

RECOMMENDATION 7

The government should allocate funding for CPD for Religion and Worldviews to support the delivery of the new non-statutory national programmes of study. This funding should be for a period of at least five years and be sufficient to cover:

- a. a national programme of online and face-to-face CPD, including an online platform with both massive open online courses (MOOCs) and static resources
- b. the development of curriculum materials and supplementary guidance, including resources for local studies
- c. support for local face-to-face CPD including teacher hubs and networks, with specific allocations for areas of opportunity and of a sufficient level to cover adequate professional advice and support.

87. While there is much positive and effective activity at local level, not all teachers have equal access to such expertise. If a Higher Education Institution (HEI) that teaches RE, theology or religious studies is present, or the local authority has bought in significant time from an RE adviser, there is more capacity and expertise available to support RE in that locality as compared to those where that expertise is not readily available. Therefore, national CPD needs to be available in order to support those localities where access to expertise is more limited.
88. An online platform with both static and dynamic content⁴¹ provides an easily accessible form of CPD for teachers and can also be used to support face-to-face local CPD. Static resources serve as a benchmark of good practice for teachers. Exemplification of age-related expectations can also be provided in this way. All the materials on the online platform will link clearly to the national programmes of study. We expect that a range of providers, including partnerships between schools and HEIs, will apply for this funding. National resources will also support the teaching of worldviews that are currently less commonly taught, ensuring that they are portrayed with the required nuance and accuracy.

There are some specific challenges for Hindus: 1. The poor portrayal of the traditions, as often replicated from one text book to the next. 2. A perception (right or wrong) that schools are opting out of teaching their tradition (and other Eastern or dharmic traditions). 3. The lack of study of a Hindu moral philosophy (in addition to the study of the standard Western approaches, such as Aristotelian virtue ethics, deontology, etc.). Text books and exam question often do little more than second guess what Hindu responses to concrete moral issues might be, and often rather poorly e.g. “Hindus don’t eat meat because they believe they might be eating their (former) grandmother”. One clear challenge is that in answering questions, there is a fear that excellent answers will be marked lower than the bog-standard.

Rasamandala Das, written evidence submitted to the Commission

89. The National Entitlement and national programmes of study simplify the CPD needs of teachers as it means that resource developers and providers can work to a single set of programmes of study rather than the variety of locally agreed syllabuses that exist today. The time is right to develop a national CPD offer aligned to the national programmes of study.
90. The national CPD offer would also redress the disparities between school types as it provides all teachers with accessible resources, support and training.

⁴¹ *Static content is content which is uploaded and remains stable, for example articles or videos. Dynamic content is interactive and may change, for example online courses, webinars, wikis and social media posts.*

91. As with any other curriculum subject, teachers will need further guidance, resources and curriculum materials in order to implement the National Entitlement effectively. The national programmes of study also include a local study element and local materials will need to be developed for this. Therefore, there needs to be a clear funding stream for this work which both national and local organisations can access.
92. Much support for teachers is, of necessity, local. This is partly due to the history of local determination, partly due to the need for schools to engage with local faith and belief communities and partly due to the fact that teachers cannot always travel long distances to engage with CPD.
93. Local structures to support teachers are at risk from reduced funding to schools and local authorities and from academisation. Many local authorities are paying for fewer days from RE advisers, reducing the amount of expertise available to their schools. Academisation has also led to reduced funding to local authorities and a corresponding reduction in capacity.
94. Local hubs have emerged in some localities to provide CPD support and advice for teachers. Many of these are grass-roots, started and supported by teachers and affiliated to national organisations such as NATRE. Some are affiliated to local structures such as the SACRE or diocese. Others are partnerships between the local authority (through the SACRE), Church of England diocese and local schools including Teaching School Alliances. Some hubs have gained funding from trusts and foundations for their activity, while others operate solely on the goodwill of volunteers.
95. The evidence that we have received has shown that local hubs, particularly those that are well funded and have access to professional advice, have been invaluable to many teachers, increasing their confidence and knowledge. We argue that the hub model can work for Religion and Worldviews, if it is given proper resource and sustainable funding, in order to reduce the current postcode lottery. Despite mixed outcomes, hubs continue to be funded in Mathematics and Music Education. They have a better chance of working in Religion and Worldviews because they often already exist at the grassroots level. We therefore consider funding local hubs in Religion and Worldviews to be good value for money.
96. We propose that all three funding streams specified in Recommendation 7 above should be overseen and administered by the national body. Having developed the programmes of study, it will be best placed to decide how the CPD offer, both nationally and locally, can best support the implementation of these programmes of study. The national body can also ensure that smaller, grassroots movements are not disadvantaged by the application process for local funding.

SECTION 7

LOCAL ADVISORY NETWORKS FOR RELIGION AND WORLDVIEWS

97. Local support for RE also needs to include access to the lived experience of a wide range of people with religious and non-religious worldviews. Often the most effective way of engaging with this is through local faith and belief community groups. Most SACREs support local faith and belief community groups to engage with schools, providing training for them to host visits and to visit schools, facilitating contacts with schools and providing resources for schools. Some SACREs are involved with the upkeep of RE Centres, where these continue to exist, and may also support schools by facilitating access to artefacts from a range of traditions. Clearly, this connection to local community groups and resources needs to continue.

Much evidence from the Warwick Diversity Project and other WRERU projects supports the view that the more people are exposed to ‘the other’, the more they are able to relate to the other and the better equipped they are to deal with religious and cultural difference/situations/environments. Thus, in religiously and ethnically diverse areas, RE (and school ethos) makes a major contribution to celebrating this diversity and facilitating contact and dialogue among pupils from different backgrounds. In religiously and ethnically non-diverse areas, RE (and school ethos) can make a major contribution through the organisation of visits to religious communities, inviting outside speakers from religious or worldview communities into the school to help young people encounter and experience ‘the other’, and facilitating links between students and staff in different types of school (e.g. Arweck 2016, 2017c; McKenna, Ipgrave and Jackson 2008; Jackson 2014) and thus combat preconceived ideas and stereotypes.

Warwick Religions and Education Research Unit (WRERU),
written evidence submitted to the Commission

98. Many SACREs take on a wider role than this, where funding and expertise permit. Most SACREs analyse examination results every year, and many also support RE in the following ways:
- a. providing continuing professional development for teachers through conferences and workshops or contributing to teacher network days and INSET days. Many of these are led by professionals such as RE advisers or external consultants bought in by SACREs
 - b. supporting local hubs and teacher networks

- c. giving presentations to headteachers, governors and the local council to keep RE on the agenda of these different groups
- d. promoting RE through competitions and awards, or through events in the local community
- e. supporting and advising schools on a range of faith and belief related issues, such as absence due to religious observance, fasting, the wearing of articles of faith, providing prayer and reflection spaces, and other frequently asked questions
- f. supporting schools with specific cases, particularly in dealing with complaints and queries linked to sensitive issues such as safeguarding, the Prevent agenda and the right to withdraw.

If part of RE involves a study of local manifestations of religion, then SACREs may have a role in supporting RE. It should also be remembered that imperfect as SACREs are, many of us teachers have gained professional development and career enhancement opportunities through the SACRE system. I would be concerned if there were no way of teachers being able to make progression within the subject.

Teacher of RE in a secondary school, response to consultation on the interim report

SACRE is still needed in a support role for a school led system. If it has the structure to work with all schools including academies, maybe with hubs, this would really help. We could help implement a national plan to improve RE. There is still a real need to foster community relations, including developing different places of worship as an educational resource.

Teacher and SACRE member, response to consultation on the interim report

- 99. Many contributors to the written and oral evidence pointed out the value of having a group of people in each locality whose role is to support RE, and that other subjects would find this of great value. The best parallels are in music, where the quality of music education would be seriously impoverished if there were no connection with local musicians, music venues and ensembles.
- 100. SACREs also have a role in monitoring and providing determinations for collective worship, which was outside of the scope of the Commission's work.
- 101. These key functions need to continue, but capacity to maintain them is diminishing in many SACREs. The National Association of SACREs' (NASACRE) reports to the Commission show clearly that many SACREs have seen reductions in funding and support. There is less access to

professional advice, as SACRE budgets reduce. Many of those who submitted written and oral evidence questioned the feasibility of expecting all of these functions to be taken on by volunteers without access to professional advice and capacity.

I represent the Jewish community on Salford SACRE. On the SACRE there are many motivated and well-meaning people who are anxious to see that RE is well taught. They see RE as important in itself and as a means of promoting greater tolerance and social Cohesion. However, the loss of an RE adviser and the limited local authority support has severely curtailed what the SACRE is able to achieve.

Jeremy Michelson, written evidence submitted to the Commission

102. Whilst there are SACREs that are highly effective, some SACREs find it extremely difficult to recruit and retain members and the unwieldy committee structure means that some SACREs are unable to meet due to lacking representation or attendance from members of one or more committees.

Our SACRE has often been inquorate and lacking direction. It makes no sense to have such a body supposedly regulating local delivery of a single subject. Teachers and councillors routinely fail to attend which indicates that they do not see its importance.

SACRE member, response to consultation on the interim report

However the difficulty in finding people to represent [local] teachers on SACRE is most regrettable. At each meeting we have had one teacher representative – the same one each time. Had she been unable to make any of these meetings we should have been inquorate. We aim to have teachers from different types of school to give us feedback on how the current syllabus is working out in the schools, and to tell us of their current and future needs. Teachers all over the country are complaining of ever increasing workloads, and [locality] seems to be no exception.

Extract from SACRE annual report

103. Academisation has also meant that many schools have reduced contact with their SACRE, under the mistaken belief that the SACRE only has responsibility for local authority schools. If academies and multi-academy trusts do not engage with SACREs, not only do they miss out on the support they might receive, but this also has an effect on the capacity of SACREs to support all schools in the area. Some schools, although they are not academies, are not aware of their SACRE and its functions, and others see them as an irrelevance. If the changes we propose take effect, all schools will have better access to support at a local level.

104. We see supporting the teaching of Religion and Worldviews as part of the local authority's responsibility for all schools within its boundaries and our proposals do not seek to remove this. However, local authority capacity is diminishing in some areas, so sufficient funding will need to be provided through the Central Schools Services Block (CSSB) to enable local authorities to carry out this function.
105. The composition of SACREs has not kept pace with changes in the education system. There are many more stakeholders involved in supporting high quality RE than are represented on SACREs, including higher education institutions and school providers. We have also found in the written and oral evidence that SACREs can sometimes become battlegrounds for representation rather than focused on improving support for schools. We therefore recommend a number of changes to the composition of SACREs.
106. Our recommendations below represent a development and evolution of the role and composition of SACREs, with the new designation of Local Advisory Networks for Religion and Worldviews to signal the changed composition and duties that they will have. We seek to reduce the bureaucracy to which these Local Advisory Networks are to be subjected, so that they can more effectively fulfil their role to support all schools in implementing the National Entitlement to the study of Religion and Worldviews.
107. It should be noted that legislation will need to be amended in any case to remove the requirement for local authorities to hold Agreed Syllabus Conferences, so it is logical to review the duties and composition of SACREs at the same time.
108. Our recommendations retain the statutory duty for Local Authorities to convene and host Local Advisory Networks for Religion and Worldviews.

RECOMMENDATION 8

Legislation regarding the establishment of Standing Advisory Councils on Religious Education should be amended as follows:

- a. The name of the body should be changed to Local Advisory Network for Religion and Worldviews.
- b. The Local Advisory Network for Religion and Worldviews must facilitate the implementation of the National Entitlement to the study of Religion and Worldviews in all schools within the local authority boundaries by providing information about sources of support available, and must connect schools with local faith and belief communities and other groups that support the study of Religion and Worldviews in schools.

- c. The Local Advisory Network for Religion and Worldviews must submit an annual report to the DfE and their local authority. The DfE and the local authority must publish the annual reports on a dedicated web page.
- d. The Local Advisory Network for Religion and Worldviews should be made up of members from five groups:
 - i. teachers of Religion and Worldviews from all phases including Higher Education
 - ii. school leaders and governors
 - iii. ITE and/or CPD providers
 - iv. school providers including the LA, MATs, dioceses etc
 - v. religion, belief and other groups that support RE in schools or wish to do so (this might include local museums and galleries as well as religion and belief groups).
- e. The Local Advisory Network for Religion and Worldviews may also:
 - i. provide CPD support for schools
 - ii. develop programmes of study to support the National Entitlement and supplementary curriculum materials for use within and across their local authority boundaries
 - iii. provide extra resources for schools on local faith and belief communities to support local studies
 - iv. provide further support for learning outside the classroom
 - v. provide advice to schools and school providers on matters of religion and belief in schools
 - vi. facilitate school-to-school collaboration
 - vii. celebrate success including through offering prizes and competitions
 - viii. promote good community relations within and outside schools.

Statutory funding must be provided for all Local Advisory Networks for Religion and Worldviews, calculated by size of local authority and of a sufficient level to enable the group to carry out its activities effectively. This should be ring-fenced within the Central Schools Services block of funding (CSSB) provided to local authorities.

109. We expect that many Local Advisory Networks for Religion and Worldviews will be involved in providing CPD and curriculum materials, and therefore will apply for the funding streams mentioned in section 6.2 above. Where the Local Advisory Network for Religion and Worldviews does not have the capacity to lead on providing local CPD and curriculum materials, the structure of the funding streams above allows for other organisations, including Teaching Schools, to take the lead.
110. The recommendations above clarify that Local Advisory Networks for Religion and Worldviews have a responsibility for all schools within the local authority boundaries, including academies and voluntary aided schools. This ensures that all schools will have equal access to the support that Local Advisory Networks for Religion and Worldviews can provide.

SECTION 8

ENSURING CONSISTENTLY HIGH-QUALITY TEACHING OF RELIGION AND WORLDVIEWS ACROSS ALL SCHOOLS

8.1 MONITORING PROVISION AND QUALITY AT ALL LEVELS

111. It is clear from the evidence that we have received that many secondary schools, and a significant minority of primary schools are not fulfilling their legal requirement to provide RE for every pupil in every year group. The evidence is clear that children and young people in schools without a religious character, and particularly in academies without a religious character, are more likely to be denied their entitlement to RE. This is an inequality that the Commission's recommendations seek to address.
112. Many of those who contributed evidence claimed that the quality of RE improved when it was being clearly and openly monitored by the inspectorate. Since the end of subject inspections in 2013, expert advisers have suggested that the quality and provision of RE have dropped.
113. Since the end of subject inspections, there is no robust mechanism for holding schools to account for their provision of RE at primary or secondary. The National Entitlement provides the basis for doing so, by requiring that schools publish, as part of their curriculum map, how they meet the National Entitlement to the study of Religion and Worldviews. In addition, there will need to be further monitoring to ensure that schools meet the Entitlement and provide all pupils with the high quality, in-depth teaching of Religion and Worldviews to which they are entitled.

RECOMMENDATION 9

- a. Ofsted or Section 48 inspectors should report on whether schools are meeting the National Entitlement.
- b. There should be a one-off, in-depth review of the impact of the National Entitlement and national programmes of study once these have been implemented. This should be conducted by Ofsted.
- c. The DfE should publish data on hours taught in all subjects (Key Stages 1-4) and GCSE entries for all subjects, including trend data, in an easily accessible format on their website.

114. Given the new, shorter inspection format, the Commission does not expect Ofsted specifically to inspect Religion and Worldviews lessons. However, it should be feasible for Ofsted inspectors to review the school's curriculum map and ask school leaders about the provision of Religion and Worldviews and the training and support that teachers have received in order to teach it well.
115. Before the National Entitlement becomes statutory, we recommend that Ofsted begin to ask questions about the provision for RE in schools and the training and support that teachers have received.
116. There is a precedent for Ofsted to conduct one-off subject reviews after significant changes have been made – most recently in Music, for example. A one-off review will help to assess whether the national programmes of study are fit for purpose and where implementation, training and support may need to be improved.
117. The DfE already collects data on hours taught through the school workforce survey, and publishes data on GCSE entries. However, the school workforce data is not currently publicly available at school level. The GCSE entry data is publicly available although the breakdown of GCSE entries by school type would be a useful measure to feature more prominently, given the current disparities between school type.

8.2 THE IMPACT OF SCHOOL PERFORMANCE MEASURES

118. The evidence is clear that the exclusion of Religious Studies GCSE from the English Baccalaureate (Ebacc) has been extremely detrimental to RE in many secondary schools. The following are examples of these impacts.
 - a. GCSE Religious Studies is often taught in less than one hour a week, less than half of the required curriculum time. Some schools start GCSE in Year 9 in order to cover all the content. This leads to an impoverished experience for pupils.
 - b. Pupils are being encouraged by school leaders to drop GCSE Religious Studies in favour of Ebacc subjects, and hence lower take-up of GCSE Religious Studies. This is beginning to be evident from the GCSE entry figures, and anecdotal evidence suggests that there have been significant drops in take-up in cohorts set to take examinations in 2019 and 2020.
 - c. Pupils and parents devalue RE because they perceive Ebacc subjects as more important, and therefore consider RE to be less important than other subjects in the Humanities.

- d. Subject specialists are losing their jobs, or not being replaced when they leave, leading to more hours being taught by teachers without a relevant post-A-level qualification in the subject.
- e. There is increased non-compliance with the law, with over a third of schools not offering any RE in Key Stage 4.

The pupils who want to study GCSE full course have been told they must choose the Ebacc subjects [instead] because that's marked as a prestige pathway. [The exclusion of RE from the Ebacc] redefines the subject in some pupils' eyes, and it's hard to win them over for Short Course GCSE.

Teacher of RE in a secondary school, oral evidence submitted to the commission, York

Excluding RS from the EBacc in my opinion was demoralising, devaluing for RS and an unfair reflection of the contribution RS makes to the academic, moral and social development of pupils.

Teacher of RE in a secondary school, response to consultation on the interim report

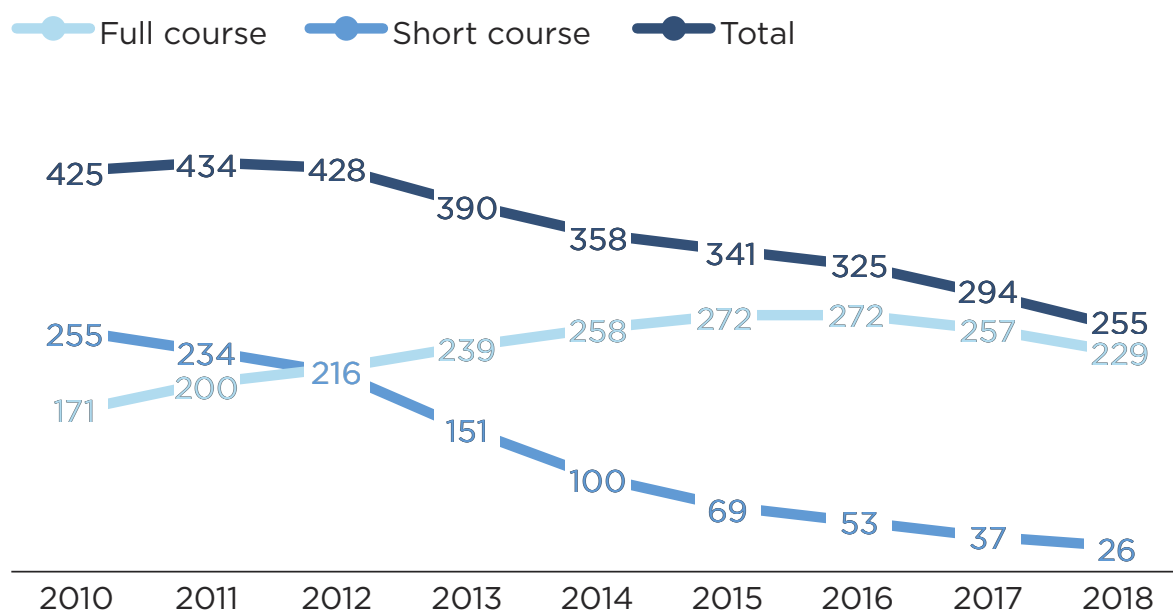
It has been a disaster for the quality and quantity of RE provision that it was not included in the Ebacc as a Humanity subject. Even the Russell Group universities accept RS as of the same academic rigour as the facilitating subjects, so it makes no sense to not include it as one of the Humanities, particularly as the role of RE in preventing radicalisation and prejudice is so important. Even in our school, where RE has for 15 years been one of the most popular and successful GCSE and A level subjects, the numbers of students opting for it is falling, because of the Ebacc and Progress 8 situation. Indeed, we have for the first time several non-specialists teaching it, because the school feels that our exam groups will further diminish as a result of EBacc/Progress 8. This is not going to help the quality of provision and RE will struggle to continue to fulfil the valuable role it has done of spiritual, moral, social and cultural education. Non-specialists cannot teach the subject as well as specialists.

Teacher of RE in a secondary school, response to the consultation on the interim report

- 119. The exclusion of Religious Studies GCSE from the Ebacc has increased the disparity between schools with a religious character and those without.
 - a. A pupil in a school with a religious character is twice as likely to be entered for GCSE Religious Studies as one in a school without a religious character.

- b. In 2017, 14% of academies without a religious character entered no pupils for GCSE Religious Studies, compared to nearly 10% of schools following a locally agreed syllabus and around 2% of schools with a religious character.
- c. Over 80% of schools with a religious character entered their whole cohort for GCSE Religious Studies in 2017, compared to 40% of academies and schools following a locally agreed syllabus.⁴²
120. The exclusion of GCSE Short Courses from school performance measures has also had a detrimental impact on RE, leading to fewer students taking a qualification in the subject overall. The drop in Short Course has also been a factor in schools choosing to teach Full Course in the time previously allocated to Short Course, which was mentioned by many contributors to our written and oral evidence.
121. The GCSE entry figures below show the impact of the exclusion of GCSE Short Courses, and also illustrate that, after a steady year-on-year rise until 2016, GCSE Full Course entries in 2017 and 2018 have dropped. According to teachers who have submitted evidence to us, this foreshadows a much larger drop in take-up cohorts due to take the examination in or after 2019.

Figure 8: GCSE entries in England 2010–2018 (thousands)



⁴² RE Council & National Association of Teachers of RE, *The State of the Nation* (London, 2017). www.religiouseducationcouncil.org.uk/wp-content/uploads/2017/07/State-of-the-Nation-Report-2017.pdf

122. Religious Studies was excluded from the Ebacc not because it was unimportant or lacked rigour, but because it was already a statutory subject at Key Stage 4. However, it is clear that schools are still not fulfilling their statutory requirements. The DfE stating that RE is statutory and that all schools should offer a qualification at Key Stage 4 has not reversed this trend, as can be seen by the rapid increase in schools offering no RE at Key Stage 4. There needs to be stronger policy action to ensure that all pupils at Key Stage 4 receive their entitlement to the study of Religion and Worldviews.
123. Teachers who contributed evidence also stated that the Russell Group's list of facilitating subjects had a detrimental effect on the perception of Religious Studies at both Key Stage 4 and Key Stage 5. Pupils and parents perceive Religious Studies as a less rigorous and less useful option, when the Russell Group's own guidance attests to the rigour and value of Religious Studies as an A-level subject.

There are some advanced level subjects which provide suitable preparation for entry to university generally, but which we do not include within the facilitating subjects, because there are relatively few degree programmes where an advanced level qualification in these subjects would be a requirement for entry. Examples of such subjects include Economics, Religious Studies and Welsh.⁴³

RECOMMENDATION 10

- a. The DfE should consider the impact of school performance measures on the provision and quality of Religion and Worldviews, including the impact of excluding Religious Studies GCSE from the Ebacc and of excluding GCSE Short Courses from school performance measures.
- b. In the light of the evidence, the DfE should make amendments to school performance measures to ensure that the study of Religion and Worldviews is not neglected or disadvantaged.
- c. The Russell Group universities should review the list of facilitating subjects and consider whether, given their stated comments on the academic rigour and value of Religious Studies A-level, it should be included.

⁴³ *Russell Group of Universities (2017), Informed Choices.*
www.russellgroup.ac.uk/media/5272/informedchoices-print.pdf

SECTION 9

THE RIGHT OF WITHDRAWAL

124. The Commission was requested to review the right of withdrawal. Here we outline the current situation, the views of those who gave evidence, and the legal position as we understand it.

9.1 THE CURRENT SITUATION

125. The right of parents to withdraw their children from RE and from Collective Worship has been in existence since 1870 and has remained part of the legal settlement in both the 1944 and 1988 Education Acts.
126. The right of withdrawal is also protected by Article 2 of protocol no.1 of the European Convention on Human Rights, which states that parents have the right to educate their children in line with their religious and philosophical convictions.⁴⁴
127. Parents may withdraw their children from some or all of the RE curriculum, without giving a reason. Non-statutory guidance released in 2010 states that the school must not influence the parents' decision but should make sure that parents are informed about the content of the curriculum.⁴⁵
128. The law makes provision for parents to make alternative arrangements for children to learn RE in accordance with their parents' wishes. The school must supervise the children who are withdrawn from RE but are not required to provide additional teaching or incur extra cost. Parents are not required to make alternative arrangements.
129. Teachers also have the right to withdraw from teaching RE.
130. We do not know how many children nationally are withdrawn from RE. There are currently no monitoring arrangements for this at national level. The best data that we have is drawn from a survey conducted by David Lundie for Liverpool Hope University in 2018.⁴⁶

⁴⁴ *European Court of Human Rights (2018) Guidance on Article 2 of Protocol no.1 – Right to education.* www.echr.coe.int/Documents/Guide_Art_2_Protocol_1_ENG.pdf

⁴⁵ *European Court of Human Rights (2018) Guidance on Article 2 of Protocol no.1 – Right to education.* www.echr.coe.int/Documents/Guide_Art_2_Protocol_1_ENG.pdf

⁴⁶ *Lundie (2018) Religious education and the right of withdrawal.* <https://davidlundie.files.wordpress.com/2018/04/report-on-re-opt-out-wcover.pdf>

- a. In that survey, fewer than four children were withdrawn from RE in over 94% of schools, and no children were withdrawn from RE in over 60% of schools. 71% of school leaders had received requests for withdrawal from the whole of RE, and 38% of school leaders had received requests for partial withdrawal. The majority of school leaders, following the 2010 guidance, invited parents to discuss the request and clarified the content of the curriculum with them (74% for full withdrawal, 75% for partial withdrawal).
- b. There is widespread concern that parents are using the right of withdrawal, especially partial withdrawal, to remove their children from any teaching on Islam as a result of racist or Islamophobic beliefs. School leaders reported that both full and partial withdrawal were the result of racism, Islamophobia or political campaigns in fewer than 10% of cases. Some of these cases were referred to safeguarding or Prevent.
- c. The majority of school leaders who had received requests for withdrawal stated that these were due to the parents' conservative religious beliefs (49%) or their non-religious or secular beliefs (20%). A further 19% of requests for full withdrawal were due, in the view of school leaders, to misunderstanding of the aims of RE.

9.2 RESULTS OF OUR CONSULTATIONS ON WITHDRAWAL

131. The majority of those who contributed written evidence and those who responded to the consultation on the interim report were in favour of abolishing the right to withdrawal. In Lundie's survey, 66% of school leaders also supported abolishing the right to withdrawal.
132. Many respondents were concerned about partial withdrawal due to racist or Islamophobic beliefs. Others stated that the right to withdrawal was anachronistic and based on a time when the subject was 'Religious Instruction' rather than the objective teaching of a range of religious and non-religious worldviews.
133. NAHT, NATRE and the Church of England – representing three major stakeholders in schools – all called for an end to the right of withdrawal in their written evidence.

NAHT believes that all pupils, in all schools, should experience consistent and high quality Religious Education in order to support the development of understanding, tolerance and respect for religious and non-religious beliefs, practices and viewpoints. In order to secure this, we would like to see amendments made to Section 71 of the School Standards and Framework Act 1998, which provides a parental right to remove children from religious education. We believe that a child's right to develop religious

tolerance and understanding should be paramount, and that this parental right should be removed.

NAHT, written evidence submitted to the commission

The NATRE Executive sees no good reason for prolonging the right of parental withdrawal from inclusive RE... Evidence from NATRE's primary survey found that whilst withdrawal from RE is still relatively rare; incidents of this selective withdrawal are increasing.

NATRE, written evidence submitted to the commission

The right of withdrawal from RE is perhaps the most archaic and outdated aspect of the 1944 Education Act.... [T]he clause gives comfort to those who are breaking the law and seeking to incite religious hatred. Sadly, and dangerously, the clause is now exploited by a range of shall I say 'interest groups' often using a dubious interpretation of human rights legislation. This undermines the need for all children of all backgrounds to receive a broad and balanced curriculum and thwarts efforts to enable all to live well together.

To the detriment of the subject the right of withdrawal perpetuates the myth that RE is confessional in all schools and aligns RE too closely with Collective Worship in the minds of the media and the public. This should be repealed although we would accept that it would be dependent on the development of an agreed national common entitlement statement to RE.

Derek Holloway on behalf of the Church of England
Education Office, oral evidence submitted to the
Commission, London

134. On the other hand, a significant minority were in favour of retaining the right to withdrawal. Some respondents emphasised that the right to withdrawal must be retained in schools of a religious character. Others stated that practice in RE was not as inclusive as it might be, and until RE was fully 'objective, critical and pluralistic' the right to withdraw should remain.

9.3 OUR UNDERSTANDING OF THE LEGAL POSITION

135. There are relatively few cases from the European Court of Human Rights (ECHR) concerning parental objection to compulsory religious education. The case of *Folgero v Norway* (2007) remains the leading case, summing up the overall approach. In this case, Norway had introduced a compulsory course which sought to provide an integrated approach to the study of religion, philosophy and ethics in a non-doctrinal fashion but which reflected the Christian, and Lutheran, preponderance and cultural heritage of the country. The course had two dimensions, knowledge-based and activity-based. The right of withdrawal was available for the activity-based element but not the knowledge-based elements of the course. The legal

challenge was from humanist parents who objected to their children's participation in the course as a whole and sought full withdrawal from the course.

136. The Court was clear that in order for such a compulsory course to be acceptable its content has to be delivered, 'in an objective, critical and pluralistic manner'. This derives from older case law and is well established. If the material is not considered to be delivered in an 'objective, critical and pluralistic manner', then the adequacy of arrangements for withdrawal need to be considered.
137. In the Folgero case it was decided that the content was not delivered in such a fashion, and that arrangements for withdrawal were inadequate, because it was, in the view of the majority, not possible to separate out participation in activities from the transmission of knowledge (ie it should have been possible to withdraw from the whole subject), and the practical arrangements for requesting withdrawal were flawed.
138. It should be noted that the judgement focused on the manner of delivery, not merely the content. One could therefore argue that it is not sufficient for the curriculum to be 'objective, critical and pluralistic' – it must also be delivered that way in every school.
139. The Court undertook a highly detailed examination of the curriculum in order to determine whether it was 'objective, critical and pluralistic' – and the judges were divided 9–8 on this issue. This highlights how difficult it is to establish whether a curriculum is 'objective, critical and pluralistic.'
140. In our current system, and indeed under a system in which there is a national entitlement but not a prescriptive national curriculum, the detailed content of the subject is developed by individual schools in many cases. In addition, as the court judgement considered the manner of delivery as well as the content, this would also be at the level of the individual school.
141. This would result in the possibility of legal challenge, up to the ECHR itself, of each and every curriculum, very likely at the level of individual schools, and, given the likely variations in them and the varied interests of potential complainant parents, it is unlikely that any one decision would be considered definitive. A similar situation has already arisen with challenges to school uniform policies set locally.
142. The case of Zengin v Turkey, 2007, shows how difficult it is to be compliant with the ECHR and the requirement that RE be 'objective, critical and pluralistic.' In this case, only Christians and Jews, but not Alevis, were allowed to withdraw from religious instruction, which focused on Sunni Islam. The legal challenge from Alevi parents was successful because the court felt that the course was not objective, in that it did not include teaching about the Alevi interpretation of Islam. This suggests that the

right of withdrawal would need to be retained at least in schools of a religious character where one major interpretation of a particular worldview is prioritised and others are not given equal weight.

143. Systems where the right of withdrawal have been designed to make it difficult for parents to access them, and in particular where parents have had to disclose their religious beliefs in order to withdraw their children, have also been seen to contravene the ECHR, in that parents have the right not to disclose their religious beliefs.
144. As a result of this, and despite the majority of respondents in favour of abolishing the right of withdrawal, we reluctantly recommend retaining the right of withdrawal. Given the freedoms afforded to schools to design their own curricula, we could not guarantee that every school curriculum nationally would be sufficiently 'objective, critical and pluralistic' to justify ending the right of withdrawal, particularly as so many of the challenges which have been brought have been successful.

9.4 MANAGING THE RIGHT OF WITHDRAWAL

145. Having said that, there are ways that schools can – and do – manage the right of withdrawal so that parents can make informed decisions and in keeping with the need to promote fundamental British values including tolerance of different faiths and beliefs. The majority of schools in Lundie's survey invited parents to discuss their request and find out more about the RE curriculum. Most parents withdrew their requests following these discussions. The evidence we have gathered also emphasised the need to explain to parents what their children will be studying and correct misconceptions.
146. Some of our respondents insisted that parents provide an alternative curriculum. This appeared to be effective in the schools where it applied. It should be noted that parents are not currently required to provide an alternative curriculum, although many school leaders believe that they are required to do so.
147. Many school leaders are not clear on the scope of the right to withdrawal, for example whether parents need to give a reason (they do not) and whether partial withdrawal is acceptable (it is). The DfE should therefore review, clarify and where necessary amend the guidance currently given to schools.
148. We do not have accurate data on how, and to what extent, the right of withdrawal is being used. Schools should be required to report on how many children are withdrawn and for what reasons, where reasons are given. The DfE can then monitor this on an annual basis and suggest interventions or amendments if racist or Islamophobic withdrawal continues to rise.

149. It may be feasible to develop a code of good practice for managing the right of withdrawal, which may also include the parent declaring that they understand the school's published programme of study and that they understand the need for tolerance of all faiths and beliefs. We note that the Welsh Government and WASACRE (The Welsh Association of SACREs) have recently backed the publication of 'Managing the Right of Withdrawal from RE' written by Gill Vaisey.⁴⁷ We recommend that the DfE works with school leaders and the national body to provide guidance for schools in England.

RECOMMENDATION 11

- a. The DfE should review the right of withdrawal from Religion and Worldviews and provide legal clarification on:
 - i. whether parents have a right to withdraw selectively from parts of Religion and Worldviews
 - ii. whether parents have a duty to provide an alternative curriculum for Religion and Worldviews
 - iii. whether children withdrawn from Religion and Worldviews can access other curriculum subjects or special educational needs and disabilities (SEND) support during the time they would normally be studying Religion and Worldviews.
- b. The DfE should work with school leaders to develop a code of good practice for managing the right of withdrawal.
- c. The DfE should monitor how the right of withdrawal is being used on an annual basis and provide data on the number of full and partial withdrawals and the reasons for withdrawal where given.

⁴⁷ Vaisey, G (2017). *Managing the Right of Withdrawal*. WASACRE.

APPENDIX 1: SUGGESTED TIMELINE FOR IMPLEMENTATION OF RECOMMENDATIONS

1. Care will need to be taken in implementing these recommendations not to cause unnecessary disruption to schools or to add to teachers' workload unnecessarily. We therefore suggest a phased approach to implementation to ensure that schools have the resources that they need before being required to make changes to their curriculum and planning. We envisage that it may take up to three years to establish the support arrangements needed before seeking statutory change.

PHASE 1: ANNOUNCEMENT AND PLANNING

2. This first phase will lay the groundwork for full implementation. There is also an opportunity to make some changes in the immediate term that will help to establish a more solid foundation for the study of Religion and Worldviews. We expect that the following recommendations can be implemented in Phase 1.
 - a. Establish the national body to develop programmes of study and set a timeline for developing, piloting and releasing programmes of study.
 - b. Restore parity of bursaries at initial teacher education (ITE).
 - c. Announce guidance to universities that ITE courses should devote a minimum of 12 hours to the teaching of RE.
 - d. Review performance measures.
 - e. Publish data on hours taught and GCSE entries.
 - f. Ofsted to begin to report on provision of RE.
 - g. Publicise the National Entitlement as the aspiration for the subject in the medium to long term.
 - h. Funding for SACREs to be ring-fenced within the CSSB and to be gradually increased to the level of funding that will be needed for Local Advisory Networks for Religion and Worldviews once these are established.

PHASE 2: IMPLEMENTATION OF NEW PROGRAMMES OF STUDY AND SUPPORT

3. Once the programmes of study have been developed and piloted, the next phase of implementation can begin. The focus here is on the support that schools will need to implement the National Entitlement successfully. We expect phase 2 to consist of the following actions.
 - a. Set up funding streams for national and local continuing professional development (CPD), for curriculum materials, for subject knowledge enhancement (SKE) and for developing the new ITE modules.
 - b. Announce a timeline for the National Entitlement to become statutory, so that schools and other providers can develop curriculum planning and resources.
 - c. National body and DfE develop guidance on managing the right of withdrawal.

PHASE 3: ESTABLISHING A NEW STATUTORY FRAMEWORK

4. Once resources are in place to support implementation, including curriculum materials, ITE and CPD resources, statutory change can be sought both for the National Entitlement and the Local Advisory Networks. The following statutory changes can be implemented in this phase.
 - a. Seek to amend statute to remove the requirement for local authorities to develop locally agreed syllabuses, and to include the requirement for all schools to provide RE in accordance with the National Entitlement.
 - b. Seek to amend statutory provisions for SACREs in order to establish the reformed structures for Local Advisory Networks for Religion and Worldviews.

PHASE 4: REVIEW AND ONGOING SUPPORT

5. Once statutory change has taken place, it is important to review implementation and to continue to provide support for effective implementation. We suggest that the following recommendations can be actioned in this phase.
 - a. Ofsted to conduct a one-off subject review to assess the implementation of the National Entitlement and ongoing support needs.
 - b. Review and renew funding streams for ITE, CPD and development of materials in the light of the subject review.

- c. When GCSE and A-level qualifications are reviewed, review alignment of Religious Studies qualifications with the National Entitlement.
- d. Review and adapt programmes of study when the National Curriculum is reviewed.

APPENDIX 2: SUPPLEMENTARY GUIDANCE FOR SCHOOLS AND CURRICULUM PLANNERS ON THE NATIONAL ENTITLEMENT

OUR UNDERSTANDING OF THE CONCEPT OF 'WORLDVIEWS' IN RELATION TO THE ENTITLEMENT

1. As stated above, a 'worldview' is an overarching conceptual structure, a philosophy of life or an approach to life which structures how a person understands the nature of the world and their place in it. Worldviews encompass many, and sometimes all, aspects of human life – they influence how people understand what is real and what is not, how they decide what is good and what to do, how they relate to others, and how they express themselves, to name but a few examples.
2. Worldviews should not be understood merely as sets of propositional beliefs. They also have emotional, affiliative (belonging) and behavioural dimensions.
3. We see the subject matter of RE as worldviews in two senses:
 - a. Institutional systems of making meaning and structuring how one sees the world. These include 'religions' such as Christianity, Islam or Buddhism as well as non-religious worldviews such as Humanism or Confucianism. These systems are themselves complex and dynamic. They may refer back to sacred texts or founding narratives and at the same time be fluid, adapting to new times and cultures. They are made up of practices, rituals, narratives, experiences, interactions, social norms, doctrines, artistic expressions and other forms of cultural expression, and should not be reduced simply to belief and practice but understood in all their complexity. Sometimes these may be expressed through complex institutional structures, while in other cases there may be much looser forms of identification.
 - b. The individual process of making sense of life and making meaning of experience. In this sense, everyone has a worldview. These personal worldviews may be more or less consciously constructed or coherent. They may make reference to institutional worldviews but we are aware that increasingly young people make less explicit reference to institutional worldviews. They do, however, draw on ideas from these worldviews, both consciously and not.
4. Therefore, the Commission uses the term 'worldview' in its broadest sense, to cover traditional and non-traditional religions, secular and atheistic movements and perspectives, non-standard forms of religious and spiritual life and the wide diversity of ways in which people make sense of their lives

with or without reference or commitment to any specific religion or institutional worldview. We use ‘worldview’ to cover both religious and non-religious worldviews, and both institutional and personal worldviews.

5. We continue to use the term ‘religion’ or ‘religious’ to refer to institutional religious worldviews, and in relation to religions such as Christianity or Hinduism as well as in contexts where individuals might describe themselves as ‘religious’ or ‘belonging to a religion’. This may make ‘religions’ seem as though they have harder boundaries than they do in practice. We are aware that in practice, there are interactions and blurred boundaries between religions, and that individuals may not see religions as bounded entities. Equally, religious institutions as well as individuals within any one ‘religion’ may have different and sometimes contradictory positions on a range of matters of faith and practice.
6. The understanding of worldviews adopted in this report makes no claims about the truth or otherwise of particular worldviews, although of course this is fertile ground for investigation within Religion and Worldviews. If adherents to a particular worldview claim that there are revealed truths, for example, this claim can be investigated, as can the various cultural, social and intellectual responses to this claim over time.

CONSTRUCTING A CURRICULUM TO MEET THE ENTITLEMENT

7. In constructing the curriculum, and particularly in selecting the religious and non-religious worldviews for study, teachers and curriculum planners are advised to give due weight to the following considerations.
 - a. **Equality.** All pupils are entitled to experience religious education that is objective, critical and pluralistic.
 - b. **The aims, purposes and nature of Religion and Worldviews.** The curriculum for Religion and Worldviews is more than learning ‘facts’ about a series of institutional worldviews. It is about understanding the human quest for meaning, being prepared for life in a diverse world and having space to reflect on one’s own worldview. Systematic (i.e. one worldview at a time) and thematic (i.e. studying a topic across several traditions or even across curriculum subjects) approaches are both potential elements of a balanced programme for Religion and Worldviews. To some extent, which particular worldviews are studied is not as important as whether pupils have gained an understanding of the main elements of the National Entitlement, the core skills required, the range of academic approaches to the study of worldviews, the attitudes that enable them to work with others with whom they might disagree, and space to reflect on their own developing worldviews.

- c. **The complex nature of belief and belonging.** Holding a religious or non-religious worldview can have many different meanings for different people – for some it is primarily a matter of belief, for others it is about practice or moral outlook or having a sense of belonging. It is important to recognise the complex nature of people’s identity in terms of religion and belief. For many people, including many school pupils, there are multiple influences on their upbringing and identity. Some engage with a variety of different traditions as part of that identity. Similarly, many people do not express an identity with any specific religious or non-religious worldview.
 - d. **The concepts of ‘religion’, ‘belief’ and ‘worldview’.** If pupils encounter only religious worldviews and not non-religious, only Abrahamic faiths and not Dharmic ones, only the large institutional ‘world religions’ and not smaller, local, indigenous or newer religions, for example, their understanding of the fundamental matter of this subject is impoverished.
 - e. **Respect.** Pupils deserve to know that their own and their family’s worldview and community are acknowledged, even if they belong to a smaller community. If your own worldview is never mentioned, it is easy to conclude that you don’t count.
 - f. **Diversity.** It is important that pupils engage with the diversity of religious and non-religious worldviews that exist not only locally but also nationally and globally. Studying only one worldview or even two or three will not achieve this.
8. Teachers and curriculum planners should also have some freedom to develop curriculum plans that take account of:
- a. **School context.** Schools differ in many ways, including pupils’ backgrounds, religious character, urban/rural settings, and local geography. However, this diversity should not override the principle of equality laid out in the National Entitlement, although the way it is delivered will be different in different contexts.
 - b. **Teacher expertise.** Children and young people highly value being taught by someone who is both knowledgeable and enthusiastic about their topic. Teachers should therefore have scope to teach to their strengths, and devise topics which reflect their expertise.
 - c. **Pupil interest.** Learning succeeds when pupils are both curious about and can see the point of the topic of study – they should have some influence on curriculum design.
9. Therefore, by the end of Key Stage 2 and again by the end of Key Stage 4, all pupils should learn about a range of religious, philosophical, spiritual and other approaches to life including:

- a. the complex, diverse and plural nature of religious and non-religious worldviews, within and beyond the worldviews listed below, and the concept of 'religion' as a category
 - b. Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, including different traditions within each of these
 - c. non-religious worldviews and concepts including Humanism, secularism, atheism and agnosticism, including the various experiences of those who identify as having 'no religion.'
10. In order to understand the full diversity of religious or non-religious worldviews, pupils may also benefit from awareness of a broader range of worldviews, depending on the considerations above. This is not intended to be a comprehensive list but rather an illustration of the scope of the subject that teachers and curriculum planners may draw from. These may include ancient (and still living) traditions from China (eg Daoism, Confucianism), Japan (eg Shinto), Africa, Australia and New Zealand, and the Americas as well as Zoroastrianism and Jainism. These may have fewer identified adherents in the UK, but they are important globally and have influence beyond their identified adherents. Historical and contemporary paganism in the UK may also be included, as this is both growing and influential beyond those who identify as Pagans. The range of worldviews may also include groups formed more recently that pupils may meet or belong to themselves, including Baha'i, Latter Day Saints (Mormons), Jehovah's Witnesses and Rastafari.
11. There has been some discussion about which non-religious worldviews are appropriate for study. The landscape is complex and many of those who identify as non-religious do not adhere to a particular institutional non-religious worldview. Many non-religious worldviews do not have the same institutional structures as religious worldviews. Having said that, the worldviews to be included should be those which make ontological and epistemological claims (claims about the nature of reality and how we know things) as well as political and moral ones. Humanism, existentialism and Confucianism are examples of suitable non-religious worldviews for study in an age-appropriate way, while nationalism, global capitalism and Communism are examples of worldviews which would not be included in Religion and Worldviews, although they may be appropriate for study in other curriculum subjects.

THE IMPORTANCE OF INCLUDING LIVED EXPERIENCE

12. The entitlement refers to the ‘lived experience of individuals and communities.’ It is our view that learning about a worldview without reference to the lived experience of adherents, and where possible direct encounter with them is insufficient for effective learning in Religion and Worldviews. It is critical that young people explore the ways in which the reality of any one worldview as lived by individuals might differ markedly from what is stated by authorities within that tradition. This has clear implications for schools and for resource providers.
 - a. Resource providers must ensure that, at age appropriate levels, their resources engage with the interplay between authority positions and the various ways in which these are lived out, challenged or ignored by individuals and groups.
 - b. Schools must seek to engage with those who identify with various worldviews, including those with dual or multiple identities and those who do not identify with any institutional worldview. Schools must make the effort to enable pupils to meet a variety of individuals who identify with a particular worldview, not only local or national authority figures. This will enable young people to develop their understanding of the ways in which different people interpret and engage with institutional worldviews. It will also ensure that they do not stereotype all individuals as having the same level of commitment or expressing it in similar ways.
 - c. Schools can do this through visiting places of worship, inviting visitors into school, and various online channels including email and video-conferencing. Pupils can be encouraged to be increasingly independent in finding out about different people, for example through interviewing people they know.
13. It is also recommended that schools include in their curriculum worldviews ‘of local significance where appropriate’. This may include worldviews such as Jainism and Zoroastrianism which have large numbers of adherents concentrated in particular localities, where pupils are likely to encounter local manifestations of that worldview in their daily lives. It may also include a more wide-ranging study of the local manifestations of different worldviews and patterns of belief and belonging in the local area, possibly focusing on spaces of worship or gathering.

DEVELOPING SKILLS IN RELIGION AND WORLDVIEWS

14. As with all school subjects, Religion and Worldviews plays a vital role in developing key skills and contributing to an individual’s spiritual, moral, social and cultural development. In particular, Religion and Worldviews should enable young people to:

- a. reflect on their own personal responses to the fundamental human questions to which worldviews respond
 - b. learn to articulate these responses clearly and cogently while respecting the right of others to differ.
15. develop skills relevant to various disciplinary approaches to Religion and Worldviews, including qualitative and quantitative research skills (at age appropriate levels), philosophical enquiry, hermeneutical approaches to texts, and approaches for understanding the arts, rituals, practices and other forms of expression.
16. develop wider transferable skills and dispositions including respect for others, careful listening, critical thinking, self-reflection and open-mindedness.
17. learn to discuss controversial issues both critically and respectfully, and work with others (including those with whom they disagree).

APPENDIX 3: MEMBERS OF THE COMMISSION ON RELIGIOUS EDUCATION

Chair

The Very Reverend Dr John Hall, Dean of Westminster. Former Chief Education Officer for the Church of England, having previously been Diocesan Director of Education in Blackburn, serving the people of Lancashire. Earlier he had ministered in parishes in London, and before that taught RE at a community comprehensive school in Hull. He chairs the Governors of Westminster School and of Harris Westminster Sixth Form, a free school.

Commissioners

Samira Ahmed, Journalist, broadcaster and Visiting Professor of Journalism at Kingston University. She presents Front Row on Radio 4 and Newswatch on BBC1 and a range of cultural and religious programmes and documentaries across BBC and Radio. These have included Something Understood and Sunday on Radio 4, Heart and Soul on the BBC World Service and BBC1's religion and ethics discussion show Sunday Morning Live.

Alan Brine, HMI in Ofsted from 2001 to 2014 where he was National Adviser for RE from 2007 to 2014. He is author of many key publications on RE, including the most recent report from Ofsted, Religious Education: Realising the Potential (2013) and the key Church of England survey report on RE in Church Schools, Making a Difference? (2014). Previously he was a teacher of RE in schools and HE, and County Inspector for RE in Hampshire.

Professor Denise Cush, was Head of Study of Religions at Bath Spa University. She specialises in Buddhism, Hinduism, Christianity and alternative spiritualities such as Paganism, as well as religious education. She has also taught Religious Studies in a sixth form college, and trained both primary and secondary teachers of religious education. She was the first female professor of religion and education in the UK and has been Chair of AULRE and the NATFHE RS Section. She is deputy editor of the British Journal of Religious Education.

Esther Deans MBE, Currently she is KS4 Lead in Humanities at Malmesbury school, she has over 25 years experience in teaching and she is Chair of the Race Equality in Education steering group in Bristol, a member of the Commission on Racial Equality, Emeritus Chair of the charity Stand Against Racism & Inequality & Emeritus Chair of Bristol SACRE. She has been part of TEACHMEET, the WIRE project and Speed Faithing to bring teachers, communities, parents and pupils together to promote RE.

Professor Sir Malcolm Evans, KCMG OBE, Professor of Public International Law, University of Bristol. He was a member of the Organization for Security and Co-operation in Europe (OSCE) Advisory Council on Freedom

of Religion and Belief for ten years and is currently Chair of the United Nations Subcommittee for Prevention of Torture. He is Chair of the governing body of Regent's Park College, Oxford.

Dame Helen Hyde, outgoing head of Watford Grammar School for Girls (1987–2016). She was a commissioner on the National Holocaust Commission and she chaired its education work stream. She is a Fellow of the Royal Society of Arts and a trustee of the Holocaust Education Trust, the Anne Frank Trust and the National Holocaust Museum. She is Patron of the Rwandan Sisterhood working with survivors of the genocide and deprived women in Kigali and Co director RtoR, Refugees to Recovery.

Emma Knights OBE, CEO, National Governance Association. NGA is a social enterprise which represents, supports and develops state school governors, trustees & clerks in England by providing expert information, advice, guidance and training. Prior to her appointment to the NGA in 2010 she was joint CEO of the Daycare Trust. Before that, she worked in a number of roles in the voluntary sector, particularly in the Legal Services Commission, Citizens Advice, Child Poverty Action Group and the Local Government Association.

Juliet Lyal has extensive teaching experience in the Primary sector and retired from her role as a class teacher in August 2017. She serves on Hertfordshire SACRE and was on the writing group for its agreed syllabus (2012–17 and 2017–22). Her national experience in RE includes primary vice-chair of NATRE (National Association of Teachers of RE) from 2012–18 and she is the Local Groups officer managing and supporting 250+ NATRE affiliated local groups. Juliet is a part time lecturer in primary RE at Hertfordshire University and a Statutory Inspection of Anglican and Methodist Schools (SIAMS) inspector.

Dr Joyce Miller, Associate Fellow in the Religions and Education Research Unit at the University of Warwick (WRERU). In 2007 she retired as Head of Diversity and Cohesion at Education Bradford, prior to which she was a Senior Lecturer in religious studies at the University of Wolverhampton. She taught in secondary schools in Coventry and Northumberland. She is a former Chair of the RE Council, AREIAC, Bradford SACRE and the Schools Linking Network.

Eleanor Nesbitt, Emeritus Professor, University of Warwick. She has published extensively on the religious socialisation of young people of Christian, Hindu and Sikh background. Her many publications on Sikhism include *Sikhism: A Very Short Introduction* (2nd edition 2016). Between 1986 and 2007 (after teaching RE in India and Coventry), she contributed to the training of RE teachers at the University of Warwick. She serves on Coventry SACRE.

Dr Vanessa Ogden, CEO of Mulberry Schools Trust, a Multi Academy Trust in London committed to raising standards in challenging contexts and including Mulberry School for Girls as the founding school. Vanessa is designated a 'National Leader in Education' and undertakes 'School to School Support'. She is also an Honorary Senior Lecturer at the UCL Institute of Education, specialising in education policy and school improvement. She is a religious education teacher, formerly served on Ealing SACRE and has contributed to curriculum development in RE nationally.

Dr Farid Panjwani, Director, Centre for Research and Evaluation in Muslim Education, UCL Institute of Education. He has published widely on the aims, curriculum and pedagogy of religious education. He has worked on several curriculum and teacher education projects in religious and inter-cultural education. He has a wide range of experience of teaching religious education in formal and non-formal settings. In addition to the UK, he has taught courses in universities in Italy, Canada, Tunisia and Pakistan.

Professor Anthony Towey, Director of the Aquinas Centre for Theological Literacy at St Mary's University, Twickenham. He lectured in Rome, Durham and Birmingham before leading the RE department at Loreto College, Manchester and then becoming Head of Theology, Philosophy and History at St Mary's. He is an Ofqual subject specialist and has assisted in the shaping of the Religious Education Reforms at A-Level and the development of specifications and resources at GCSE.

APPENDIX 4: EVIDENCE RECEIVED BY THE COMMISSION

RESPONSES TO THE WRITTEN CALL FOR EVIDENCE (2017)

Two thousand, two hundred and forty-five responses were received through the web-based call for evidence. Of the 2,245 responses received, 862 exited the survey without answering any of the substantive questions. Once duplicates were removed, there were 1,377 responses that were analysed. Of the 1,377 responses, 190 came from organisations (just under 14%). Many of the individual responses came from those working in particular organisations with an interest in RE, but did not claim to be answering on behalf of those organisations.

Of the organisational responses, 115 were from schools. This included 74 primary schools and 31 secondary schools, along with 10 belonging to other configurations (e.g. all-through, middle, or prep).

Ninety-eight schools were of a religious character and 17 were not. Fifty-nine were Catholic, 33 Church of England, 6 were other faith schools.

Fifty-six responses were from religious groups. Defining an organisation as a “religious group” can be a subjective exercise. We have taken any organisation that includes a specific religious position as part of its identity as a “religious group”, e.g. the Association of Christian Teachers has been defined as a religious group, whereas the National Association of Teachers of RE (NATRE) has been defined as a professional body. This is not to deny that members of the Association of Christian Teachers are not themselves professionals, nor that the personal religious position of members of NATRE will not have an impact on their professional work. Of these religious groups, 44 were Christian. There were 3 Hindu groups, 2 Jewish groups, 2 Jain groups, 1 Muslim group, 1 Buddhist group, and 1 Baha’i group. In addition, there was 1 response from an organisation representing non-religious views.

Nine SACREs submitted evidence, along with evidence from the National Association of SACREs (NASACRE). Six further professional bodies submitted evidence including NATRE, NAHT and the Federation of RE Centres.

In addition, we have received 49 written responses that were submitted directly, outside the confines of the online call for evidence. These were either received by email to evidence@commissiononre.org.uk, or from the submission facility on the Commission website. These included a mixture of submissions on behalf of individuals and organisations. As with the responses from organisations to the formal online call for evidence, some came from professional bodies, some from SACRES and some from religious groups (and one came from a non-religious group).

LIST OF INDIVIDUALS AND ORGANISATIONS SUBMITTING EVIDENCE

Names of all individuals and organisations are based on how they were submitted on-line.

Schools that responded to the call for evidence (2017)

Adrian Hawkes	Phoenix Academy	Claire Whalley	Sunning Hill Primary School
Ahmed Peerbhai	Green Academy Trust	Clare McNally	Our Lady & St. Hubert's Catholic Primary
Alicia Bullock	St. Francis Xavier Catholic Primary School	Clare Porter	Trinity Academy
Alison Gooderson	Weston CE Primary school	Clare van Vliet	Our Lady of Fatima Catholic Primary School
Alison Gourlay	FBEC	Colette Harris	Painsley Catholic College
Amy Abbott	Tring School	Colleen Owen	St Peter's Catholic Primary School
Andrew Watkinson-Trim	West Buckland School	David Hird	St Gerard's Catholic Primary School
Andy Lewis	St Bonaventure's School, Forest Gate	David Jobburns	St. Joseph's Catholic Primary School Rugeley
Angela Pitcher	Our Lady Queen of Heaven RC Primary	Dawn Farmer	St George and St Martin
Anita Gallagher	St Joseph's Camberwell Catholic Schools' Federation	Debbie Lewis	James Allen's Girls' School
Anja Webb-Ingall	Benington Primary School	Debbie Peskett	St Johns Academy
Ann Gunn	St Polycarp's Catholic Primary School	Deirdre Godsall	St. Bernadette's Catholic Primary School, Cardiff
Ann King	Saint Mary's Catholic Primary School	Diane	St Teresa's RC Primary School
Ann Marie Owen	St Clare's Primary School	Dorothy Marlow	Ponsbourne St. Mary's School
Anna Crosby	John Harrison C of E Primary	Dr Neal Carrier	Hampton School
Anne Green	The Faber Catholic Primary School	Elizabeth O'Connor	Saint Augustine's Catholic High School, Redditch
Anne Parr	The Federation of St George's with Our Lady and St Peter RC Primary School	Emma Paton	St Bernard's RC Primary School
Barbara Meaney	St. Edward's Royal Free Ecumenical Middle School	F Waugh	St Thomas More Catholic Academy
Ben McArdle	Hagley Catholic High School	Fiona Leyshon	St Giles CE Primary School Killamarsh
Ben Taylor	Our Lady of the Wayside Catholic Primary School	Fiona Todd	Bunbury Aldersey & St Oswald's
Bridget Knight	Eardisley CE Primary School	Giles Mercer	The governors of St John's Catholic Primary School, Bath
Carl Mclver	St Willibrord's RC Primary	Graham Cotter	St. Andrew's Primary School, Buckland Monachorum.
Caroline Vickers	Emmanuel Christian School Leicester	Grainne Davies	St. Vincent's Catholic Primary School
Catherine Amos	St.Mary's the Mount School	H Webb	Spalding Primary School
Catherine Craig	St Godric's RC Primary School	Helen Mancini	Weston on Trent Primary School
Catherine Horton	Blessed Mother Teresa's Catholic Primary School	Helen Simms	Uffington Church of England Primary School
Cathryn Clarke	Henry Box School	Hilary Alcock	Buntingsdale Primary School and Nursery
Charis Geoghegan	Little Gaddesden School	Ian Crawford	St Andrews CofE Junior School, Hadfield
Chloe Probert	Great Denham Primary School	Isobel Vassallo	St Mary's Beckenham
Chris Davies	De Lisle College: A Voluntary Catholic Academy	J Johnstone	Dame Alice Owen's School
Christina Stewardson	Cardinal Wiseman Catholic School	Jacqui French	Holywell Middle school
Christine Finnegan	Our Lady & St Kenelm Primary School	James Allen	St Joachim's School
Christine Shasha	Oak Farm Infant school	James Salt	St. Joseph's Preparatory School
Claire Speakman	St. Alban's RC Primary	Jane Cawthorn	Howden Church of England Infant School

Jane Yates	Armathwaite Community Primary School	Matt Rebbitt	St Mary's Catholic High School, Croydon
Janette Turner	St John Fisher Catholic School	Melodie Harmer	Stourport High School and 6th Form Centre
Jennie Molloy	St. James' Junior School, Derby	Michael Walters	St Anselm's Catholic School
Jenny Byrne	SS Peter and Paul Catholic Primary Academy & Nursery	Michelle Walsh	St Elizabeth's Catholic Primary School
Jo Galloway	Radlett Lodge School	Mike Madden	Chatsmore CHS
John Clapham	St Andrew's CE Primary School	Morag Flower	Great Torrington Bluecoat C.of E. Primary School
John Morgan	St John's College, Cardiff	M O'Sullivan	MOD Schools
Judy King	St Andrew's CE Primary School Much Hadham	Nathan Price	St Teresa's Catholic Primary School
Julie Ashwell	Raynsford Church of England Academy	Neil Spencer	St Hilda's Church of England High School
Julie Kirk	Crich Church of England Infant school	Nicholas Gibson	St Benedicts Catholic High School
Julie Sedgley	Saint Francis Catholic Primary	Nick Newitt	Weston St Mary CE Primary School
Julie Warburton	Cardinal Newman Catholic High School	Nick Seward	Kingham Hill School
K Cox	Primary school	Owen Finnegan	St Mary's Catholic Primary School Studley
K Radford-Rea	Edenham C E Primary School	Patricia Opalko	St Edmund Campion Catholic Primary School Maidenhead
Karin Baker	Fritchley CE Primary School	Paul Carroll	Our Lady & St Rose of Lima Catholic Primary School
Kate Markham	Well Green Primary School	Paul Reid	St John the Baptist CE Primary School
Kathryn Humphrey	All Saints Catholic School York	Paula Lowry	St Joseph's Catholic and C of E Primary
Kelvin Gibbs	Mundy Church of England Voluntary Controlled Junior School	Paula Nudd	St Lawrence VA Cof E Lower School
Kerry Anstee	Devonport High School for Boys	Penny Watkin	Barlow Church of England Primary School
Kerry Shilling	Selborne Primary School	Peter Burke	St Elizabeth's Catholic Primary School
Kirstie Richards	Our Lady and St Joseph Catholic Primary School	Philip Robinson	Aldro School
Krystyna Bickley	St Catherine of Siena Academy	Rachel Hames	Richard Hill Church of England Primary School
Lauren Rickards	Our Lady Queen of Heaven Catholic Primary School	Rebecca Harvey	Walter Evans CE Primary School
Leondre Douglas	Twyford Church of England High School	Richard Baker	St. Wilfrid's Catholic Primary School
Lisa Huphries	Sir Joseph Williamson's Mathematical School	Richard Cunningham	St Peter's Catholic Primary School, Waterlooville
Lisa Machin	St Augustine's Catholic Academy	Richard Smith	Bristol Grammar School Philosophy, Religion and Ethics Department
Liz	Thundridge School	Roger Averis	St. John's CE Primary School - Belper - Derbyshire
Liz Collins	Toddington St George C of E School	Rose Magill	Charters School
Liz Peachman	Ellison Boulters CE Academy	Ruth Maxwell	Wipton Barton Junior School
Lorna buchanan	Holy Trinity	Ruth Vayro	St Ambrose RC Primary School
Louise Flanagan	St Edward's Catholic Primary Coleshill	Sally Billam	Hornsea Community Primary School East Yorkshire
Louise Norris	St George's CE Primary School	Sandra Mallon	Cardinal Newman Catholic School Coventry
Louise Stephens	St. Joseph's Catholic Primary		
Luisa	Blessed Robert Widmerpool Primary School		
Maylard-Mason			
Luke Angell	Bath Community Academy		
Mandy Brown	St. George's C.E. (V.A.) Primary School		
Marie Clark	St. Anne's C of E Primary		
Martina Moran	St Thomas Aquinas School		
Mary Lynch	St Nicholas RC Primary School		

Sarah Boyle	Cardinal Newman School Coventry	Sue Hart	Netherseal St Peter's C E Primary School
Sarah Hatfield	St Thomas More Catholic School	Sue Pimlott	Sutterton Fourfields Primary School
Sarah Nankivell	St Mary and St John School	Sue Rolfe	St. Andrew's VC Lower School
Sarah Rayson	St Bartholomew's C of E Academy	Susan Thorn	Edward Peake CE Middle School
Sarah Smith	St Peter & St Paul CE Primary School	Susannah Hunt	St Andrew's Lower School
Sheila Anstey	Welwyn St Marys Primary School	Tamsin Davis	St Anthony's Catholic Primary School, Wolverhampton
Shereen Ahmed	Smiths wood sports college	Theresa Madden	St John Fisher Catholic College
Simon Brown	Hertswood Academy	Therese Langford	School within Birmingham Diocese
Stephanie McCloughlin	Primary School	Timothy Oxley	Holy Trinity Catholic School, Oakely Road, Small Heath, Birmingham
Stephen Breeze	St Mary's Catholic Primary School, Cannock	Toni Harris	Cranbrook School
Stephen Oliver	Our Lady's Abingdon	Tracy Johnson	Clayton Hall Academy
Steve Deadman	St. Patricks Primary School Southampton	Trudie Pabor	Trinity Catholic School
Steven Meredith	Tarvin Primary School	Veronica Gosling	St John Vianney Catholic Primary School
Sue Beckett	Christ Church CE Primary School	Weena West	Headington Prep School
		Yvonne Wozniak	St. Joseph's Catholic Primary School

Organisations that responded to the call for evidence (2017)

Adrian Lowe	Love Dudley Churches Network	Derek Holloway	Church of England Education Office
Alison Chevassut	RE Inspired	Derek J Humphrey	The Hockerill Educational Foundation
Andrea Williams	Christian Concern	Desmond Seddon (Rev)	Archdiocese of Liverpool
Andrew Rickett	Salisbury Diocesan Board of Education and Sarum St Michael Education Charity	Diarmuid Collins	SS de Garabandal Association, UK
Ann Tuesley	St John the Baptist Church, Fleet Street Coventry	Ebenezer Mogaji	Christ Apostolic Church
Barbara Easton	The Methodist Church in Britain	Ed Pawson	Devon SACRE
Barbara Moore	Christian Concern	Ed Pawson	Torbay SACRE
Bernard Sixtus (Father)	Catholic Archdiocese of Cardiff	Elizabeth Morgan	RS teachers of Group 86
Cathy Lightowler	RE on Demand school workshops	Emma Griffiths	Coventry Cathedral
Celia Morgan	Redland Education Centre	Erica C D Hunter (Dr)	School of Oriental and African Studies, University of London
Charles Baily	Bedfordshire Humanists	Fiona Moss	National Association of Teachers of Religious Education NATRE
Chris Davis	Southampton City Mission	Geoff Chapman	Creation Resources Trust
Clive Ireson	Association of Christian Teachers	George Casley	Education Religion Culture Ltd
Coventry Multi-Faith Forum		Gillian Lawson	Liverpool SACRE
D Corrywright (Dr)	British Association for the Study of Religions	Graham	Trinitarian Bible Society
Daniella	SACRE Hammersmith and	Graham Nicholls	Affinity
Fetuga-Joensuu	Fulham, Kensington and Chelsea	Guy Hordern	Birmingham SACRE
David Patterson	Emmaus Christian Fellowship	Harshadray N Sanghrajka	Institute of Jainology
David Quinn	Nottingham Diocese	Helen Sage	Diocese of Blackburn
Dawn Waterman	Board of Deputies of British Jews	Ian Mason	The Gideons International
		Indriyasha Das	Hinduism Education Services

Irfan Malik	Ahmadiyya Muslim Association		International
James Holt	The Church of Jesus Christ of Latter-day Saints	Peter Ward	National Board of Religious Inspectors and Advisers
Jay Lakhani	Hindu Council UK	Philip Robinson	The Catholic Education Service
Jeremy Andrews	The Evangelical Church, Three Legged Cross	Richard Buxton	Ealing Christian Centre
Jill Bird	Wycliffe Baptist church Reading Berks	Richard Dickson	Westhill Endowment Trust
Jonathan Veasey (Fr)	Birmingham Diocesan Education Service	Richard Partridge	Corringham Evangelical Church
Julia Almond	Spiritualists' National Union	Roy Johnson	Christian concern
Julia Lall	Church of England	S Whitehouse	School
Lauren Johnson	Jewish Museum London	Sarah Feist	Diocese of Arundel and Brighton Education Service
Linda Edwards	Narberth Baptist Fellowship	Sarah Hannafin	NAHT
Linda Gardner	Doncaster Schools Work Trust	Sarah Lane Cawte	Free Churches Group
Lindsay Thorne	Worcestershire SACRE	Sharron Taylor	Yorkshire and Humber hub group -hull
Lucy Lambert	Coventry SACRE	Sidney Cordle	Christian Peoples Alliance
Lydia Revett	Federation of RE Centres	Simon Cameron	Diocese of St Asaph Education Department
Malcolm Edwards	Carmel Baptist Church, Pontlliw, Swansea	Stephen Evans	National Secular Society
Mame kate	Charity organisation	Stephen Mizzi (Rev)	Elim Christian Centre Evesham
Mariano Marcigaglia	The Buddhist Society	Steve Beegoo	Oxfordshire Community Churches - Education
Marilyn Cowling	Kingston upon Hull SACRE	Steve Macfarlane	Langstone Church, Portsmouth
Me	Church	Steve Manion	Kent SACRE
Michael Metcalf (Rev. Prebendary)	NASACRE	Sue Brown	Hinxton Church
Mike Otter	Bible Society	Suzy Pearson	Scripture Union
Mike Stygal	The Pagan Federation	Tanuja Shukla	ISKCON Educational Services
Molly Sutherland	Resurrected Life Ministries	Tatiana Wilson	Diocese of Exeter
Narayani Dasi	ISKCON Educational Services (Bhaktivedanta Manor Branch)	The Buddhist Society	
Olly Elliott	St Peter's Church, Harold Wood	Victor Sulaiman	CAC Reformation Chapel Intl
Paras Mamanian	KOJAIN UK	Vincent Adukor	Central Lyceum of ICGC
Patrick O'Mara	The National Spiritual Assembly of the Bahá'ís of the United Kingdom	Wayne Harris	Cross Teach Trust
Patrick Ward	Sr	Wendy Dossett	A small group within TRS-UK - does not necessarily reflect the views of the full membership
Paul	Our Lady & St Rose of Lima Catholic Primary School	William & Freda Kerr	Mid-Ulster Christian Helpline & MUCH Publications
Paul Spear	Association of Grace Baptist Churches South East	William Bernard Johnson	Private submission thus unable publish organisation
Peter Oguntimehin	Christ Apostolic Church Victory Centre	Ying Chen	London Huaxia Christian Church
Peter Sammons	Christian Publications	Yousif	Al-Khoei Foundation

Individuals who responded to the call for evidence (2017)

A Bakare	Andy Bruce	Brian Evans	Chris Rimmer
A J Gill	Angela Rundle	Brian Halliday	Chris Selway
A. Marshall	Angela Sarjeant	Brian Hammond	Chris Wren
A N Carlier	Angela Wright	Brian Hunter	Christabel Mclean
Abigail Donohoe	Ann Couper-Johnston	Brian Lucas	Christian Pountain
Abigail Newman	Ann Crowe	Brian Parry	Christine Bryant
Adegboyega Oyinloye	Ann Farmer	Brian Pocock	Christine Crossley
Adeline Johnon	Anna Klosowski	Brian Smith	Christine Hardy
Adeline Selvaraj	Anna Sallnow (Dr)	Bridget Jones	Christine Hartley
Adeyinka Odebade	Annabella Fowler	Bridget Whitaker	Christine Howard
Adrian Cox	Anne Andrews	Bruce Budd	Christine Hurst
Agata Dryja	Anne Pringuer	C Hedman	Christine Martin
Aghogho Simone	Anne Simpson	Cameron Tallach (Dr.)	Christopher Arnold
Lindsay	Anne Stockdale	Candida Clayton	Christopher Clarke
Ailsa Wright	Anthony Blunden (Dr)	Carl Gale	Christopher
Alan Beber	Anthony Ernest Wilson	Carol	Cocksworth
Alan Brook	Anthony Lyon	Carol	Christopher King
Alan Jenner	Anthony Ward	Carol E. Jackson	Christopher Marchant
Alan Palmer	Antonia Tully	Carol Lanham	Claire
Alan Scott	Anya Poole	Carole Hawkins	Claire Cole
Albina Kumirova	Arabella Norton	Carole Leah	Claire Gunnell
Alex Howard	Arthur Rowe	Caroline King	Claire Richardson
Alexandra Benson	Ash Leighton Plom	Caroline Quinton	Clare
Alice Colson	Ashley Dickenson	Cassy Lawton Jenkins	Clare Constant
Alice Einarsson	Ayo	Cath Milnes	Clare Jackson
Alice Levins	Balwinder Farmer	Catherine Bates	Clare Nolan
Alice Littlehailes	Barbara Farrington	Catherine Dyer	Clare Pomfret
Alick Lavers	Barry Bird (Dr)	Catherine Simpson	Clare Stafford
Alison Bradley	Barry Davis	Catherine Smith	Clifford Watson
Alison Carter	Bathsheba	Cathryn Clarke	Clive Weston
Alison Davies	Beatrice K Newman	Cathryn Levick-Mason	Cllr Ian Robertson
Alison Down	Benedicta Emojevbe	Catriona Card	Cllr Phil Davison
Alison Green	Benjamin Erdeaw	Celia Morgan	Colin & Gloria Roberts
Alison Marchant	Benjamin Savjani	Charles	Colin Taylor
Alison Smith	Benjamin Wood	Charles and Shirley	Colin Wilkinson
Alistair Robertson (Dr)	Bernard Kelly	Stone	Collette Iglinski
Allan Foulds	Bernice Burton Mbe	Charles Conaghan	Constantia Pennie
Allan J Lowe	Beryl Lovett	Charles Hunter	Corinne Brixton
Amanda Dodd	Beth Grove	Charles Patmore	Corrine Guntrip
Amanda Martin	Bethan Rose	Charlie Arbuthnot	Cris Obudo
Amilcar Formoso	Bethany Vellacott	Charlie Yianoullou	Cynthia Green
Amy Pritchard	Bill Moore	Charlotte Cummins	D.Cairns
Andrea Beswick	Bob Baker	Charlotte Mackie	Dalene Musora
Andrea Hardisty	Bob Day	Che Webster	Dan Kelly
Andrew Blench	Brenda Lord	Cheryll Older	Daniella Fetuga-
Andrew Edney	Brenda Martindale	Chris Bales	Joensuu
Andrew Maclean	Briab Wood	Chris Cole	Danielle
Andrew Ostler	Brian	Chris Edwards	Daphne
Andrew Pettigrew	Brian Box	Chris Ekwonna	Darryll Flint
Andrew Price	Brian Carlson	Chris Hawker	Dave Francis
Andrew Widdowson	Brian Ernest Wakeman	Chris Jewell	Dave Pamphilon
Andrew Willis		Chris Moss	Dave Peddie

David Beckett	Edmund Velarde	Gareth Jones	Iain Erskine
David Bone	Edward Turner	Garry Cockrill	Iain Scott Bainbridge
David Brock	Edwin Self	Gavin Cox	Ian
David Burton	Eifion ap Llwyd Dafydd	Gavin Skilton	Ian Birkin
David Clark	Eileen Adamson	Geoff Simons	Ian Brew
David Clifford	Eileen Gunton	George and Rose Fenton	Ian Hames
David Goodman	Eilis Moffatt	George Crossley M.R.S.C.	Ian M. LaRiviere
David Greer	Ejiro	George Nevin	Ian MacLennan
David Healey	Elaine Goodwin	Gerald Edgecombe	Ian Nicholson
David Hill (Dr)	Elaine Murphy-Dunn	Geralde Vincent-Bancroft	Ian Smith
David Jones	Elaine Venning	Geraldine Rita Corke	Irene Davies
David Keen	Eleanor	Gerry Cohen	Irene Faseyi
David Lennon	Eleanor Garner	Gerry Williams	Irene Longstaff
David Lindsay	Elisabeth Carr	Gifty F Adu-Gyamfi	Irene Mary Asquith
David Longworth	Elizabeth English	Gill Robins	Irene Raymond
David Lundie	Elizabeth Fermor	Gill Tewkesbury	Isaiah Yeboah
David Meacock	Elizabeth Gibbins	Gillian Georgiou	Jack Harper
David Midwinter	Elizabeth Hitchens	Gillian Holt	Jacqueline Bailey
David Morell	Elizabeth Mackenzie	Gillian Kingston	Jacqueline Cowx
David Moreton	Ellie Olmer	Gillian Matthews	Jacqueline Smith
David Newby	Emilie Dana Bruell	Gillian Valente	Jacqui Nelms
David Nickless	Emma Crosley	Gina Liliou	James Doggrell
David Perry	Emma Oliver	Glenda	James Dye
David Rust	Emma Wheeler	Glenys Sturgess	James Goodman
David Strong	Eric Asumang	Gloria Folaranmi	James Nicholl
David Thomas	Eric David Hodges	Godwin Mafi	James Ransom
David Tyler	Eric John Davison	Gosia Shannon	James Stacey
Davina Attwell	Erica Beeden	Grace	Jan Francis
Davuid T Ward	Erin Goldbey	Grace Easmon	Jan Rzymiski
Deborah Crane	Ethel Degui	Graham Bridge	Jane Benton
Deborah Gomer	Eueu Ukat	Graham Cooper	Jane Brooke AREIAC member
Dee Wheeler	Eugenia Eudo-mitchell	Graham Jennings	Jane Chipperton
Dena Alderson	Felicity West	Gurmit	Jane Mann
Dennis Milns	Fiona Macaskill (Dr)	Guy Hordern	Jane Stewart
Dennis Pedley	Fiona Moss	Guy Rowland	Jane Williams
Derek John Smith	Foluke	Gwyneth Enticott	Janet Mobbs
Derek Marshall	Fran Morris	Gyllian Brown	Janet Orchard
Derek Matthews	Frances Alexander	H C Rae (Dr)	Janet Shepherd
Derek Smith	Frances Benton	Harold Smith	Janet Smith
Desmond Bellew	Frances Speake	Hasya Qureshi	Janet Vince
Diane Thomas	Francis Frost	Hazel Ward	Janet Walch
Dianne White	Fred Newell	Heather Cale	Jane Yelland
Dominic Hughes	Fred Stainthorpe	Heather Molloy	Janice Crittenden
Donald Fleming	Frederick Asquith	Heather Wright	Jasjit Singh
Donna Crookes	Freya Cripps	Helen Anders	Jasparl Grewal
Donney Samuel	Funke Oshikoya	Helen Hargreaves	Jay Dowell
Doreen S Taylor	Fyaz Fyaz	Helen Matter	Jean Allen
Dorothy Lenton	G C Maynard	Helen Shepherd	Jean Dunning
Douglas Allen	G. Clark	Helena Elliott	Jean Horner
Douglas Barrett Wilkinson	G H Bateman	Hermione	Jean Obichukwu
Douglas Moore	Gail Eiloart	Hugh Bettles	Jeff Couzins
DurgaMata Chaudhuri	Gail Jones		Jeffrey Wise
E M Lindsay Griffiths			Jennie Loach

Jennifer	Josephie Soon	Kerry Tomlins	Marcus Rose
Jennifer Bentley	Joy Howe	Kevin Leys	Margaret Adu-Baah
Jennifer Evans	Joy Schmack	Kevin Sheridan	Margaret Hobbs
Jennifer Flood	Judith Acquaye	Kevin Tuck	Margaret Malcolm
Jeremy Burrowes	Judith Bradley	Kim Northwood	Margaret Olusegun
Jeremy Cox	Judith Burcham	Kirsty Martindale	Margaret Pedley
Jeremy Nash	Judith Ellison	Koffi Benjamin Adingra	Margaret Phillips
Jess Stubenbord (Rev)	Judith Emery	Kristian	Margaret Saunderson
Jessica Munden	Judith Hamilton-Johansson	Lance Blackwood	Margaret Surrey
Jill Saxton	Judith Longman	Lat Blaylock	Maria Stead
Jim O'Gara	Judy Hunt	Laura Morgan	Marianne Porter
Jo Anderson	Julia Matthews	Laura Passmore	Mariella Whitehead
Jo Coton	Julia Mason	Laura Watson	Marion Watson
Jo Crabtree	Julia St Quintin	Laurie and Margaret James	Mark Boyes
Jo Wakefield	Julian Kennedy (Dr)	Laurina Rushworth	Mark Chater
Jo Williams	Juliana Brimicombe	LeeAnne Baker	Mark Neale
Joan Davies	Julie Miles	Leeanne Reid	Mark Tubey
Joan Myers OBE	Juliet Chaplin	Lesley Currie	Martha Joveluro
Joanna Hartl	JulieViviennr	Lesley Jardine	Martin Harris
Joanna Haynes	June Little	Lesley P. Humphreys	Martin Oram (Rev)
Joanna Theophilus	June Todd	Leticia	Martin Thompson
Joanne Hutchinson	Justin Francis	Lian Soon Ding	Mary Melton
Joanne Murphy	Justine Ball	Liane Pibworth	Masha Woollard
Jodi Gray	Karen	Lilian Weatherley	Matthew Gillman
Jodie Lomax	Karine Dubois-Jones	Linda Brant	Matthew Gregor
Joe Feely	Karl Gay	Linda Peake	Matthew Inglis
John Hallett	Kate Discombe	Linda Stockley	Matthew Mulvenna
John Barfoot	Katherine France	Lindsay Duggan	Matthew Vince
John Clark	Katherine Marston	Lizzie McWhirter	Matthew Williams
John Deeney	Katherine Medlicott	Loarne Ferguson	Maurice Bacon
John Edwards	Katherine Walcot	Lorraine Roles	Maurice Haynes
John Etherton MRCGP (Dr)	Kathryn Hodkinson	Lorraine Stimson-Read	Maurice Rogers
John Fellows	Kathryn Wright	Louise Bown	Maureen Edmondson (Prof)
John Fletcher	Katie Brett	Louise Mills	Mavis Noble
John Gordon	Katrina	Lucia Silva-Clark	Mavis Scott
John Gould MA (Oxon) Cert Ed (London)	Katy McDougall	Luke Buckley	Maxine Mauger
John Grainger	Katy Staples	Luvinia Bolletta	Meg
John Holwell	Kay James	Lydia Revett	Melissa Hughes
John Humphrey	Kea Byer	Lynda McLean	Merilyn Morris
John King	Keith Blackburn	Lyndsey Simpson	Mervyn Bufton
John Meason	Keith Bowley	Lynette Gautier	Mervyn Shaw
John Miklausic	Keith Green	Lynn Egger	Michael & Barbara Haighton (Rev & Mrs)
John Parker	Keith Miles	Lynn Hunter	Michael Arnold
John Stanyon	Keith Sharpe	Lynn Shelley	Michael Askew
John Wainwright	Keith Stenner	M. Anderson	Michael Bentley
John Walker	Kemba 5	M Davies	Michael Brogden
John Winlow	Ken Harrow	M. Folkard-Ward	Michael Buckley
Jonathan	Ken Johnson	M Watts	Michael Carter
Jonathan Longstaff	Ken Revie	Maggie Everett	Michael Cooper
Jonathan Story	Ken Walze	Malc Seaman	Michael Fawdrey
Josee Hawkins (Mrs)	Kenneth C Williams	Malcolm D. Powell	Michael Fereday
Joseph Percy	Kenneth Rotter	Mandy	Michael Foster
	Kerri McIntosh	Marcus Bull	

Michael Frost (Rev)	Pamela Draycott	Pippa Hadfield	Roger Paling
Michael George Jutsum	Pamela Stevens	R Atkinson-Brown	Roger Sewell (Dr)
Michael Jerrom	Pamela Tilney Ellis	R P Dee	Ronald Catchick
Michael Lampard	Pamela Welch	R Winward	Rosalind Couchman
Michael McLaughlin	Pat Barker	Rachael Jackson-Royal	Rose Mee
Michael Moir	Pat Tweed	Rachel Bruins	Rosemary Bird
Michael Moyes	Patricia	Rachel Buckby	Rosemary Langley
Michael Penrose	Patricia Cox	Rachel Knight	Rosie Dowler
Michael Petek	Patricia Hannam	Rachel Steven	Roy Moody
Michael R Robertson	Patrick Hampshire	Rachel yeboah	Roy Pope
Michael Wilcock	Patrick Kearney	Raheem Bello	Rudi Hayward
Michelle Cockram	Paul Acheaw	Rami Atalla	Russell Hargrave
Mick Cull-Dodd	Paul Cox	Rasamandala Das	Russell Herbert
Mike Dyce	Paul Fox (Fr)	Ray Graham	Ruth
Mike Fuller	Paul Kenny	Ray White	Ruth Baldwin
Mike Gallagher	Paul Knight	Raymond L. Hardway (Dr)	Ruth Butler
Millie Kwakye	Paul Naughton	Rebecca Davidge	Ruth Loten
Modupe Ajayi	Paul Raj	Rebecca Fitzpatrick	Ruth MacLean
Modupe Hector-Goma	Paul Selby	Rebecca Swansbury	Ruth Trigg
Morris Rowlands	Paul Wignall	Rhonda McIlwrath	Ryan Parker
N Griffiths	Pauline Deards	Richard Bache (Rev)	S C Bazlinton
Naomi Martin	Pauline Hinton	Richard Bowdery	Saima Saleh
Nastassia Dhanraj	Pauline Semple	Richard Carver	Sally Carson
Natalie Nussey	Pedzisai Esnath	Richard Coupe	Sally Smith
Nathan Jelf	Penney Humber	Richard Craigiw	Sally Whitby
Neera Vyas	Penny Thompson	Richard Cussons	Samantha Wilson
Neil	Pete Duckworth	Richard Dickson	Samuel Kyeremeh
Neil Dupres	Peter & Rosemary Pearson	Richard Goodman	Samuel Topping
Neil Fazackerley	Peter Bauer	Richard Knight	Sandra Marr
Neil McKain	Peter Beynon	Richard Morriss	Sandra P Lee
Neville & Penny Stevens	Peter Boorman	Richard Sewell	Sandra Provan
Nevis	Peter Bourne	Richard Silman	Sandra Symonds
Nic Abery	Peter Duncalfe	Richard Stephens	Sara Vallis
Nicholas Applebee	Peter Fillier	Richard Worthington	Sarah
Nicholas Pye (Rev)	Peter Gray	Ricky Cattell	Sarah Brooks
Nicholas Sabine	Peter Hodge (Rev)	R M Gale	Sarah Edmondson
Nicole Jeffery	Peter Klempere	Rob Packard	Sarah Evans
Nigel Fancourt	Peter Linnecar	Robert Dring	Sarah G Leave
Nigel Knights Johnson	Peter Marynissen	Robert Harper	Sarah Payne
Nigel Shield (Dr)	Peter Reed	Robert Molloy	Sheila Wood
Nigel Steele	Peter Smith	Robert Parsonage	Shiela E.G.Stone
Nigel Wildish	Peter Todd	Robert Philip Morris (Dr)	Shiela Porter
Nina Cook	Phil Taylor	Robert Stevenson	Simon Farris
Nitin Mehta	Philip	Robert Wilkinson	Sophie Poduval
Norma Watson	Philip Boggis	Robert Wood	Sophy Cartledge
Norman Woolcock	Philip Gowland	Robin Evans	Stefanie Tegelaars
Olivia Seymour	Philip Head	Robin Hardy	Stephanie Chadwick
Olufemi Ajayi	Philip Meager (Dr)	Rod Thomas	Stephen Daltry
Opinderjit Kaur Takhar (Dr)	Philip Mear	Roger Aldridge	Stephen D'Arcy
Ottilia Mazivanhanga	Philomena Sanders	Roger Averis	Stephen Spikes
P	Phoebe-Lois Otchere	Roger Butler	Stephen West
P T Raggett	Pierre Rossouw	Roger Grant	Stephen Wood
P.F.Latham	Pippa Blizzard	Roger Gray	Steven Meredith

Steven Vickers	Suzanne Box	Tony	Wayne Buisst
Steven Williams	Suzanne Gamble	Tracie Yebovi	Wendy Churchill (Mrs)
Stuart Watson	Sydney Merriman- Johnson	Tracy Knox	Wendy Prosser
Subodh Patel	Tania M	Trevor Cooling	Will Bissett
Sue	Tanya Charlton	Trevor Pine	Will Brooks
Sue Hesselwood	Tarjinder Gill	Tricia Bailey	William D
Sue Lord	Terry Allen	Ubongabasi Inyang	William James Harper
Sue Mcneill	Theresa Worrall	Uel Erwin	William Mccurrie
Sue Piper	Thomas Arthur Dagleish	Ursula Sutherland	William Saunders
Sue Strangeway	Thomas Halley	Valerie Williams	Y E Nana-Marfo
Susan Betts	Thomas Sterling	Vernel Bailey	Yasen Zhelev
Susan Cuthbert	Tim Smith	Vernon Stanbridge	Yemi Ajayi
Susan Marson	Tim Watkins	Victor Neill	Yvette Brazier
Susan Mason	Tom Ferguson	Victoria Ann Middleton	Yvonne Stone (Rev)
Susan Mccaffery	Toni Moseley	Victoria Holland	Zoe Hancock
Susan Sharman		Vivienne Freeman	Zoe Higgins
Susan Ward		Vivienne Towse	

Individuals and organisations who submitted evidence by email (2017 and 2018)

Adrian John German	Bob Bowie	Association of University Lecturers in Religion and Education
Anne Krisman	Guy Hordern MBE	Birmingham SACRE
Ben Shapiro	Bristol SACRE	
Bob Bowie	Philip Robinson	Catholic Education Service
Brian Richardson	Austin Tiffany	Commission on Religion and Belief in Public Life
Chris Maxwell	Hampshire SACRE	
Christina Cation	Hertfordshire SACRE	
Christine Haddon	Andrew Copson	Humanists UK (Formerly British Humanist Association)
Christopher Devanny	Rasamandala Das	ISKCON Educational Services (National Office)
David Pollock	Peter Ward	National Board of Religious Inspectors and Advisers
Dr Berry Billingsley	Claire Clinton	Newham SACRE (RE Adviser)
Elvis (no surname provided)	Peter Butler	Oldham SACRE
Janice Laycock	Ruth Brew	Open the Book
Janparl Grewal	Anne Cleary	Priory School
Kate Rayner	Phil Seaman	Queensmead School
Lat Blaylock	Jeremy Michaelson	Salford SACRE
LeeAnne Baker	South Gloucestershire SACRE	
Mabel Buhari	David Feasey	St Thomas Canterbury RC Primary School
Manny Doku	Swindon SACRE	
Mark Chater	Dr Desmond Rollo	The Buddhist Society
Michael Metcalf	Biddulph	
P Oliver and M Mulcrow	Andrew Strachan	Torquay Girls' Grammar School
Peter K Katumba	Brian Gates	University of Cumbria
Rachel Thurley	Rob Freathy	University of Exeter
Richard Robinson	Robert Jackson	Warwick Religions and Education Research Unit
Robin Webb		
Roger Butler		
Sid Robbins		
Thomas Shipp		
V Lefort		
Accord Inclusivity Award		

Oral evidence received by the Commission (2016–2018)

Adam Dinham		Judith Everington	Warwick Religions and Education Research Unit
Alice McNeil	Independent School Religious Studies Association and Ampleforth	Julian Stern	York St John University
Allan Hayes		Katie Freeman	
Andrew Copson	Humanists UK (formerly the British Humanist Association)	Kayti Selbie	
Andy Lewis	St Bonaventure Catholic Secondary School	Lat Blaylock	
Barbara Wintersgill		Linda Rudge	
Ben Wood	National Association of Teachers of Religious Education	Linda Woodhead	
Charles Clarke		Lisa O'Connor and pupils	Kings Norton Girls' School
Cllr Emma Brennan		Lynsey Wilkinson	Redhill Academy, Nottingham
Dave Francis		Mark Chater	
Deborah Weston		Martha Shaw	
Derek Holloway	Church of England Education Office	Michael Metcalf	
Dilwyn Hunt		Mike McMaster	RE Today
Dr David Lundie	University of St Mark and St John	Paul Smalley	National Association of Standing Councils on Religious Education
Dr Dureid Rifai	Cornwall SACRE	Philip Robinson	Catholic Education Service
Dr Geoff Teece	University of Exeter	Professor Brian Gates	University of Cumbria
Dr James Holt	University of Chester	Pupils	Grey Coat Hospital School
Dr Moner Ahmed		Pupils	King Edward VI High School for Girls
Dr Patricia Hannam	RE Adviser for Hampshire	Pupils	Trinity High School
Dr Sarah Hall	University of Birmingham	Rachael Jackson-Royal	King Edward VI High School for Girls
Ed Pawson and Tatiana Wilson		Rachel Kemp	Birchfield Primary School
Fiona Moss		REC Young Ambassadors	Redhill Academy, Nottingham
Gill Robins	Christians in Education	REC Young Ambassadors	Venerable Bede Academy, Sunderland
Guy Hordern	Birmingham SACRE	Sarah Lane Cawte	Free Church Education Committee
Jan Lever		Secondary PGCE RE Students	University of Exeter
Janet Buck and Steve Birkinshaw	Trinity High School	Shahana Jabbar	York SACRE
Jenny Lockwood and Lindsay Thorne	UK Bahá'í Community	Syed Jaafar Milani	al-Khoei Foundation
Jo Backus		Tanya Hawke	
John Keast	Cornwall SACRE	Wendy Dossett	University of Chester and TRS-UK
Jonathan Saunders	Christian Concern		
Joy Schmack			

CONSULTATION ON THE INTERIM REPORT

We received 905 responses to the consultation on the interim report. Once incomplete and duplicate responses were removed, 673 responses were analysed. The names below include all those who contributed responses, including incompletes, if consent was given for their names to be included.

Of the responses that we analysed, 494 were from individuals, 179 from organisations.

We asked all respondents (individuals and those responding on behalf of organisations) to describe their primary roles and received the following responses:

69	Parent
245	Teacher
43	Inspector, advisor or consultant
8	SACRE member
70	School leader
13	Governor / MAT Trustee
43	Member of a faith-based organisation
24	Academic, post-doctoral researcher or above
3	Student – higher education or above
53	Other roles

Of those which selected 'other,' 26 described themselves as 'interested individuals' and the others were from a range of charitable and other organisations.

The 179 organisational responses we received included responses from schools, SACREs and a range of other organisations. These have been listed separately below.

Individuals who responded to the written consultation on the interim report

Alan Cottrell	Ann Boater	Charles Baily	Dave Holden
Alex Howard	Ann Farmer	Charlie Yianoullou	David Cunningham
Alex Raper	Ann Stone	Charlotte Vardy	Green
Alice Terence King (Mr)	Anne Andrews	Cheryl Hudson	David Hopwood
Alicia Mckeown	Anne Denning	Cheryl Jane Losty	David Lankshear
Alisha Rahemtulla	Anne Elliott	Chris Beney	David Reid
Alison Robertson	Annete Parker	Chris Cooney	David Taylor
Alison Weir	Antomy Barrett	Chris Cornwell	David Thorpe
Allan Hayes	Antony Lempert (Dr)	Chris Hudson	David Watson
Allen Duncan	Ariadne Van Den Hof	Chris Laird	Dean Collins
Alun Jones	(Mtr)	Chris Pearse (Rev)	Debbie Davies
Alun Llewelyn	Becky Sedgwick	Chris Selway	Deborah Drury
Alun Morgan	Ben Southgate	Chris Woodd-Walker	Deborah Weston
Amanda	Benjamin Wood	Christine Spicer	Denis Clover
Amanda Hughes	Bernard Randall	Christine Turner	Denise Chaplin
Amelia Stringer	Bill Moore	Claire Macleod	Denise Kendall
Amey Tunney	Bob Hamilton	Claire McGovern	Derek
Amy Lenton	Bob Love	Claire Schnellmann	Dermot Bolton
Anastasia Zinonos	Brian E. Wakeman	Clare Bond	Dilys Cluer
Andrew Edmondson	Brian Hodgson	Claudine Ingabire	Dominic Leach
Andrew Gardner	Caroline Preece	Cllr Emma Brennan	Dougal Douglass
Andrew Hutchinson	Cat Williams	Corrine Guntrip	Douglas Rice-Bowen
Andrew Wood	Catherine Danaher	Councillor Holly Ramsey	Dsvdsvdsv
Andy Burrows	Catherine Lane	Craig Watson	Edgar Harwood
Andy Lewis	Catherine Reid	Cristian Tudorache	Eileen Webb
Andy Mchugh	Cathy Michell	Daniel Hugill	Elaine Lever
Angela Carroll	Cathy Thornton	Dave	Elaine Spedding
Ann Blakey	Catriona Card	Dave Francis	Eleanor Reynolds

Elizabeth Jenkerson	Helen Sellers	Julie Harrald	Mahmood Miah
Elizabeth Margaret Coleman	Hilary Davies	Julie Miles	Marcus Bull
Ella Mcguire	Hillie Postma	Julie Tippins	Maria Murray
Ellen Johnson	Huw Davies	Juliet Nickels	Maria Rimmer (Mrs)
Ellie Olmer	Hylton Cornish	Karen Barker	Maria Robinson
Ellis Organ	Iain Farrell	Karen Burke	Mariano Marcigaglia
Emma Clipsham	Iain McLaren	Karen Burton	Marium
Erin	Ian Bate	Karen Frost	Marjorie Johnston
Eve Sacker	Ian Braithwaite	Karen Hall	Mark Bennet
Felix Neilson	Ian Elliott Benson	Karl Meyer	Mark Chater
Fernando Conceicao	Ian Gager	Kate Christopher	Mark Dimmock
Fiona Moss	Ian Hodgson	Katherine Taylor	Mark Henderson
Fiona Siberry	Imelda Cooper	Kathleen Eldridge	Mark Hodgson
Fiona Ward	Imran Mogra	Kathryn Wright	Mark Shepstone
Frances Collins	Irene Faseyi	Katie Barton	Martha Shaw
Frances Howe	J Allfrey	Katie Freeman	Martin Clephane
Francesca Craik	Jane Brooke	Katie Gooch	Martin Colclough
Freya Eve Cripps	Jane Chipperton	Katrina Mcaleece	Martin Thompson
Gaenor Hockey	Jane Kelly	Keith Denby	Marty Mc Canny
Gail Mcmillan	Jane Mann	Keith Pilling (Mr)	Martyn Henderson
Gary Morris	Jane Nicholls	Keith Sharpe	Mary Burgess
Gary Smith	Janette	Keith Sloan	Mary Fletcher
Gaynor Rogers	Jayne Doherty	Kevin Briggs	Mary Saywood
Gemma Papworth	Jeff Laws	Kevin Mckeon	Mary Stagg
Gemma Pettifor	Jeffrey Hancorn	Kevin O'Donnell	Mary Wallbank
Geoffrey Collins (Mr)	Jennifer Burgoyne	Kim Appleby	Matt Findull
George A Hobbs (Dr)	Jennifer Smith	Kim Hands (Mrs)	Matthew Dell
Geraldine Rita Corke	Jennifer Stewart	Krys Kuzminska	Matthew Harris
Gert Biesta	Jeremy Walker	Lat Blaylock	Matthew Leitch
Giles Freathy	Jezz Pomfret	Laura Cole	Matthew Morgan
Gill Tewkesbury	Jill Stolberg	Laura Thompson	Megan
Gillian Georgiou	Jo Bailey	Leanne Dorn	Melanie Baber
Glenn Burchell	Jo O'Reilly	Leeanne Baker	Metal Dazza
Goodwill (Miss)	Joanna Farbon	Liam	Michael Bridger (Dr)
Graham James Cooper	Joanna Pallister	Liam Bielby	Michael Hickman
Guy	Joanne Harris	Libby Taylor	Michael Metcalf
Guy Barstow	Joe Moorhouse	Linda Whitworth	Michael Nightingale
Gyllian Brown	John A. Hargreaves (Dr)	Linnet Smith	Michael Reynolds
H Cornish	John Adams	Lisa Humphries	Michelle Ankers
H.Norman	John Edwards	Liz Mizon	Michelle Archer
Hamish Renfrew	John Firth	Liz Ogborne	Mike Fuller
Hannah Crowther	John Hawken	Lizzie Mcwhirter	Mike Rundle
Hannah Kinchin-Frost	John Lester	Lloyd Czaplewski	Mike Turner
Hannah Williams	Jon Peter Lange (Mr)	Louise Crow	Mindy Harris
Harry Holland	Jon Ward	Louise Hutton	Moira
Hazel Patterson	Jonathan Doney (Dr)	Louise Linton (Mrs)	Moira Miller
Heather Blunt	Jonathan Hamer	Lourdes Cottam	Monica Cockram
Heather Bower	Josie Purcell	Lucie Stephenson	Natasha Airey (Mrs)
Helen Baker	Joy Macfadyen	Lucy Hoyles	Neil Mckain
Helen Bromley	Joy Prince	Lucy Sayer	Nicholas Mcternan
Helen Ellis	Judith Everington	Lucy Stanforth	Nicholas Taylor
Helen Gill	Julian David Asher	Lynda Ford-Horne	Nicky Ojo
Helen Heenan	Julian Selman	Maggie Ireland (Dr)	Nicola Barnes

Olusola	Rebecca Hughes	Sarah Burton	Stephen Pickup
Opinderjit Kaur Takhar (Dr)	Rebecca Sunman	Sarah Crummy	Stephen Redmayne
Paddy Winter	Rebecca Swift	Sarah Griffiths	Steve Mccarthy
Pamela D Draycott	Rebekah Cunningham	Sarah Marshall	Sue Falder
Patricia Fairey	Renu Partap	Sarah Noble	Sue Holmes
Patricia Hannam	Rhiannon Love	Sarah Russell	Susan Elbrow
Patrick Hampshire	Richard	Sarah Turvey	Susan Walker
Patrick Long	Richard J Constantine	Sean Hodges	Susie Steel
Paul	Richard John Barton	Sean Tighe	Suzanne Barrett
Paul Bunting	Richard Linford	Sebastian	Symone
Paul Marriott	Richard Norman	Sevim Hamit	Tarlochen Singh-Mohr
Paul Mulhearn	Richard Yale	Shabana Jabbar	Terry O'Connor
Paul Tavener	Rob Freathy	Sharon Moughtin-Mumby	Tim Lee
Paul-Francois Tremlett	Rob Smith	Sheila Butler	Timothy Shelton
Pauline Laverick	Robert Dilworth	Sheila Harding	Tina Bailes
Pavan Chittapragada	Robert Koya-Rawlinson	Shereen Al-Ankar	Tina Grant
Penny Smith-Orr	Robert Lawton	Sherville Smith	Tom
Peter Barnett	Robert Mackley	Sheryl Wynne	Tony Shutt
Peter Harvey	Robert Maddock	Shirley Fortune	Tony Wilson
Peter Webb	Robert Ramcharan	Simon Nightingale	Trevor Dibden-Pine
Philip Davison	Robert Wesley Forder	Simon White	Tulsi Seva Dasi
Philip Dunkerley	Roger Hannaford	Simone Key	Urszula Lasek
Philip Wood	Rosemary Roberts	Sister Mary Francis	Valerie Beckerlegge
Phillip Carl André	Rosemary Stephenson	Sohayb Peerbhai	Valerie Mcfarlane
R. Prestwood	Ruth Wilson	Sonia Clarke	Vanessa Yates
Rachel Buckby	Ryan Parker	Sophie Taylor	Vicki Jones
Rachel Davidson	S Gordon	Spencer King	Victoria Denning
Rachel Kemp	Saima Saleh	Steph	Vivyan Lisewski-Hobson
Rachel Willcocks	Sally Brooman	Steph Crossley	Wayne Buisst
Rahima Choudhury	Sally Dasilva	Stephen Brown	Wayne Clarke
Ray White	Sam Mckavanagh	Stephen Cappleman	Wendy Bryan
Raymond Wilson	Samantha Jordan	Stephen Hammond	Xxx
Rebecca Bradbury	Sandra Norburn	Stephen Miller	Yc
Rebecca Conn-Pearson	Sandy Hagger	Stephen Ord	Zoe Walls
Rebecca Davidge	Sanum Khan	Stephen Pett	
	Sara Hunter		

SACREs responding to the consultation

Barnet	Cumbria	Hertfordshire	Nottinghamshire
Bexley	Devon	Isle of Wight	County Council
Bournemouth	Ealing	Kensington and Chelsea	Plymouth
Brent	East Sussex	Kent	Stockton-on-Tees
Cheshire East	Hammersmith & Fulham	Kingston upon Hull	Stoke on Trent
Cornwall	Hampshire	Milton Keynes	Torquay
Croydon	Harrow	Newcastle upon Tyne	Waltham Forest

Organisations responding to the consultation

AQA	Diocese of Hexham and Newcastle	NASUWT – the Teachers’ Union	the Diocese of Salisbury
Association of Christian Teachers	Diocese of Leeds	National Association of Teachers of Religious Education (NATRE)	Southend Borough Council
Atheism UK	Diocese of Wrexham	National Spiritual Assembly of the Baha’is of the UK	Southwark Cathedral Education Centre
Bedfordshire Humanists	Equality and Human Rights Commission	Network of Buddhists Organisations	Spinnaker Trust Ltd
Bible Society	Evangelical Alliance UK	Network of Sikh Organisations	Spiritualist National Union
Blackburn Diocese	Free Church Education Committee/Free Churches Group	North East Sikh Service	The Church of England
Board of Education	Hindu Council UK	Northumbria University	The Church of Jesus Christ of Latter Day Saints
Board of Deputies of British Jews	Indian Workers’ Association	Nottingham Branch, Ahmadiyya Muslim Association	The Methodist Church in England
Bridge Church Newbury	Information Network	Plymouth LTLRE	The National Secular Society
Bridgebuilder Trust	Focus on Religious Movements (Inform)	National Association of Teachers of Religious Education and PTSA RE Hub	The Pagan Federation
Christian Projects	Jewish Museum London	Quakers (The Society of Friends)	The Shap Working Party on World Religions
Church of England Education Office	Kirklees Council	Sarum St Michael Education Charity and	University of Cumbria, Institute of Education
Churches Together in Herefordshire	LAASH (Lincolnshire Association of Atheists, Agnostics Secularists and Humanists)		University of Nottingham
CoED Foundation	NAHT school leadership association		Wisbech Interfaith Forum
Connectar Creative Education			
CRiBS Charitable Trust			
Derby Diocese Board of Education			
Diocese of Hereford			

Schools responding to the consultation

Accrington Academy	Churchfield CE Academy	Purley Primary School	St Margaret’s Primary School
Alexandra Infant School	Collingwood Primary School	Richardson Dees Primary School	St Mary & St Thomas Aquinas Primary School
Alkborough County Primary School	Fourfields Primary School	Riverside Primary School	St Matthew’s Catholic Primary School
All Saints CE Primary School and Nursery	Hazlewood Community Primary School	Seaton Burn College	St Nicolas and St Mary School
Amberley Primary School	Holy Innocents’ Catholic Primary School	St Aidan’s RC Primary School	St Thomas More RC Academy
Aylesbury Grammar School	Kingsdown and Ringwold CEP School	St Bede’s Academy, Scunthorpe	St Wilfrid’s Primary School, Bishop Auckland
Bailey Green Primary School	Linton CE Infant School	St Bede’s RC Primary School, Jarrow	St. Alban’s Catholic Primary School
Benton Dene Primary School	Manchester Creative and Media Academy	St Benet Biscop Academy, Bedlington	St. Chad’s RC VA Primary School
Bishop John Robinson Primary School	Marden Bridge Middle School	St Cuthbert’s RC Primary School, Crook	St. Edward’s Royal Free Ecumenical Middle School
Bisley Primary School	MOD Schools	St John Vianney School	St. Joseph’s Catholic & Anglican High School
Breaside Preparatory School	Monkhouse Primary School	St Joseph’s Catholic Junior School	St. Joseph’s Catholic & Our Lady Star of the Sea RC VA Primary Schools
Burnside Business and Enterprise College	Monkseaton Middle School	St Joseph’s Catholic Primary School	St. Leonard’s VA Lower School
Carville Primary School	Norham High School	St Lawrence C of E Primary School	
Catholic Primary Schools of the Waveney Valley	Our Lady and St Bede Catholic Academy, Stockton-on-Tess	St Leonard’s RC Primary School	

Stoughton Infant School	The Gregg School	Turves Green Boys	Valley Gardens Middle
Sutton VA Lower	The Hollins School	School	School
School	Topcliffe CE Academy	Valley Gardens Middle	Whitehouse Primary
The Forest School		School	School

Attendees at consultation event, 6 December 2017

Alastair Lichten, National Secular Society, Education and Schools Campaign Officer	Malcolm Deboo, President Zoroastrian Trust Funds of Europe
Aliya Azam MBE, Head of Science, Al Sadiq and Al Zahra Schools, London. REC Ed Comm Member and Al Khoei Foundation	Marie Hardie, Deputy Headteacher, Brampton Primary School, Newham
Anna Cole, Parliamentary and Inclusion Specialist, ASCL	Mike Stygal, Vice President, Pagan Federation
Catherine Bryan, Education Adviser England – Catholic Education Service	Mohammed Ali Ismail, Director of Strategy for Islamic Education, The World Federation of KSMIC
Debbie Yeomans, RE Coordinator St Margaret's CE Primary School, Stoke Golding, Warks	Naushad Mehral, Head of Madrasah Centre of Excellence, The World Federation of KSMIC
Deborah Weston, NATRE	Nemu Chandaria OBE, Chair, Board of Directors, Institute of Jainology
Derek Holloway, National Society	Nigel Genders, National Society
Dr Patricia Hannam, County Inspector/Adviser RE, history & philosophy, Hampshire Inspection and Advisory Service	Paul Barber, Director, Catholic Education Service
Fiona Greening, RE Coordinator Newbold CE Primary School, Newbold Coleorton, Leading Teacher for RE, Leicester Diocese	Peter Ward, National Board of Religious Inspectors and Advisers
Frances Jeens, Head of Learning, Jewish Museum London, Camden Town	Philip Robinson, RE Adviser – Catholic Education Service
Hasya Qureshi, NATRE Exec	Rachel Boxer, Guildford Diocese
Jane Brooke, AREIAC	Rachel Haines, Richard Hill CE Primary School. Leicestershire
Jane Fletcher, Curriculum and Assessment Lead, Ark Academies	Rasamandala Ras, ISKCON Educational services
Jay Harman, Education Campaigns Manager, Humanists UK	Rukshana Yaqoob, Muslim Teachers Association
Jo Backus, Network of Buddhist Organisations	Saima Saleh, RE Coordinator, Ravenscote Junior School, Surrey
Julie Grove, Free Church Council	Sandra Teacher, Board of Deputies of British Jews
Justine Ball, Justine Ball, General Inspector/Adviser RE, Hampshire Inspection and Advisory Service	Sara Perlmutter, Board of Deputies of British Jews
Kate Penfold-Attride, DH St Matthews Primary, Reading	Sarah Lane Cawte, Free Churches Council
Keith Sharpe, National Secular Society, Co-ordinator, NSS Secular Education Forum	Sonja Hall, Principal Official (Education) NASUWT
Lisa Shames, Learning Officer, Jewish Museum London, Camden Town	Srivati Skelton, London Buddhist Centre and Bodhi Tree school visits
Lydia Vye, Senior Policy Research Analyst, National Association of Head Teachers	Stephen Vickers, National Spiritual Assembly of the Bahá'ís of the UK
	Sushma Sahajpal, Education Consultant with Connectar Creative Education.
	Tulsi Seva Dasi, General Manager, ISKCON Educational services
	Yousef Al-Khoei, Al-Khoei Foundation

Organisations visited by Commissioners

SACREs

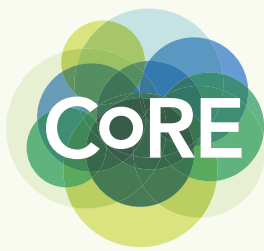
Bradford
Buckinghamshire
Cheshire West and Chester
Hampshire
Hertfordshire
Hull and East Riding
Joint West Yorkshire SACREs
Newham
Oxfordshire
Plymouth
South West SACREs conference

Schools

All Saints Academy Dunstable
Broadway Academy, Perry Barr, Birmingham
Brookmans Park Primary
Frodsham Manor Primary School
Helston School, Cornwall
Marling School, Gloucestershire
RS Rugby Group meeting (at Repton School)
Samuel Ryder Academy
St Leonard's, Heath and Reach
St Matthews CE VA Primary
Summerswood Primary
Wick CE Primary School, South Gloucestershire

Other meetings and conferences

Association of Religious Education Inspectors, Advisers and Consultants (AREIAC) Executive
Association of University Lecturers in Religion and Education (AULRE)
Berkhamsted RE Group
Bishop Stortford RE Group
Catholic RE Conference
Diocese of St Albans (RE Adviser)
Diocese of St Edmundsbury and Ipswich (RE Adviser)
Hampshire Primary conference for RE
Humanist UK Conference
Joint National Association of Standing Councils on Religious Education (NASACRE)/Association of Religious Education Inspectors, Advisers and Consultants (AREIAC) Conference
Learn Teach Lead Primary NW Conference
National Association of Standing Advisory Councils on Religious Education (NASACRE) AGM
NASACRE Executive
National Secular Society Conference
National Association of Teachers of Religious Education (NATRE) Executive
North East Essex RE Hub
Plymouth RE Hub
Religious Education Council of England and Wales (REC) AGM
Religion and Education: The Forgotten Dimensions of RE International Conference, Brunel University
St Albans RE Teachers Together
Strictly RE, NATRE Conference
Theology and Religious Studies - United Kingdom (TRS-UK) AGM
Watford RE Teachers Together
Year 2 RE Day, London Borough of Newham



Commission on Religious Education

Report drafter: Amira Tharani
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Religious Education Council of England & Wales
CAN Mezzanine
49-51 East Road
London N1 6AH
020 7250 8166
religioueducationcouncil.org.uk
facebook.com/religioueducationcouncil
twitter.com/RECouncil