
Agreed Syllabus Conference

THURSDAY, 14TH DECEMBER, 2006 at 18:30 HRS - CIVIC CENTRE, HIGH ROAD,
WOOD GREEN, N22 8LE.

Group A: Christian Denominations and other Faiths represented in Haringey:

Mr Peter Ward, (Diocese of Westminster (RC)), Mr M. Ibrahim (Muslim Educational Trust), Mr Alli (North London Islamic Cultural Society), Ms Sarah Joy Leviten (Board of Deputies of British Jews), Mr Barnabus Mishi (Greek Orthodox), Ms B Parsons (Spiritual Assembly of the Bahai's), Karuna Gita (North London Buddhist Centre), Mr K Ranganathan (Hindu (Shiva) Temple Trust), Jenny Stonhold (United Reformed Church), Rev R Allaway (Baptist Churches), Ms M Huntley (Methodist), Peter Adeniyi (Pentecostal Churches).

Vacancies:

Salvation Army FCFC
Quaker
Seventh Day Adventists

Group B: Church of England:

Mr E Griffith, Mrs J Jamieson, Mr G Mariner, Mr A Ryder, Revd Dr Jonathan Trigg.

Group C: Professional Associations:

Ms N Parmar (NUT), Mr N Bradley (NUT), Ms Aurelie Bivigou (NUT), Mr H Ward (NUT)
Mr A Yarrow (SHA),

Vacancies:

NUT
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Group D: Local Education Authority Group:

Cllr E. Jones, Cllr L Santry, Cllr S. Rainger, Jennifer James, Livinius Emmanuel Onyearugbulem.

Co-opted Non-Voting Members:

Mr N Bacrac (British Humanist Association), Mr T Hall (Jehovah's Witness).

AGENDA

- 1. ELECTION OF CHAIR AND VICE-CHAIR FOR AGREED SYLLABUS CONFERENCE**
- 2. APOLOGIES**
- 3. MINUTES OF LAST AGREED SYLLABUS CONFERENCE MEETING ON 1 NOVEMBER 2006**
- 4. DISCUSSION OF AGREED SYLLABUS**

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Report on Lambeth Syllabus

By Rev Dr R H Allaway (Baptist Representative on Haringey SACRE)

General Preliminary Observations

I will restrict myself to **Christianity**, since I have no expertise in other faiths, and will concentrate on Key Stages 1 and 2, since I am a governor at that level.

Looking over the Christian components, I see a tension between the needs of good educational practice and religious diplomacy. The best way for children to learn is to get them actively involved in doing things, but I know parents in my own tradition would be deeply unhappy if they thought their children were in any way joining in the worship of other faiths. Even where children were only involved in the practices of their own faith, this could still seem demeaning to those practices if they were 'only play acting'. (eg the doll christening in Unit 2)

There is also a problem in that the need to learn 'things' tends to focus on outward 'religion' rather than spirituality. I have been depressed to hear, over the years, well educated youngsters of other faiths or none claim that, whereas other faiths embrace the whole of life, Christianity is only about Sundays. This is not true. Within my own, evangelical, tradition, for example, most believers will have a daily 'quiet time' of prayer and Bible study, often first thing in the morning (following the example of Jesus). Even if children may not be aware of this, they will certainly be conscious of giving thanks in prayer before meals and parents reading them Bible stories and praying with them. Many occupations have Christian associations that will, for example, meet for prayer and fellowship in occasional lunch breaks. The syllabus nods in the direction of these things, but looking at a video-diary of 'a day in the life of' a Christian believer would reveal more than a visit to an empty church.

One final general observation: The table to the right shows the figures for normal church *attendance* between the denominations in Greater London and in Haringey. The figures for Greater London are accurate, from the 2005 English Church Census. Those for Haringey are estimates, extrapolating from the known differences in numbers of churches in the same census. What is clear, even just from the

Denomination	Greater London	Haringey
Anglican	15%	10%
Baptist	7%	7%
R Catholic	31%	19%
Independent	5%	4%
Methodist	3%	3%
New	6%	10%
Orthodox	3%	6%
Pentecostal	25%	34%
URC	1%	1%
Others	4%	6%

Greater London figures, is that the average child who attends a church is likely not to be Anglican, but Pentecostal or Roman Catholic, and so the picture of 'typical' Christianity in Religious Education needs to reflect this. (Historically, 'Free' Churches have always dominated Tottenham: Quakers in early 19th century, Baptists in early 20th century, Pentecostals now.)

Key Stage 1, The Natural World

Good starting point that Judaism, Christianity and Islam can all share. It is more relevant at this stage of child development, to concentrate on a sense of wonder before nature, which this does.

Key Stage 1, Unit 1

All is acceptable here. If Jehovah's Witness children are in class, teacher will need to be sensitive to the fact that they celebrate neither birthdays nor Christmas!

Teacher should explain to any Muslim children that Jesus=Isa, Mary=Miryam and John=Yahyah.

Key Stage 1, Unit 2.

I am not happy with this unit.

Equating baptism with naming misses what baptism is about in **any** church tradition. It is the rite of incorporation into the Christian Church. If 'Christian names' are adopted at this time, that is purely incidental.

All churches baptise adult converts and all would recognise immersion as one way of doing this. Baptisms like those by the Archbishop of York, broadcast on TV in Easter 2006, would be recognised by everyone from Roman Catholics to Pentecostals. If children are to be introduced to baptism, this should be the starting point.

They could *then* be taught that many churches are also happy to baptise children of Christian parents, combining it with naming / thanksgiving. Other churches keep these things separate, and only baptise those old enough to request it for themselves.

As for the 'Christening' of a doll ... I recognise that it makes good educational sense for children to participate in acting something out. Theologically, though, it makes me cringe. Since I do not believe in infant baptism myself, it should not bother me. Putting myself in a paedobaptist's shoes, however, knowing what it is supposed to mean, it seems sacrilegious. How can a dead *doll* belong to the Christian Church? Also, does this not involve non-Christians in Christian worship?

If all the above seems a bit 'heavy' for Key Stage 1, then do nothing at all about baptism at this point.

Key Stage 1, Unit 3

OK

Key Stage 1, Unit 4

Note that many small congregations in Haringey cannot afford a building of their own, so share that of another church, or hire, say, a school hall.

A visit to a second place of worship should not be just an extension activity. It is vital that pupils grasp the breadth of Christianity (that elaborate church and simple meeting house are both genuine expressions of Christianity) as well as those things that all share (what is "really important"). This 'diversity in unity' is itself an important thing to learn about Christianity. It is one of the good things about Christianity in Haringey. Pupils should see videos of the buildings being used for Sunday worship.

Maybe the church visits should be left till Units 7 and 8, and the pupils just experience videos of different worship, especially music. Better still, Christian children in class could sing songs from their churches and talk about how they feel in the services.

Key Stage 1, Unit 5

OK

Key Stage 2, Unit 6

OK, though learning about St Nicholas (the real, original one) might be more useful than St Lucia, especially as he lived in Turkey, and there are many Turks in Haringey!

Key Stage 2, Unit 7 & 8

These are much better than Unit 4. Maybe church visits could be left till here and in Unit 4 watch and listen to recordings of different Christian worship.

Key Stage 2, Unit 9

Session 3. I don't like to be pedantic, but you should note that most Christian theologians do **not** see most of Jesus' miracles as demonstrations of his deity, since he performed them in the power of the Holy Spirit, and promised his disciples they could do the same. His deity is rather shown in his character, and confirmed in his death and resurrection. Otherwise, this seems OK.

Key Stage 2, Unit 10

Pilgrimage in the sense of visiting a 'Holy' place is only in the 'catholic' tradition (in its widest sense). Evangelicals would only use it in the sense of 'Pilgrim's Progress', travelling through life towards God. The nearest thing for them to the catholic pilgrimage would be going to attend one of the big Bible Conventions (Keswick, Spring Harvest, etc), but they go there for the people, not the place.

It would be good to give a local slant to this. Modern Catholic visits to Lourdes could be compared to trips to the 'healing well' at Muswell Hill in the Middle Ages.

Evangelical Christians, like those who travel to hear speakers at Keswick, travelled to Billy Graham's meetings in Haringey Stadium in the 1950s.

If, on the other hand, the idea of the journey of life as a 'pilgrimage' is pursued, it would be a good point to introduce different Christian patterns of initiation (if not dealt with in Unit 2) along the lines of Unit 13, but simpler

Key Stage 2, Unit 11

Why not study some great **local** Christians of the past, such as Thomas Barnardo and Gladys Aylward, particularly as they both expressed their faith in helping children. Since many children will have a Jamaican background, why not Sam Sharpe, Baptist deacon, who led a non-violent slave revolt there, instead of Martin Luther King?

Key Stage 2 Transition

Rules are a good topic to compare and contrast faiths. There should perhaps be more attention to the question of **authority** - who interprets the rules - since this is the main reason for differences within religions. I would hope it would be brought out that Christians make a Person (Jesus) central, the Book is a means to learn about him, whereas for Muslims (and Jews) the Book itself is central.

Theme 5: Eastern Orthodox do not use the Apostles Creed, and would omit 'and from the Son' from 'who proceeds from the Father' in the 'Nicene'. (Note: the written version of the latter in Lambeth syllabus leaves out 'catholic and' before 'apostolic'.) Baptist and Pentecostal traditions tend not to use the historic creeds, anyway. They express their faith in song.

'Jesus is Lord' [Romans 10:9] would better correspond to the Shema and Shahadah. I would be happy to prepare something on this myself, helping the pupils to investigate the development of simple creedal statements in the New Testament.

Key Stage 3, Transition

See comments on **Key Stage 2 Transition** above. One point I would make, when talking about food and drink: 'Free Church' (Methodist, Baptist, etc) Christians tend to be 'Teetotal', so use grape juice instead of wine for communion. I would want Muslims to be freed from any false impression that Christians are unaware of the dangers of alcohol.

Key Stage 3, Unit 12

Good

Key Stage 3, Unit 13

I like the idea of different life-paths, though there are more than just two. (eg Eastern Orthodox will give everything – including first communion (!) – to a baby, while many Roman Catholics will have first communion before confirmation.)

Once more I stress that **all** denominations nowadays would see the baptism of adult converts as the 'default' pattern, with the baptism of children (for those who do it) as a secondary, derived pattern, so they should be introduced in that order.

Key Stage 3, Unit 14

I don't know about, "Explore the influence of American history and slavery on the development of majority black Baptist churches." It would surely be more apposite to explore how British Christian racism influenced the development of 'majority black' churches here, such as the New Testament Church of God. Whereas 'Southern Baptists' in the States supported slavery and segregation, forcing the formation of 'Black' Baptist denominations, British Baptists led the struggle to abolish these things. In the nineteenth century, a Black Baptist Pastor from the USA, Peter Stanford, was invited to pastor Baptist Churches in Canada and England, where he married an English woman!

Key Stage 3, Unit 15

It would be worth pointing out that Elisabeth Fry was a Quaker, and many Quakers lived in Tottenham and influenced its history in the nineteenth century.

**MINUTES OF THE AGREED SYLLABUS CONFERENCE
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* Present

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LC1. ELECTION OF CHAIR AND VICE-CHAIR

Jenny Stonhold agreed to serve as Chair of the meeting.

LC2. APOLOGIES

Apologies were received from Cllr Santry, Cllr Rainger, Nick Bradley and Peter Ward.

LC3. PLAN FOR REVIEW OF AGREED SYLLABUS - BACKGROUND

Ms Chaplin, the RE advisor, explained to the members of the Committee that Haringey's agreed syllabus – being more than 5 years old – needed to be reviewed.

Following discussions between herself and senior officers in the Children's Service, Ms Chaplin informed the Committee that the review needed to be expedient. This meant that it was unlikely the Committee would be in a position to draft a new syllabus from scratch.

**MINUTES OF THE AGREED SYLLABUS CONFERENCE
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The alternative option was to buy the rights to edit the syllabus of another borough. She explained that the intellectual rights to the syllabus could be bought from another borough who had already produced an Agreed Syllabus that incorporated the National Non-Statutory Framework.

The view was expressed by the representative of the teaching profession present that her colleagues would prefer an agreed syllabus which included units for classroom use. This would assist with lesson planning. Furthermore, there needed to be an assessment scale to aid with 'levelling' (i.e. assessing the achievements and knowledge) of children. Teachers needed to be able to see whether a child was attaining, for example, Level 2 or Level 3.

LC4. POSSIBLE WAY FORWARD - DISCUSSION OF CIRCULATED AGREED SYLLABUS MATERIALS

The Lambeth and the Tower Hamlets agreed syllabuses had been circulated to members of the Committee for their perusal. The Lambeth syllabus contained detailed specifications for units on all of the major faiths. It was based on the Waltham Forest agreed syllabus, which Lambeth had bought the rights to modify.

The Lambeth syllabus had detailed units where Christianity and Islam are taught in each of the Key Stages 1 to 3. Other faiths are introduced at Key Stages 1, 2 and 3. There was also a unit on inter-faith dialogue.

The Tower Hamlets syllabus was less prescriptive. It gave minimum requirements for what should be taught about each faith and each key stage.

It was agreed that the approach taken by the Lambeth syllabus was the approach that members preferred. It would be more helpful for teachers to have information about units for each faith that they could use as a script to assist them. This was felt to be of special importance for non-specialist teachers.

It was agreed that SACRE would recommend that the rights be bought from Waltham Forest to modify their Key stage 1 and 2 syllabus. The syllabus would then be modified to take into account the concerns and views expressed by SACRE members, such as those outlined by Rev. Allaway in his submission (see attached).

SACRE would recommend that the rights be bought from Greenwich to modify their Key stage 3 syllabus and the Lambeth Key stage 3 Interfaith Unit

The modifications will need to include information about local religious sites.

The revised Haringey Syllabus should be available on CD rom and include assessment within the units.

We should aim to get the new syllabus into schools by July 07 for use in September 07.

LC5. DATE OF NEXT MEETING

It was agreed that the date of the next meeting would be at 6pm on 14 December 2006 prior to the next SACRE meeting.

Jenny Stonhold

Chair



A new syllabus for Haringey

Presentation for SACRE
November 2006



SACRE's work

Advise the Local Authority on matters to do with RE in community, voluntary controlled and foundation schools and collective worship in community schools.

Require the Local Authority to review the local Agreed Syllabus for religious education.



The Process


SACRE ask the LEA to convene an Agreed Syllabus Conference

What is an Agreed Syllabus Conference and what is its role?




Who are members of the Agreed Syllabus Conference?

- The composition of an Agreed Syllabus Conference in the main reflects that of the SACRE but there are no co-optees.
- It has the same 4 committees as a SACRE;
- It may have different members representing the same interest groups;
- It may have the same Chair or a different one.



What should the Agreed Syllabus do?

The Agreed Syllabus defines the RE content to be taught for each key stage in local schools and advises teachers on the assessment of pupils' learning in RE.



The Agreed Syllabus Conference therefore oversees and engages in the development of the RE curriculum to be taught in the LA in the light of the most up to date national advice and the local context.

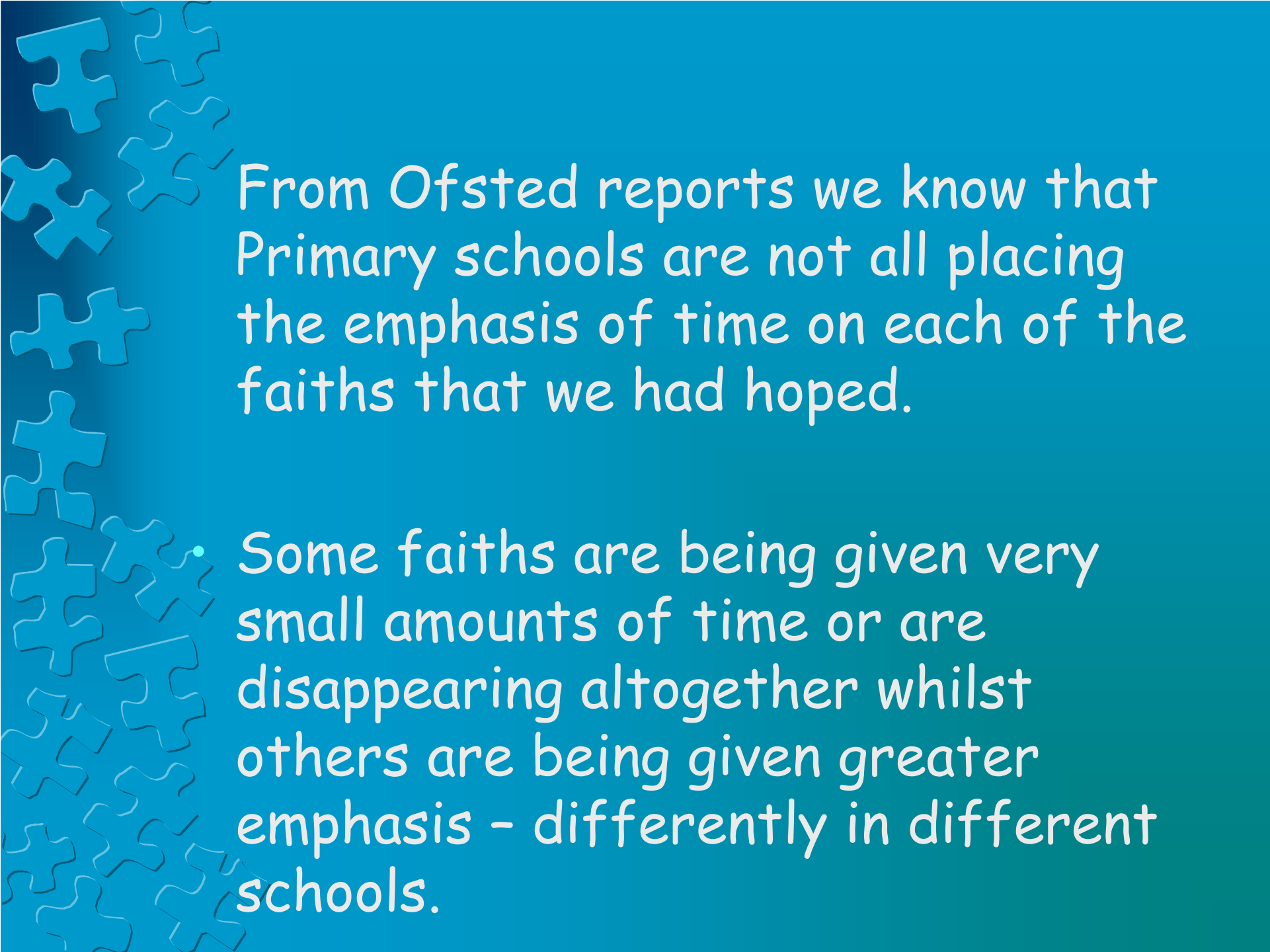


What is our current situation?

The current syllabus was agreed over 5 years ago - we therefore need to review it in line with the law.


The Syllabus does not currently define in enough detail the time that should be devoted to teach about each faith.

The syllabus does not take account of the work of the primary and secondary strategies and innovations in ICT that have been introduced in the past 5 years. It also does not take into account advice in the 'QCA non-statutory national framework for RE'.



From Ofsted reports we know that Primary schools are not all placing the emphasis of time on each of the faiths that we had hoped.

Some faiths are being given very small amounts of time or are disappearing altogether whilst others are being given greater emphasis - differently in different schools.



How can we cater for the needs of teachers?

Teachers now prefer to plan their teaching in half termly blocks.

Most primary schools do not have specialist subject leaders.

Transition between Key Stages is a national concern and usually results in a dip of attainment.

The syllabus therefore needs to be clear about its content and how this can best be taught.



What is new in the National non-statutory Framework?

'Themes' and 'Experiences & Opportunities' from the QCA National non-statutory Framework express breadth of opportunities that make RE relevant and inviting.

A revised 8-level scale of attainment.

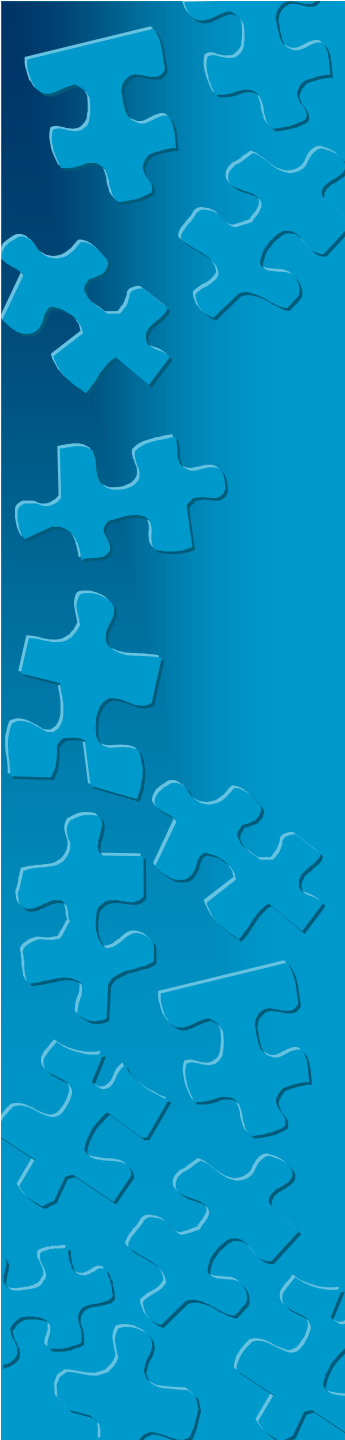
The Lambeth model

Lambeth were concerned to provide a new syllabus speedily but to ensure all new thinking was incorporated in it.

They decided to adopt the revised Key Stage 1 & 2 syllabus from Waltham Forest. Both Lambeth & Waltham Forest were previously using syllabuses almost identical to Haringey's .

The WF syllabus review built on aspects of the previous syllabus that teachers said they liked and wanted to keep, e.g. the Natural World unit.

This included the flexibility of the previous syllabus that enables schools around the LEA to modify requirements to their own local context.



Lambeth also adopted and heavily adapted the Key Stage 3 element from Greenwich as Waltham Forest have not completed that key stage yet.

Both sections have been amended to ensure continuity and progression and fit the context in their own LA.


We would have to do the same with any syllabus that is adopted



The Lambeth Syllabus

Investment by teachers in the development of materials means the syllabus is grounded in classroom practice.

It has been developed with an eye to how this fits in with other curriculum issues, for example the literacy, numeracy and (then) KS3 strategies.



The Aims of Religious Education have been expanded in this syllabus Religious Education in schools celebrates the diversity of religious and human experience.

It encourages pupils to grow with the knowledge, skills, sensitivity and understanding to develop as confident and productive members of their local multifaith community and the world.

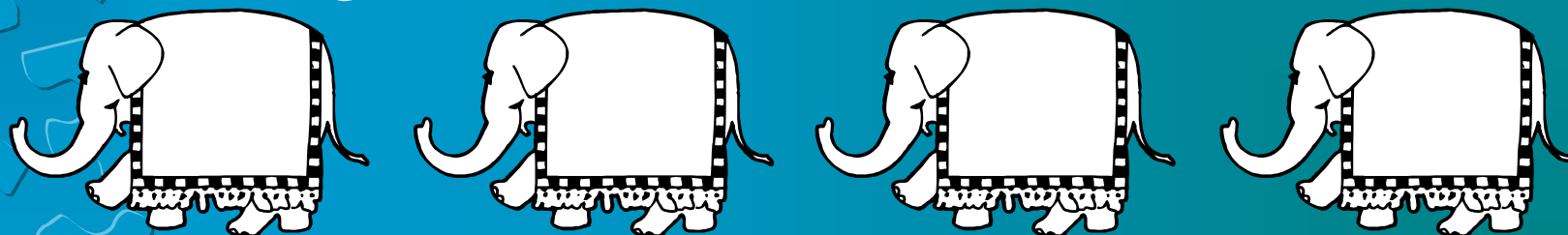


The aims for pupils now include

- Develop a sense of their personal worth, individuality and identity;
- Develop a positive attitude towards other people, respecting their right to hold different beliefs from their own and towards living in a society of many religions and beliefs;

Foundation Stage

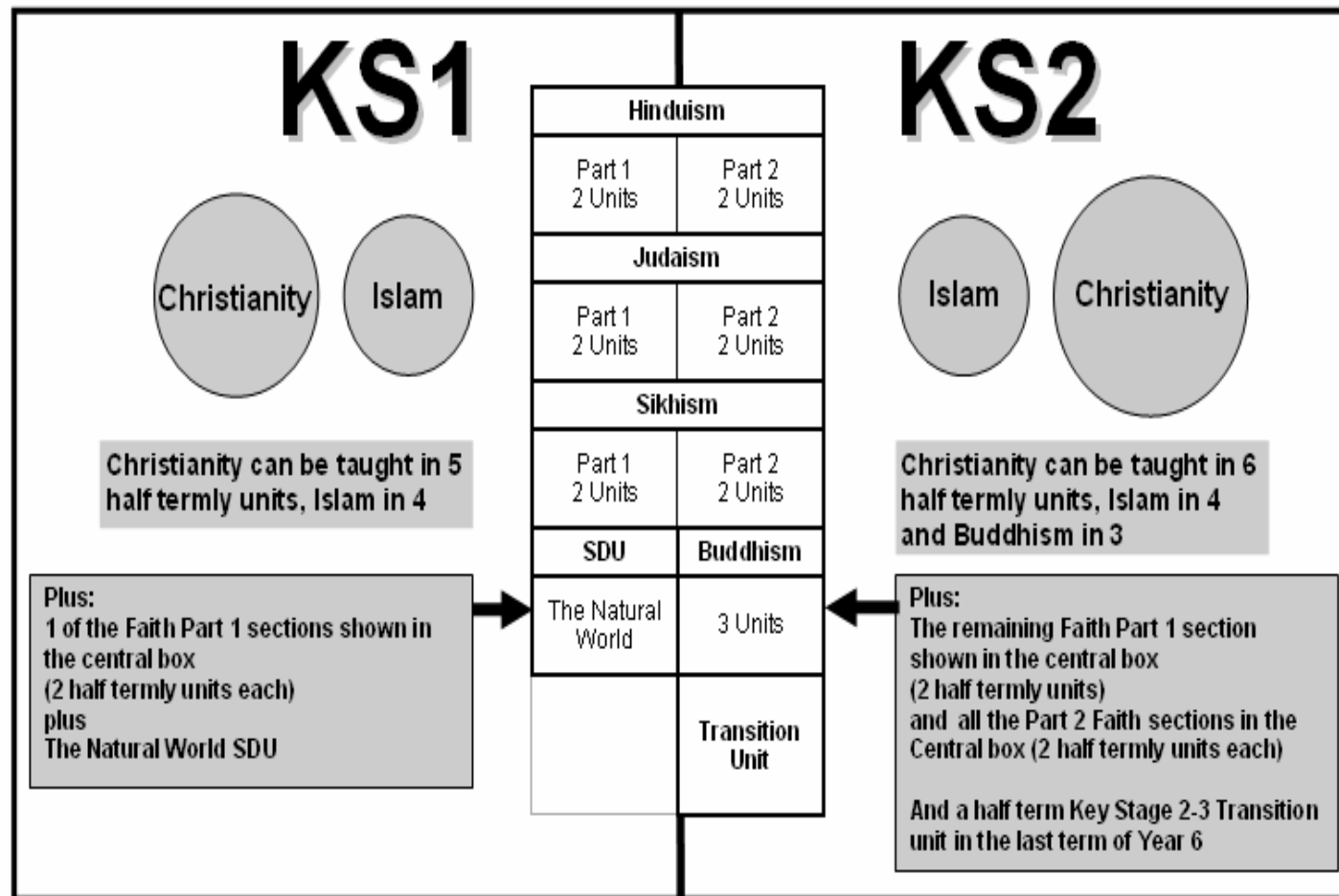
RE requirements for the Foundation stage have been enhanced by the addition of examples of good practice from the non- statutory National Framework for religious education.



Content for Foundation Stage



Key Stage 1 & 2 choices





Main Changes

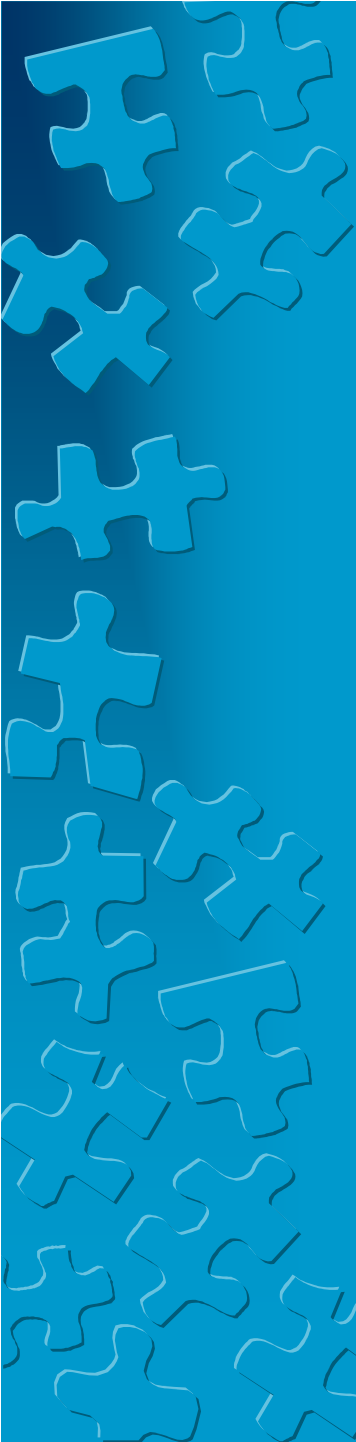
The syllabus now incorporates Islam as a constant in all key stages to reflect the developing Muslim community in Waltham Forest. This reflected Lambeth's context too.

Buddhism is not introduced until Key Stage 2

There is a transition unit from key stage 2-3

There is a compulsory interfaith dialogue unit in key stage 3

Detailed units have been written to cover all teaching requirements in Key Stages 1-3.



By the end of Key Stage 2 all 6 major world faiths will have been introduced to pupils. These are revisited in Key Stage 3.

In the Agreed Syllabus the Key Stage 1 and 2 materials of Hinduism, Judaism and Sikhism have been developed in the format 'part 1' & 'part 2'



So.....Key Stage 1

During Key Stage 1 pupils study Christianity, Islam, one other principal religion (either Hinduism, Judaism or Sikhism) and The Natural World unit.

In the Agreed Syllabus the Key Stage 1 and 2 materials of Hinduism, Judaism and Sikhism have been developed in the format 'part 1' & 'part 2'.

Schools may select which religion they wish to study alongside Christianity and Islam in Key Stage 1 & then incorporate the relevant 'part 1' section of that faith into their Key Stage 1 scheme of work



Time balance in Key Stage 1

The syllabus is now quite clear about the amount of time that should be allocated to teaching about each faith.

The Christianity content should be taught in the equivalent of 5 half terms of six hourly sessions each, Islam in 4 half terms of six hourly sessions each and the 'part 1' sections of the other faiths each can be taught in the equivalent of 2 half terms of six hourly sessions each.

Content for every faith is clearly defined. Exemplar units have been written to teach this content.




Key Stage 2

During Key Stage 2 pupils learn about Christianity and the other 5 major religions recognising the impact of religion both locally and globally.

The Christianity Part 2 section from the Agreed Syllabus should be taught in 6 half-termly units of 6 sessions.

The Islam Key Stage 2 section taught in 4 half termly units of 6 sessions and Buddhism in 3 half-termly units of 6 sessions.



Teachers also introduce pupils to the remaining religions that they have not yet studied, building the Part 1 and Part 2 content into their scheme of work.

They also re-visit the faith already studied in Key Stage 1 by incorporating the 'part 2' section from these faiths into the scheme of work.

Content for every faith is clearly defined. Exemplar units have been written to teach this content.

Key Stage 3

Key Stage 3 content has been devised to fit the following:

- Transition / Bridging unit
- Interfaith Dialogue unit
- 4 Christianity units
- 2 Buddhism units
- 2 Hinduism units
- 2 Islam units
- 2 Judaism units
- 2 Sikhism units



New Content

Transition Key Stage 2-3

A two-stage Transition / Bridging unit has been written in partnership with Brunel University.

The first unit must be taught in the last half term of year 6 in the Primary phase.

The second half is to be taught in the first half term of Year 7 in the secondary phase.

New Content Inter-Faith Dialogue unit

A new unit encouraging pupils to start to engage with inter faith dialogue has been written to be taught in the second term of Year 7





Key Stage 3 Optional units

The Agreed Syllabus also incorporates the following optional units from which teachers should select one:

- What are we doing to the environment?
- Why do we suffer?
- Why are some places special to religious believers?
- What does justice mean to Christians?

Other local units can be devised to add to this list or to stand in place of these.



Units of work

- Cater for all learning styles
- Suggest resources and activities that are approved by faith communities
- Address the 'themes' and 'experiences and opportunities' from the non-statutory Framework
- Incorporate assessment opportunities linked to the 8-level scale in the non-statutory Framework



The Tower Hamlets Syllabus

Is also based on the QCA non-statutory National Framework for RE.

Incorporates the 8-level scale of assessment.

By the end of Key Stage 2 all 6 major world faiths will have been introduced to pupils. These are revisited in Key Stage 3



Foundation Stage

- Requirements of the foundation stage are the same as those from the non-statutory framework.



Key Stage 1 requirements

There is no choice in this syllabus for Key Stages 1, 2 or 3 as the balance is prescribed for each key stage separately.

In Key Stage 1 this is:

- Christianity
- Islam
- Judaism



Key Stages 2 & 3

In Key Stages 2 & 3 pupils are taught about all 6 major world faiths.

Content

- Content is not defined for the faiths and neither is the balance of time allocated to the separate religions.

- Some exemplar units have been devised but these do not cover all the syllabus for each Key Stage.

RE 14-19

- Public examination courses are recommended by both syllabuses in order to provide a qualification route for pupils following the statutory requirement for RE.

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