

RE AND GOOD COMMUNITY RELATIONS



All Party Parliamentary Group on RE

Cohesive schools – Cohesive communities – Cohesive society

Foreword: Endorsement from Stephen Lloyd MP

Good community relations are at the heart of a society where people can live together harmoniously as neighbours, work colleagues and fellow citizens even if they may disagree over some of their fundamental religious beliefs or worldviews. Religious education is uniquely placed to help children and young people develop the knowledge and skills they need to play their part in today's society and tomorrow's world. There are many elements to RE.

The focus of this summary report is RE's role in promoting good community relations. It shows the strengths which already exist in many schools and colleges; we in the All Party Parliamentary Group on RE would like to see them become universal so that both young people and society in general reap the benefit. The debate around religion is often misinformed and even, frankly, inaccurate. Good RE teaching in schools by properly trained RE teachers is all about educating young people in the different tenets of the world's religions, and those with none.

I believe this is particularly important today when there is so much inaccuracy in our mainstream media and the internet or from our own peer groups. High quality RE teaching allows children to make 'informed' decisions around religion, and when we are better informed we are wiser, and make wiser decisions! Our children are literally our nation's future, so it is both our responsibility and our duty to prepare them properly for the multi-faceted, diverse and complicated world they will inherit, and one day lead.

I would like to thank all those who contributed evidence both at our three parliamentary meetings and in writing. In particular I would like to thank Dr Joyce Miller for all her hard work in conducting this inquiry.

Stephen Lloyd MP
Chair, All Party Parliamentary Group on RE

Introduction

This summary report is the outcome of three oral evidence sessions that took place under the auspices of the All Party Parliamentary Group (APPG) on Religious Education¹ between December 2013 and February 2014. The inquiry has taken place at a time of rapid change and dwindling sources of information: for instance, Ofsted no longer inspects schools' duty to promote community cohesion. It was important that as much evidence as possible was gathered to inform the inquiry.

The evidence presented was often inspiring and demonstrated high quality RE and deep commitment to good community relations. It was heartening to learn that RE in England and Wales is highly regarded in Northern Ireland and in other European countries; the evidence set out below illustrated examples of excellent practice. But it also showed that some areas require continuing attention and the report includes some suggested actions and desired outcomes.

From the outset a short document was planned, so both evidence and outcomes are stated briefly; a longer paper will be published in due course on the REC website.

It is recognised that contributing to community relations is only one dimension of RE; it is also clear that good RE and the promotion of good community relations take place in a range of schools, including the voluntary aided sector and the increasing number of academies and free schools that sit outside the remit of SACREs.² Nonetheless, SACREs not only remain a statutory requirement, they are also uniquely placed to contribute to the areas this paper addresses, and while a growing number struggle, others thrive. Members of the APPG, the RE Council (REC) and its member organisations will continue to champion RE, aiming to improve further the quality of RE that young people experience in all our schools.

RE can be a strong contributor to good community relations through enabling students to:

- Acquire systematic knowledge and conceptual understanding of religions and worldviews
- Learn from visits and visitors through personal encounters
- Learn about religion and belief in local, national and global contexts
- Consider a range of viewpoints on religious, ethical and philosophical issues
- Articulate their own opinions while respecting the right of others to differ
- Develop their own beliefs, values and identities
- Participate with confidence and openness in dialogue
- Recognise and challenge ill-informed or prejudiced viewpoints, including those in the media
- Ask questions and address contentious issues in a safe space
- Explore reasons why misconceptions exist about some groups
- Evaluate attitudes and actions and how they impact on the community
- Be informed, active citizens and potential leaders.

¹ <http://religiouseducationcouncil.org.uk/appg>

² Standing Advisory Council on Religious Education

A. THE IMPLEMENTATION OF LAW AND POLICY

SACREs and Agreed Syllabus Conferences (ASCs)

EVIDENCE

- Can provide models of good community collaboration
- Can enable high quality religious education, including through specialist advisers
- Can provide a coherent, progressive, broad and balanced curriculum framework
- Can tailor the RE curriculum to meet the needs of their local communities through local determination
- Can provide evidence of their work and good practice in annual reports, including their contributions to good community relations
- Can help to increase parental and community confidence in the teaching of religions and worldviews

DESIRED OUTCOMES

- The Department for Education affirms and demonstrates its support for RE, SACREs and ASCs
- All local authorities provide specialist support to SACREs and ASCs to enable them to meet their statutory duties
- SACREs and ASCs collaborate at local/regional levels to enhance their effectiveness, including the sharing of good practice on monitoring and evaluating their work
- SACREs' annual reports, including their contribution to community cohesion, are analysed and the findings published

Law and Policy

- Since Ofsted is no longer required to inspect the duty to promote community cohesion, there is insufficient evidence on which to evaluate progress
- Religion and belief are protected characteristics in the 2010 Equalities Act
- Some bullying based on religious identity and practice is taking place in schools

- The DfE obtains evidence on community relations by commissioning a new survey to parallel the Ipsos Mori 2011 investigation of community cohesion and Prevent³ in schools
- All school and college senior leadership teams (SLTs) affirm staff/student/ community identities in the context of multi-faith Britain
- SLTs evaluate their equalities policy and practice in the light of the 'religion and belief' requirement of the Public Sector Equality Duty (2010)
- Schools and RE organisations share examples of good practice in promoting equalities, particularly with regard to religion and belief

B. LEARNING IN RELIGIOUS EDUCATION

Learning Outside the Classroom (LOtC)

EVIDENCE

- LOtC can support community relations through the involvement of local faith and belief communities
- The use of sacred space⁴, through enquiry-based, participative learning, can promote effective learning about and from religions and worldviews,⁵ contribute to pupils' spiritual, moral, social and cultural development, and challenge negative stereotypes

DESIRED OUTCOMES

- SACREs support learning outside the classroom in their locality, including training and support for host communities where necessary
- SACREs support their schools in the use of visitors to classrooms
- Teachers in all phases and all types of schools make LOtC an integral part of their RE curriculum

³ Prevent is one strand of the government's counter terrorism policy

⁴ 'Sacred space' is the term used by the Learning Outside the Classroom Council. It is broader than 'places of worship' and is intended to be inclusive.

⁵ 'Religions and worldviews' is used to refer to Christianity, other principal religions, smaller religious communities and non-religious worldviews such as Humanism. The phrase is intended to be inclusive.

Intercultural education

EVIDENCE

- Participation of young people in intercultural, cross-school initiatives promotes deeper understanding, meaningful interaction, respect for difference and enables them to address controversial issues
- Initiatives to promote 'Youth Voice' have been successful in enhancing community relations

DESIRED OUTCOMES

- RE professionals use existing organisations (such as 3FF, Face to Faith and the Schools Linking Network) to promote intercultural dialogue and links between schools, or develop their own. This focuses on learning and includes teachers and students in long-term collaboration, with support from governors and parents

Conflict and extremism

- Inter- and intra-religious conflicts and religiously motivated extremism exist and schools can explore these issues in RE

- The REC to update its *REsilience* materials⁶ to include resources on intra-religious conflict, the socio-political dimensions of religions and worldviews, anti-Semitism and Islamophobia.
- RE professionals to work alongside colleagues in other curriculum areas to further develop pupils' skills of critical enquiry and media literacy and their understanding of human rights and genocides

C. TEACHING RELIGIOUS EDUCATION

Professional development

EVIDENCE

- It is through skills and attitudes, not just content, that RE can promote open-mindedness and an informed perspective on religions and worldviews
- Patterns of belief, practice and adherence are changing locally, nationally and globally in ways that need to be reflected in the RE curriculum
- There is a 'religious literacy gap' which schools can help address by teaching about religions and worldviews
- Young people's sources and use of information have changed because of social media and the internet

DESIRED OUTCOMES

- All RE organisations explore ways in which they can provide training and support for their members on community relations and how they can share good practice and research findings
- All RE organisations promote the REC Code of Practice,⁷ the PD Portal, the e-Handbook⁸ and RE:ONLINE⁹ to increase staff sensitivity, confidence and competence in teaching about religions and worldviews
- The new RE hubs consider prioritising community relations in their professional support for teachers and lecturers in FE
- Teachers develop their understanding of social media and the internet and the challenges and opportunities they bring to teaching RE
- RE teachers increase their understanding of globalisation and its impact on community relations
- Teachers are supported in their professional engagement with changing patterns of religions and worldviews
- RE advisers and teachers lead in-school professional development on understanding local communities, through structured visits and visitors.

⁶ *REsilience* is a professional development programme, managed by the REC, to help increase teachers' confidence when addressing contentious issues, particularly where such issues are sometimes used to justify extremism and violence.

⁷ http://religiouseducationcouncil.org.uk/media/file/Practice_Code_for_Teachers_of_RE.pdf

⁸ <http://www.theredirectory.org.uk/pdportal>

⁹ <http://www.reonline.org.uk>

REMAINING QUESTIONS

- Can SACREs and ASCs continue to be viable given that an increasing proportion of schools no longer come under their remit?
- How can RE work more closely with other subject areas and curriculum initiatives to achieve shared aims for improving community relations? What other partnerships can be developed to make this happen effectively?
- How can RE professionals help to ensure that the whole school ethos supports pupils' spiritual, moral, social and cultural development and protects equalities in relation to religion and belief?
- How can learning about religions and worldviews be made more interesting and relevant for pupils of 'no religion'?
- How can the RE community collaborate with and better support colleagues in the Further Education sector, where there is no statutory requirement to teach RE to post-16 students?
- How far does RE address issues of socio-economic inequality? How important is this in developing social cohesion?
- How can the work of the Council of Europe on the religious and non-religious dimensions of intercultural education be more widely known and used in England and Wales?
- The 1988 Education Reform Act requires schools to contribute towards the spiritual, moral and cultural development of children **and society**. Can unpacking that phrase provide a rationale for and a means by which schools can work more effectively with and on behalf of their communities?

The APPG: The All Party Parliamentary Group on Religious Education was established in 2012. Its purpose is to provide a medium through which parliamentarians and organisations with an interest in religious education can discuss the current provision of religious education, press for continuous improvement, promote public understanding and advocate rigorous education for every young person in religious and non religious world views.

Oral evidence was provided by: Deborah Weston, Sharon Lambert, Aisling Cohn, Dr Julia Ipgrave, Jane Chipperton, Prof Adam Dinham; Helen Harrison, Dr Marius Felderhof, Patricia Hannam, Aliya Azam, Alastair Ross, David Raven-Hill; Young Ambassadors for RE from The Redhill Academy (Hannah Morley, Ryan Hutchings, Charlotte Hart-Shaw, Jake Chaplin and Holly Walker), Lesley Prior, Dr Norman Richardson, Robin Richardson, Revd Garry Neave, Jamie Bartlett.

Written evidence was received from: British Humanist Association; Deesha Chadha, Chinmaya Mission, UK; Prof. Robert Jackson; Lambeth SACRE; Lewisham SACRE; Mulberry School; National Spiritual Assembly of the Bahá'ís of the United Kingdom; Riaz Ravat, St Philip's Centre, Leicester; Dr Lynn Revell, Canterbury Christ Church University; Dr Barbara Wintersgill; Dr John Wise, National Council of Faith and Beliefs in Further Education.

This report was written by Dr Joyce Miller who coordinated the inquiry on behalf of the APPG on RE.



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