



CULHAM ST GABRIEL'S

Freedom of Religion or Belief (FoRB)

Primary FoRB Project

How can we introduce FoRB principles with primary
age pupils?

How can we assess the impact of these
interventions?

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Foreword by The Hon Fiona Bruce MP
Prime Minister's Special Envoy for Freedom of Religion or Belief

This project is funded by Culham St Gabriel's Trust, an endowed charitable foundation whose vision is for a broad-based, critical, reflective education in religion and worldviews contributing to a well-informed, respectful, open society.

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Foreword

As the Prime Minister's Special Envoy for Freedom of Religion or Belief and Chair of the International Religious Freedom or Belief Alliance ('the IRFBA'), I am delighted to introduce this substantial report, the result of innovative and dedicated work over an academic year. I congratulate and thank all involved.

The IRFBA is a growing group of countries committed to promoting and protecting Freedom of Religion or Belief ('FoRB') for all around the world.

Shortly after the IRFBA was founded in 2020, an Education Working Group was set up. Our work focused on highlighting best practice in the teaching of FoRB to young people of all ages. The importance of FoRB in Education was then recognised in a commitment to which 26 countries were signatories, at the London Ministerial on FoRB 2022.¹

However, our Education Working Group recognised a particular need for materials to help the youngest children learn about FoRB. So it was that in conversation with the Chief Executive of Culham St Gabriel's Trust, Dr Kathryn Wright, who I met at the London Ministerial, that I shared the hope of my IRFBA colleagues that efforts could be made to explore how children, aged 4-11 years, might be supported to learn about FoRB in formal and informal education settings. I was delighted to find in Dr Wright and her team a willingness to engage with this pressing question and to bring their collective experience and networks to developing interventions which might enable children of these ages to learn about FoRB.

The report which follows is the result of those conversations, and the outcomes of this project are, I hope you will agree, impressive and encouraging – as well as highly practical.

In four Primary schools across England, including one in my own constituency, Mossley Primary Congleton, children as young as 4 years old were supported by teachers to think about the principles upheld by FoRB. They began to think about their own religion or belief identity, to reflect on questions of religious difference, and to think about what it might feel like to have their rights to FoRB violated. Additionally, the teachers and schools involved began to consider what it might mean for their school community to be one in which FoRB principles might flourish.

I was so encouraged on visiting Mossley Primary, as the project had progressed over several lessons, to hear how even the very youngest children quickly grasp the importance of FoRB. Indeed, reflecting on learning outcomes for the project, this report states:

¹ <https://www.gov.uk/government/publications/freedom-of-religion-or-belief-and-education-statement-at-the-international-ministerial-conference-2022>

“Teachers noted that their children enjoyed the opportunity to learn about FoRB. Furthermore, the teachers were surprised and pleased by the sophistication their children showed while discussing new and complex concepts”.

It is my pleasure to commend close reading of this report and the practical recommendations that it makes – including to my colleagues on the IRFBA, which today numbers 42 countries - in the hope that this project will inspire similar work in schools well beyond the UK.

I would like to express my gratitude to Dr Wright, and her team, including Josh Cass, Dr Kevin O’Grady and particularly to the teachers, Taranum Afshan, Rachel Buckby, Katie Freeman, and Lindsay Swift, whose creativity and commitment made this project possible.

In too many parts of the world today, far too many people are excluded from healthcare, education, jobs, or access to justice; who experience discrimination, harassment, or are persecuted; who risk being detained or even deprived of life itself - simply on account of what they believe. If we are to change this for future generations, we must start by educating the youngest in this generation about the importance of FoRB. That is why this project is so critical.



Fiona Bruce MP
Prime Minister’s Special Envoy for Freedom of Religion or Belief
Chair, International Religious Freedom or Belief Alliance

November 2023

Executive Summary

This small-scale action research project was designed to promote the understanding of Freedom of Religion or Belief (FoRB) principles by children in primary schools in England.



Four primary schools from across England were recruited (one in Plymouth, one in London, one in Leicestershire and one in Congleton Cheshire) to work with a team from Culham St Gabriel's Trust (CStG).

The following points were highlighted by the research team as essential elements in developing interventions relating to promoting and protecting FoRB to ensure that schools are institutions which themselves promote and protect FoRB in their day-to-day functioning.

- Establishing learning outcomes to assess the impact of interventions.
- Understanding the contexts of individual schools and pupils
- Taking a flexible, responsive approach
- Carefully crafting questions
- Ensuring there is institutional and community support.

Those working within the Early Years Foundation Stage also identified the following aspects as important when developing interventions:

- Use of Story
- Use of Multi-sensory Approaches
- Careful timing of Interventions and building on prior knowledge

In addition, those working within Key Stage 2 identified the following elements as important for developing interventions:

- Moving from the general (Human Rights) to the specific (FoRB)
- Using a range of resources
- Building on prior knowledge

In light of these findings, the following recommendations are made.

Recommendations to religious education teachers:

- Use the learning outcomes document developed through this project and modify exemplar schemes of work to shape a series of lessons for their own pupils and context.

Recommendations to senior school leaders:

- Ensure that the importance of FoRB in relation to navigating our complex multi-religious and non-religious world is understood within the school and/or multi-academy Trust context.
- Provide professional learning for all staff about promoting and protecting FoRB principles to ensure it is taught comprehensively and sensitively.
- Inform parents about learning relating to FoRB

Recommendations to policy makers:

- Consider the relationship between high quality religious education and Freedom of Religion or Belief principles: specifically, that high quality religious education can only be taught in an environment where FoRB principles flourish, and that for FoRB to be promoted and protected requires that children have access to high quality religious education.
- Ensure that education about FoRB is embedded as part of high-quality religious education in all schools to ensure that schools are institutions which themselves promote and protect FoRB in their day-to-day functioning.
- Ensure specialist RE teachers are well equipped through professional development and resourcing to teach effectively and appropriately about FoRB

Recommendations to charitable trusts and foundations:

- Consider funding an online e-learning course for teachers to learn more about this project and consider ways of bringing it into the classroom more widely

Background

As an organization with a long-standing commitment to the high-quality teaching of religious education and to the on-going development of resources for teachers, Culham St Gabriel's Trust (CStG) is committed to the principle that religious education in schools can be a tool for the promotion and protection of human rights in general and Freedom of Religion or Belief (FoRB) in particular. This aligns with statements emerging from the most recent FoRB Ministerial in London in 2022², and which in turn builds on earlier documents and statements from international organisations.

While there are many organisations that work in both formal and non-formal educational settings to provide Human Rights education materials, the number working specifically on FoRB is very low indeed. Organisations working to develop and deliver resources include, but are not limited to:

² <https://www.gov.uk/government/publications/freedom-of-religion-or-belief-and-education-statement-at-the-international-ministerial-conference-2022>



[Adyan Foundation](#), [Hard Wired](#), the [Khalili Foundation](#), the [Geneva Office for Human Rights](#) and the [FoRB Learning Platform](#). There are others, such as [Stand Up! Education](#), but these tend to take a broader approach without placing FoRB at the centre of their methodologies.

Typically, those resources and projects which do exist, tend to focus on older children (11 plus). The resources also skew towards delivery in non-formal settings. In other words, there are very few projects, which work with teachers to develop and deliver resources which promote FoRB in the classroom. Additionally, there is little evidence to suggest that resources have been developed in partnership with teachers. For resources intended for delivery in formal educational settings this lack of stakeholder engagement raises questions as to whether they can and are being used by teachers. Additionally, there are very few evaluations of existing interventions and resources. Do existing interventions work in helping pupils understand the principles of FoRB?

In response to this perceived gap in existing provision of approach and resources for teaching of FoRB, CStG designed and delivered the FoRB Primary Project (FPP). Specifically, this project worked with teachers to develop a complete project (including project evaluation and tools for teachers to gauge the learning of their students) designed to promote the understanding of FoRB by children in primary schools in England.

Four primary schools from across England were recruited (one in Plymouth, one in London, one in Leicestershire and one in Congleton, Cheshire) to work with a team from CStG. The Culham St Gabriel's team included the CEO, a FoRB and Interfaith programming expert, and a Research and Education expert. Working collaboratively, the project team adapted existing and developed new resources to promote and teach about FoRB in classrooms.

School Context

The FoRB Primary Project (FPP) was delivered in four primary schools across England:

- Mossley Church of England Voluntary Controlled Primary School in Mossley, Congleton Cheshire
- Ranelagh Primary and Nursery School in Stratford, London
- St John the Baptist Church of England Voluntary Aided Primary School in Leicester
- Bickleigh Down Church of England Voluntary Aided Primary School, near Plymouth

The pupil population at Mossley Primary is overwhelmingly White British with 2.5% EAL and 5.1% entitled to Free School Meals, 0.9% are pupil premium and 5.05% are



SEND. It is a two-form entry school and the intervention was delivered to 30 4-5 year olds in an Early Years Foundation class (EYFS). The intervention was delivered by two EYFS staff: the class teacher (who is also Early Years Lead, RE lead, and Assistant Head teacher) and a full-time learning assistant. The school has recently launched a new Religious Education (RE) syllabus; children also attend whole school/class worship when it is appropriate for them. The school also delivers 'Jigsaw' which is a scheme that helps teachers to deliver the Personal, Social and Health Education (PSHE) curriculum at primary level. This teaches the children about 'British Values' and is taught to all children from EYFS to Year 6.

The pupil population at Ranelagh is highly diverse. It is a two form entry school with around 350 pupils from a varied background. There are 32% pupil premium and 14% SEND pupils across the school. The school is one of the founding schools of the Tapscott Learning Trust. The intervention was delivered by the class teacher who is also the year group leader and a member of the senior management team at Ranelagh. The intervention was delivered to a class of 8-9 year olds in a Year 4 class. The children have been learning about different religions and worldviews throughout their school life through the RE syllabus which has helped them learn, understand, and respect all religions and beliefs. In Newham, the local agreed syllabus must be followed by all community and foundation schools. Faith-based schools have their own separate RE programmes. The title of the Newham local agreed syllabus is 'Exploring Beliefs, Celebrating Diversity'. It is called this because RE gives children and young people the opportunity to: 1. learn about religion and worldviews 2. express and communicate ideas about religion and worldviews 3. gain and deploy skills needed for the study of religion and worldviews.

The pupil population of St John's is very diverse with pupils of Indian heritage being the largest ethnic group at 28%, followed by white British at 22%. 46% of pupils are EAL learners and 16% have free school meals. 17% of pupils are entitled to pupil premium and 17% are SEND. The school is a three-form entry school. It does not have a fixed catchment area but aims to provide a primary education within a Christian context for all members of its diverse school community. Currently over 600 children attend, aged between 4 and 11. The intervention was delivered to a class of 10-11 year olds in a Year 6 by their class teacher who is also the RE and collective worship lead for the school. The class was also supported by a teaching assistant allocated to the class to support SEND pupils. The school follows the Leicester City Agreed Syllabus for RE.

Bickleigh Down is a larger than average Church of England Primary School. Children come to the school from two local authorities (Plymouth and Devon). The two-form entry school is over-subscribed and has 420 pupils on role. The school has nine out of seventeen possible ethnic groups, this is average for this phase of education. 8% of pupils at the school are SEND. The school is in the lowest 20% of all schools for the lowest proportion of free school meals (7.5%). The school is in the lowest 20% deprivation quintile. The intervention was delivered by the school's RE subject lead (who works across year groups) to a EYFS class of twenty-two pupils. The whole class was asked to participate in the project, but eight children's parents decided not to give consent for the project. Pupils within Foundation Stage receive a full RE curriculum (one hour a week) from when they enter the school. This curriculum links to the Devon Agreed Syllabus and stands separately from the people and communities part of the Foundation Stage Profile.

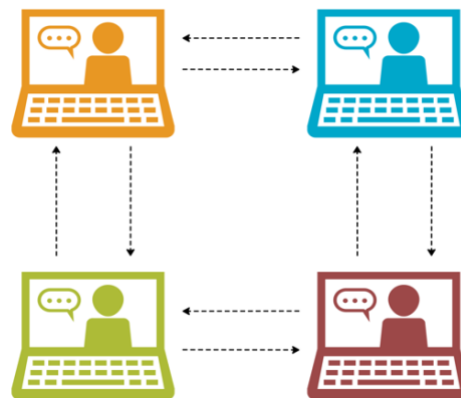
Preparation

There were two strands of activities associated with preparation for the delivery of work in schools, those led by the teachers, and those led by the team at CStG.

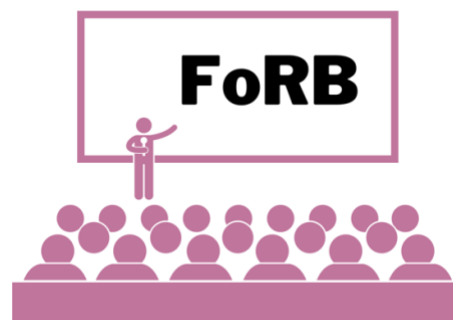
CStG led activities

Having recruited four teachers from four different schools onto the project, CStG convened several online meetings for the group to meet and begin to discuss the parameters of the project.

However, the delivery of a face-to-face planning meeting which was delivered in London in 22 March 2023 was the first critical landmark in the project cycle.



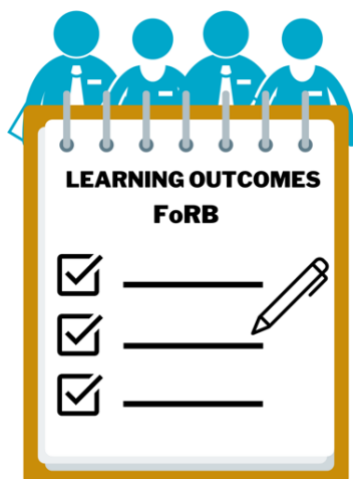
Presentations were delivered by CStG experts on the pedagogical roots of FoRB, and FoRB principles respectively. The first presentation placed FoRB within a wider educational context, linking it to published research on FoRB and education. It highlighted key publications such as the Toledo Guiding Principles 2007³ and other documents relevant to the teaching of FoRB, Religious Education and Citizenship Education, while also connecting to key classroom values and pedagogical approaches. Additionally, CStG's Education and Research Expert advised the teachers on how to carry out baseline surveys with their students. This was done partly so that teachers could pitch content at an appropriate level, but also to be able to demonstrate the progression made by the students.



³ Available here: <https://www.osce.org/files/f/documents/c/e/29154.pdf>

The presentation on FoRB principles helped the teachers to develop an understanding of this subject which was entirely new for them. It made use of resources developed by the FoRB Learning Platform⁴ highlighting how the Rights associated with FoRB apply in classrooms.

The CStG team were also responsible for the development of a set of learning outcomes for the interventions which the teachers would go on to deliver. This was a critical step and innovation for this project. Desk research had revealed to the CStG team that such a document had not been developed anywhere in the world for the delivery of classroom-based FoRB learning for this age group. The learning outcomes document, which also included a glossary of key terms and language (see Appendix 2), was an essential tool for this project. Firstly, it provided the teachers with clear objectives for what it was that children would be expected to know having taken part in the interventions. Secondly, it provided the teachers with indicators which they could use to assess the progress of their pupils. As a result, teachers would be in a position to demonstrate the impact of the intervention as it related to learning about FoRB principles.



The CStG team also produced a selection of simple case studies which highlighted real-world examples of FoRB being promoted or violated. These served two functions, firstly they helped the teachers to get a better understanding of what FoRB promoted and protected. Secondly, they were written with the intention that they could be used in a classroom to stimulate conversations and learning about FoRB (see Appendix 3)

Teacher led activities

In preparing to deliver FoRB interventions in their classrooms, participating teachers:

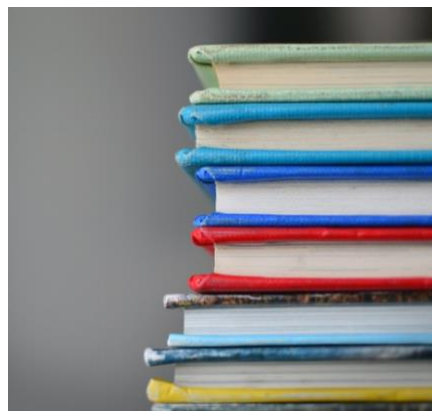
- Met with their respective Senior Leadership Teams (SLT) and RE/PSHE leads to ensure buy-in
- Met with Key Stage colleagues to explain about the project and discuss how delivery of the interventions would proceed
- Engaged with parents of the participating year groups to ensure that they were happy for their child to take part in the intervention

⁴ <https://www.forb-learning.org/>

An important step was an audit undertaken by all participating teachers of the RE, PSHE and other relevant resources actively used by their school to establish if and how FoRB was already being explored. It was revealing that in all schools though Human Rights as a broad concept were covered, FoRB as a specific Right was not. Furthermore, where resources did exist, they were not suitable for use for the ages of children involved in this project.

Having undertaken this preparatory work, and with the Learning Outcomes document accessible to them, the teachers then began the process of intervention development. Three of the four participating teachers decided to use stories to stimulate classroom activities and discussions. There were several criteria for story selection:

- Teachers judged whether the stories were age-appropriate for the children in the classroom
- Teachers sought out stories which included recognizable characters to whom the children could readily relate
- Teachers sought out stories which elicited clear emotional responses in the children around issues relating to FoRB principles
- Teachers chose stories which were about religion or which highlighted religious practices



One of the teachers reflects on the challenge of finding appropriate stories for young children:

Before commencing the planning process I firstly audited the R.E curriculum, 'Jigsaw' and our Worship materials 'Picture News Resource'. From the EYFS R.E curriculum I found that the children had predominantly been taught about Christianity including where Christians worship, festivals and celebrations and their sacred text. The children had learnt about our Christian Values each half term and why they are important to us as a school. Our Jigsaw curriculum had enabled us to teach about 'celebrating differences' and this included how families can be different. As part of this we used the stories 'The Family Book' and 'Its Ok to be Different' by Todd Parr. These 2 books did not introduce the concept of people having different religious beliefs. The 'Picture News Resource' does teach elements of the FoRB principles however this material was not accessible or suitable for EYFS children.

I then began to look at what stories I wanted to use with the children and I began by looking at the materials created by 'Amnesty International' which I found useful however the suggested texts didn't contain a story that I felt my children would have an emotional connection to. I had decided in the very early stages that I wanted the first story I used to have a character in it that the children could empathise with and a story that would evoke an emotional reaction.

I emailed the Book Trust and other organisations to see if they could make any suggestions. They were unable to help and suggested texts that I wasn't happy with. The audit showed me that the first part of my intervention would need to include a story that taught the children about a different religion in order for them to understand that people can follow a different religion and have different beliefs. The story that I chose to begin the intervention was 'The Proudest Blue' by Ibtihaj Muhammad.

For me the audit process was a valuable journey as it showed me that I was going to need to use more than one story to achieve the learning outcomes that I wanted. It also showed me that with the current resources there was very limited material that was 'ideal' for teaching the FoRB principles to 4-5 year olds in an EYFS setting. There was definitely no 'one-size fits all' approach here and it needed to be a bespoke intervention that combined a variety of resources.

It is important to note that all the participating teachers made decisions relating to resources based on the needs and abilities of the pupils in their classrooms.

The teachers also planned framing questions and discussion points which they would use to guide conversations in the classroom and for written work to be completed by the children. One of the participating teachers used a Philosophy for Children (P4C) methodology to structure classroom discussions⁵. Another teacher used her expertise of teaching RE across all year groups, as well as being a Key Stage One specialist to shape her interventions:



As an RE teacher, I wanted to ensure that the FoRB work we did complimented the children's RE work and that they could use their knowledge of religious and non-religious worldviews to further consider issues related to FoRB. In my school, I teach RE from Foundation to Year Six so I was well placed to consider what this might look like for our very young children.

As a Key Stage One specialist, I am a firm believer in young children being able to do big things and tackle in-depth knowledge and concepts. For this reason, I used the structure of our RE lessons and some RE pedagogy when I was planning the sessions. I wanted the sessions to focus on the freedom that people should have to wear what they want, believe what they want and share what they believe with others. Our children are used to an enquiry approach for RE so I designed progressive key questions for each of the FoRB sessions that I would teach.

⁵ See for example <https://www.sapere.org.uk/>

The fourth teacher, who was also working with the oldest participating children, chose to use a range of different resources to stimulate classroom activities. These included general Human Rights resources created by Human Rights Education organisations. Interestingly, the teachers working with children in KS2 both chose to use the case studies which CStG had produced in their planned interventions. Children aged 8-11 demonstrated that they were able to consider the 'real-world' implications of FoRB (see Appendix 3)

Research Methods

Establishing a Baseline

Following the guidance of CStG's Research and Education expert, the teachers each conducted baseline surveys to establish the prior learning of pupils in relation to FoRB. The format of these surveys varied; some teachers conducted focus groups with a small group of pupils. Some teachers asked some children to complete written surveys. Some teachers undertook group or individual mind-mapping exercise as the start of the interventions.

During the Intervention

Each teacher kept a log of their reflections on each lesson. This including recording their own perceptions about how the intervention had taken place as well as examples of pupils' comments and responses.

Each teacher (or supporting teaching assistant) actively observed and made notes during each session, particularly in the EYFS phase. This enabled teachers to be able to assess the impact of interventions as pupils then applied their learning in on-going provision settings.

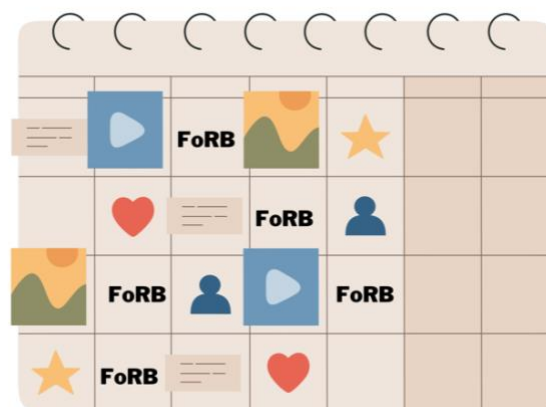
Teachers kept records of and took photographs of pupils written and drawn responses to help them evaluate the impact of the interventions. Some of these can be found in Appendix 5.

Post Intervention

The whole project team met in late June 2023 to discuss the interventions that had taken place, and to review and evaluate the project more widely. A record of these discussions was kept by the CStG team.

Intervention Delivery

Each of the participating schools delivered between four and seven lessons which explored FoRB principles during the summer term 2023. These interventions were bespoke to each school, and reflected the abilities and experiences of the participating pupils. Teachers noted that having this amount of time, ensured that their students were able to engage with new material. It also gave them time to gather evidence of learning and impact.



The range of interventions included:

- Mind-mapping of prior learning and post-learning
- Discussing examples of Human Rights from books and online visual resources
- Discussing Case Studies created by the CStG team
- Role Play and dressing up
- Introducing key vocabulary
- Leaving books and other resources in ongoing provision areas
- Discussing scenarios relating to FoRB
- Targeted teacher led questioning
- Imagining themselves in different situations or in stories
- Writing responses to images and/or films
- Creating storyboards or stop motion animation plans
- Use of the phrase 'I wonder why...' by the teacher to encourage open-ended responses



One of the teachers reflected on the importance of the learning outcomes in planning interventions:

It was important to include what the learning outcomes were for each session and at times there was more than one outcome. The outcomes...were taken from the learning outcomes document that we created as a project team. I also included other learning outcomes that I wanted to achieve from that session. The key vocabulary that I wanted to teach the children was also included. The planning also included an outline of the session, the main resources that I used whether that was a text or a video clip. Lastly, I included the questions that I intended to ask the children. The questions were a really important part of the plan as these enabled me to see whether the children understood what had been taught and also enabled me to decide whether the learning outcome had been met or not, What the children said also helped me to decide whether the following session was still appropriate and suitable or whether I would need to adapt the session.

Evidence of outcomes and Impact

Overall, by making use of the Learning Outcomes document, participating teachers were able to assess how much progress children had made in relation to knowledge and understanding of FoRB principles. Pupil responses can be seen in Appendix 5.

Outcomes in EYFS

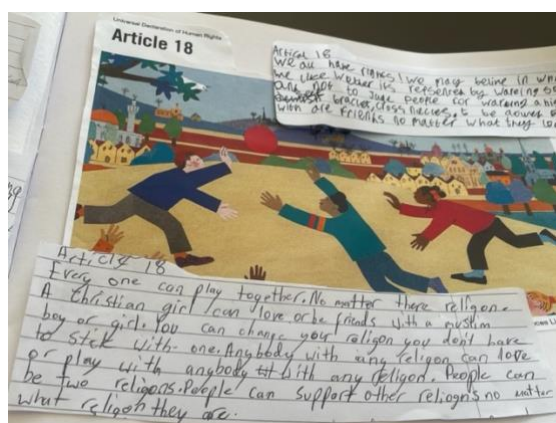
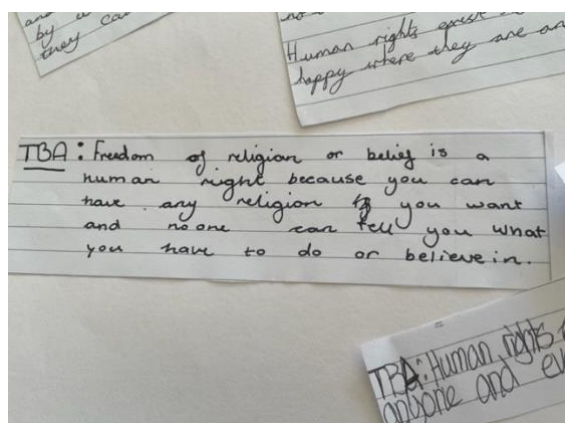
In EYFS children were able to express ways in which people explore and express meaning in their lives. They also began to demonstrate awareness of religions and religious difference. They had discussions about being respectful of difference when encountering unfamiliar names or religious practices. In engaging with stories, children expressed shock that other people might be bullied or made to feel bad about a religious practice which they held. Children were able to express that it is ok to have religious differences. Children also began to talk about freedom, what it means to be free and what it means for other people to be free.



Outcomes in Key Stage 2

In KS2 children exhibited understanding and awareness of what Human Rights are and that FoRB is a Human Right. Using case-studies they became aware of what FoRB violations might look like and expressed shock that people can disrespect people of different religions and also places of worship. They also talked about how what might need to be done to address those violations and began to develop solutions.

Children also talked about ideas relating to community and what it means to live in a multifaith society. Children talked about the right we all have to choose our religion or belief and to practice this in their own way. In doing so, they recognised and agreed with principles such as the need to stand up for FoRB, to be respectful of others' religions and beliefs, to respect others' desires to worship how they want, and, to befriend others and be accepting of differences.



Examples of Pupil Responses Key Stage 2

We can promote and protect FoRB by learning about different religions and beliefs and not disrespect them."

"We can stand up for people in our community even if they are not from my religion."

"We can talk to people in our community to find out if there are any problems and help them."

"We can live together and be friends with each other."

One teacher reflects on a pupil's response:

Pupils could identify the violations of the right, how this had happened and what had led to it happening. They were also able to identify where successful outcomes had been brought about by positive actions. They could also say when a case was unsuccessful in establishing FoRB, what could have been done to rectify the situation and establish the right. It was interesting as during the activity one pupil was quite vocal in that the person who wasn't able to celebrate their religious festivals at work should have had more courage to speak up for themselves to the employers. Their thoughts on this changed during our focus group discussion when they were then saying that the employers should have done more to value the person and their religious background.

Teacher Reflections

Teacher reflections are grouped by Key Stage, however there are some reflections common to all participating teachers.

Universal Reflections

Importance of establishing learning outcomes:

Teachers felt strongly that the Learning Outcomes document was an essential guide for them in developing interventions for use in the classroom. It enabled them to think about how to shape the strategies, and to consider cross-curricular learning opportunities. Teachers also noted that their children enjoyed the opportunity to learn about FoRB. Furthermore, the teachers were surprised and pleased by the sophistication which their children showed when discussing new and complex concepts.

Importance of understanding context:

All participating teachers talked about school context as being a critical factor in the delivery of FoRB interventions. Several of the teachers noted that where children were familiar with FoRB related principles (respect for difference for instance) they speculated that this was at least in part because these principles reflected school values with which the children would be familiar.

Similarly, the demographics of the participating classes contributed to the way in which the children were able to engage with the FoRB principles explored in the interventions. In classes with high levels of diversity (religious and ethnic), teachers were able to draw on rich personal experiences of religious difference, but it also required a high level of skill when considering contemporary FoRB violations in countries to which their students had personal connections. In classes with low levels of diversity, teachers reflected that the learning of their children would have been enhanced by engagement with people from different religious backgrounds.

Importance of a flexible, responsive approach:

Teachers also talked about the need to take a pragmatic approach to the delivery of interventions. In addition to preparing robust lesson plans and schemes of learning, they were ready to modify delivery in response to the way in which their children engaged with the material.

Importance of carefully crafted questions:

All teachers planned questions to ask pupils in advance based on the resources they were using and the outcomes they wanted to see. In addition, teachers adapted questions in response to pupil comments and understanding.

Importance of institutional and community support:

All teachers reflected how important it was to have the buy in and support of their Senior Leadership Team given that this was a pilot project and the sensitivities of the themes. They also felt it was important to have the support of the parents from the participating classes and noted that generating easily accessible and comprehensible literature about FoRB to share with parents was important. In one instance a parent withdrew their consent and wanted their child excluded from the research project without explaining or giving any reasons.

EYFS Reflections

Use of Story:

Teachers noted that the use of stories to stimulate classroom activities and discussions was particularly effective. They reflected that it was important to take a flexible approach to teaching about FoRB and to have a range of resources (and supporting prompt questions/activities) to enable learning about different principles of FoRB. In other words, they felt it was not possible to achieve all learning outcomes with a single story or resource.

Multi-sensory Approach:

In EYFS teachers found that taking a multi-sensory approach was successful. Children were encouraged to create pieces of artwork and also to take part in role-play to help them engage with the issues being explored.

Timing of Interventions and prior knowledge:

Perhaps more crucially however, was a reflection about the timing of when learning about FoRB is scheduled during the school year. Teachers noted that some of their children arrived at school without an awareness of issues central to FoRB, notably the concept of religion, that they might have a religion, and that there being different religions. Without this foundational knowledge, learning about FoRB is, arguably, impossible. Whilst these concepts are explored in the EYFS curriculum it would be wise to ensure that pupils are aware of these issues before

undertaking a series of interventions about FoRB. Therefore, perhaps because the interventions took place in the summer term, teachers noted that most pupils showed progress in relation to the Learning Outcomes.

One teacher reflects on the importance of timing in EYFS:

Over the past few years, we have noticed that children entering the school are less likely to have heard the word 'God' or have knowledge of religious worldviews so before starting learning within RE, we have had to introduce this vocabulary to pupils. This being said, at the end of the academic year (when this research project was active), pupils had a firm knowledge of different religious and non-religious worldviews. This knowledge enabled us to introduce challenging concepts and teaching for our very young pupils.

Key Stage 2 Reflections

Moving from the general to the specific:

Teachers reflected that beginning with lessons on general Human Rights and then focussing more specifically on FoRB felt like the right approach.

Using a range of resources:

They also felt that using a variety of resources – films, education resources from established Human Rights organisations, case studies – was important and assisted their children in learning about FoRB.

Building on prior knowledge:

Overall, teachers were surprised by the level of pre-existing knowledge that their students had of FoRB Principles. In classroom discussions, students talked about how YouTube influencers and popular television programmes (Top Gear was cited) shaped their awareness of Human Rights abuses, including FoRB violations. Furthermore, in one instance a student shared an example from their own local community of a FoRB violation.

Recommendations

Recommendations to religious education teachers:

- Use the learning outcomes document developed through this project and modify exemplar schemes of work to shape a series of lessons for their own pupils and context.

Recommendations to senior school leaders:

- Ensure that the importance of FoRB in relation to navigating our complex multi-religious and non-religious world is understood within the school and/or multi-academy Trust context
- Provide professional learning for all staff about promoting and protecting FoRB principles to ensure it is taught comprehensively and sensitively

- Inform parents about learning relating to FoRB

Recommendations to policy makers:

- Consider the relationship between high quality religious education and Freedom of Religion or Belief principles: specifically, that high quality religious education can only be taught in an environment where FoRB principles flourish, and that for FoRB to be promoted and protected requires that children have access to high quality religious education.
- Ensure that education about FoRB is embedded as part of high- quality religious education in all schools to ensure that schools are institutions which themselves promote and protect FoRB in their day-to-day functioning.
- Ensure specialist RE teachers are well equipped through professional development and resourcing to teach effectively and appropriately about FoRB

Recommendations to charitable trusts and foundations:

- Consider funding an online e-learning course for teachers to learn more about this project and consider ways of bringing it into the classroom more widely
- Consider further funding to test out the approach from this pilot project with other schools, and in particular with Key Stage 1 and with Key Stage 3.

Next Steps for this Project

The project team are enthusiastic about developing this work further. In particular, the following developments are under consideration:

- Working with pupils in Year 2 in at least one of the existing schools
- Following up the work with EYFS pupils as they enter Year 1, and with the Year 4 pupils as they go into Year 5.
- Testing out some of the interventions in other schools (perhaps ‘buddying up’ some of the project team with a new school) e.g. in a very rural setting, in schools with a religious character (non-Christian)...
- Writing up and presenting the project for different audiences e.g RExChange 2024, RE Today, Teach Primary, Chartered College of Teaching Impact Journal
- Partnering with the Association of Citizenship Teaching to develop the work further
- One or two teachers doing a Farmington Scholarship to develop the work further

APPENDICES

Appendix 1

Research and Policy Sources and Summaries compiled by Dr Kevin O-Grady (used with teacher on 22 March 2023)

What follows is a set of links to key sources, with some summary content, for reference (the original sources themselves offer much more; if you have time to consult them, this is recommended). The set is certainly not exhaustive, and we may add further links and summaries over time.

1. Robert Jackson. *Signposts – Policy and practice for teaching about religions and non-religious world views in intercultural education*. Strasbourg (Council of Europe Publishing) 2014. Freely downloadable at <https://theewc.org/resources/signposts/>

See <https://www.reonline.org.uk/research/signposts-guidance-for-re-teachers-from-the-council-of-europe-and-a-related-teacher-training-module/> for further details

Key points on FoRB:

- *Education on cultural diversity or citizenship must include attention to the role of religions and non-religious convictions in society.*
 - *Schools must have flexibility to do this, taking their own contexts into account.*
 - *Classroom atmosphere is crucial. Young people must feel able to discuss their views openly together, respecting ground rules about listening to and respecting others.*
 - *Young people wish for peaceful co-existence across differences, see school as the place to develop this and want it to take place in a safe, controlled environment.*
2. Jon Harald Bondevik, Astrit Dautaj, Kevin O'Grady and Angelos Vallianatos. *Signposts Teacher Training Module*. Strasbourg (Council of Europe Publishing) 2020. Freely downloadable at <https://theewc.org/resources/signposts-teacher-training-module-teaching-about-religions-and-non-religious-world-views-in-intercultural-education/> Again, see <https://www.reonline.org.uk/research/signposts-guidance-for-re-teachers-from-the-council-of-europe-and-a-related-teacher-training-module/> for further details and a summary.

Key points on FoRB:

- *Knowledge and critical understanding of religions and non-religious convictions are needed, and so are the dispositions (or competences) of openness to cultural otherness and valuing cultural diversity.*
- *Teachers should assess their own attitudes in these respects and be ready to promote democratic values and human rights.*
- *Different religious and non-religious traditions should be presented and discussed fairly and without prejudice, in ways that their members would accept.*
- *Teachers should develop knowledge and understanding of diversity in the local context of the school (as well as nationally and globally) and ensure that parents and local communities understand the school's values and approach for education about different religious and non-religious traditions.*

- *Pupils themselves should participate in identifying and agreeing ground rules for classroom procedure, e.g., for discussion of issues that may be controversial.*
3. Ellie Keen and Mara Georgescu. *Bookmarks. A manual for combating hate speech online through human rights education*. Strasbourg (Council of Europe Publishing) 2016. Freely downloadable at <https://rm.coe.int/168065dac7>

Key points on FoRB:

- *The manual was designed for the 13-18 age group, though the materials can (and would need to be) adapted. However, the 'do's and don'ts' of setting up a safe environment for discussion offer good starting points: e.g., do encourage children to speak from their own experiences, and don't suggest that any suggestion is irrelevant (see p 19 of the manual for the full list).*
 - *Some of the structured activities outlined in the manual could also be adapted to the primary age range, with care and some restructuring: e.g., 'A New Mosque in Sleepyville' (p 32 ff) is highly relevant to issues of freedom of religion or belief.*
 - *The Background Information in chapter 5 (on hate speech, human rights, democracy, participation, and related issues) is very useful for teachers preparing to teach about freedom of religion or belief at any level.*
4. Robert Jackson and Ursula McKenna (eds.). *Intercultural Education and Religious Plurality. Oslo Coalition Occasional Papers (1)*. Oslo (The Oslo Coalition on Freedom of Religion or Belief) 2005. Freely downloadable at <https://www.jus.uio.no/smr/english/about/id/publications/oc-paper.pdf>

Key points on FoRB:

- *(From Julia Ipgrave. Pupil-to-Pupil Dialogue as a Tool for Religious Education in the Primary Classroom; pp 39-42 in this volume) – it is important to acknowledge the diversity of experiences and ideas within the class; to promote a class ethos where children are willing to engage with difference, share with and learn from others; structure activities that allow children to express views, negotiate and justify (examples of sorting and role-play exercises are given).*
 - *(From Robert Jackson and Karen Steele. Citizenship Education and Religious Education: A European Perspective; pp 53-62 in this volume) – Citizenship Education and Religious Education are complementary parts of Values Education; plurality (increased cultural, moral, and spiritual choices available to people) has increased, and both parts need to take account of this. Citizenship Education enables participation in democracy and is about skills, attitudes and values as much as knowledge; it is concerned with how we think about and act towards those who differ from us e.g., in religion or worldview; children can use the knowledge they gain about different religious traditions to reflect on their own identities, in a way that acknowledges plurality.*
5. John Keast (ed.). *Religious Diversity and Intercultural Education: A Reference Book for Schools*. Strasbourg (Council of Europe Publishing) 2007. Freely downloadable at <https://theewc.org/resources/religious-diversity-and-intercultural-education-a-reference-book-for-schools/>

Key points on FoRB:

- *Tolerance (in a 'strong' sense) means acceptance that others are entitled to the same freedoms as us, but more than this: a recognition that their view of life differs. Children cannot develop this without exposure to plural worldviews. Each child should have a positive sense of identity without fears of being judged by others.*
 - *In the same vein, reciprocity is an important skill: being able to grant others what you would like granted to you, and not offend others on matters on which you would not like to be offended. It may mean standing back temporarily to listen to others.*
 - *Freedom of conscience, religion, or expression always thus come with limits. Declaring religion in an absolute way can lead to loss of respect for others; the right to freedom cannot be used to deny that right to others.*
6. Office for Security and Co-operation in Europe (OSCE) Office for Democratic Institutions and Human Rights (ODIHR). *Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools*. Warsaw (OSCE / ODIHR) 2007. Freely downloadable at <https://www.osce.org/odihr/29154>

Key points on FoRB:

Conclusions 3 and 4 are especially relevant (see p 14) –

3. Knowledge about religions and beliefs is an essential part of a quality education. It is required to understand much about history, literature and art, and can be helpful in broadening one's cultural horizons and in deepening one's insight into the complexities of past and present.

4. Teaching about religions and beliefs is most effective when combined with efforts to instil respect for the rights of others, even when there is disagreement about religions and beliefs. The right to freedom of religion or belief is a universal right and carries with it an obligation to protect the rights of others, including respect for the dignity of all human beings.

7. Tony Eaude. *Building the foundations of global citizenship in young children*. In Marian de Souza and Anna Halafoff (eds.) *Re-Enchanting Education and Spiritual Wellbeing*. Abingdon and New York (Routledge) 2018: 48-61. Dsintra Illiško. *Worldview education as a viable perspective for educating global citizens*. In Marian de Souza and Anna Halafoff (eds.) *Re-Enchanting Education and Spiritual Wellbeing*. Abingdon and New York (Routledge) 2018: 62-72.

Key points on FoRB:

From Tony Eaude –

- *Children need to be happy, and rather than seeking instant gratification will be better off cultivating care and compassion.*
- *This might begin by focusing on themselves but should extend outwards into a bigger picture including awareness of self, awareness of others, awareness of the environment and, for some, awareness of a Transcendent Other.*
- *'Hospitable space' describes the classroom which nurtures this: welcoming, uncompetitive, playful, reflective, varied and sociable, where children co-operate with each other. It embeds the qualities needed for living in a diverse society and relies on example and experience rather than instruction.*

From Dsintra Illiško –

- *Children’s worldviews are shaped through interactions, with peers, culture, heritage, and their own search for meaning.*
- *Education needs to reconcile these (sometimes) competing forces and redirect children towards a life in common which is good for all.*
- *When a dialogue between children from diverse backgrounds (religious and non-religious) occurs, they will become more aware of diversity and grow in understanding of the world. This is what can enable them to live together in a community and gain a more coherent vision of the future.*

8. Stephen Parker, Rob Freathy and Leslie J. Francis (eds). *Religious Education and Freedom of Religion and Belief*. Oxford (Peter Lang) 2012.

Key points on FoRB:

(From Kevin O’Grady. Freedom of Belief for English Religious Education Pupils. Pp 217-233 in this volume) –

- *Freedom of belief is not ‘romantic’. It doesn’t arise because constraints are taken away.*
- *As far as school experience goes, it depends on how young people are taught and learn.*
- *It is dialogical and based on reflexivity in learning. RE should increase pupils’ awareness of the world (specifically, of religious and worldview diversity), enabling them to respond more intelligently and to think hard about their own personal bases for doing so.*
- *Thus, ‘freedom’ is not to believe or say whatever occurs to you or to repeat your prejudices, but to develop responsibility and skill in dialogues with others, who may be very different to you.*

9. British Educational Research Association. *Ethical Guidelines for Educational Research*. 4th Edition. London (BERA) 2018. Freely downloadable at <https://www.bera.ac.uk/researchers-resources/publications/ethical-guidelines-for-educational-research-2018>

Key points for our project:

- **Consent.** Obtain signed voluntary consent from parents, having explained what we’re doing, why, what’ll be involved and what we’ll do with data. As far as possible, also explain to children and ask parents to repeat the discussion before consenting. (We’ll also send round a model letter to parents for you to adapt.)
- **Right to withdraw.** Explain that this can be exercised at any time.
- **Complications with observation.** You can’t make those not giving consent or withdrawn vanish. Refer to BERA (2018) p.12: focus on those who’ve consented, which may legitimately require noting their interactions with others who haven’t. Raise this with senior school leaders if necessary (i.e., some don’t consent, but you need to observe the whole class). Interviews won’t be affected, obviously you’ll only include the consenting.
- **Duty of care.** The research won’t mean extra demands on children. Everything that happens will be in line with and timed within ordinary classroom activities.

- **Anonymity / Confidentiality.** Children will be anonymised in the research record and report (pseudo-initials used); no video or photography is planned.
- **In general, everything is done in an ethic of respect for children, families, colleagues, co-researchers, and readers of the research.**
- **Outcomes and information.** Think about whether and if yes how to share the results of the research with colleagues, children, and parents after the project.
- **Issues arising during the project.** Ensure that all participants are given appropriate contact details for a person with whom to raise any issues or concerns. In practice, this probably means advising parents to contact the school's lead person on the project, or the headteacher. Naturally, you must act in response to any expression of concern, even if it is only to explain or re-assure.
- **Dissemination.** We will publish the findings clearly and accessibly, for the benefit of educational professionals, policymakers and the wider public.

Appendix 2

Freedom of Religion or Belief in Primary Schools – Learning Outcomes

This document was developed specifically for Culham St Gabriel's *Primary Freedom of Religion or Belief (FoRB) Project*. This is because in the experience of the project team no comparable resource exists to help teachers think about how they can support their children to learn about FoRB. The project itself is a pilot project, testing out different approaches to the teaching of FoRB. As such this document will be reviewed at regular points during the project cycle to ensure that the language is still appropriate and the expected learning outcomes realistic.

For the purposes of this project it is expected that this document be used by teachers to plan their interventions. The learning outcomes below can be used to set objectives for children's learning. The section at the end of the document on key language can be used to help determine and measure the impact and give some indication as to what impact might look like for children.

It is important to reiterate that it is recognized that it may not be possible to achieve all the outcomes outlined for each age group. It will be important to review pupil learning and to adapt the learning outcomes to reflect classroom realities.

Children aged 4-5	Children have an opportunity to talk about freedom (what it means to be free and what it means for other people to be free) and their own religion or belief. They experience (through all their senses) ways in which people explore and express meanings (e.g. using symbols, stories and rituals). They know about where and how their religion or belief may be similar and different to others, and are beginning to understand that difference.
Children aged 5-7	Children acquire some knowledge of different religions and beliefs and learn that we are all different and sensitive to that difference. They know that there are Human Rights. They can express what it would feel like if they were prevented from expressing their religion or belief for some reason. They understand that they and others have the right to freedom to express themselves about their religion or belief and that others have this same right and are respectful of that fact.
Children aged 7-9	Children begin to know what Human Rights are and that freedom of religion or belief is a fundamental Human Right and that Human Rights are for all. They acquire knowledge of different religions and beliefs and learn that we are all different. They are aware of and sensitive to that difference. Increasingly, they recognise that families, communities and wider society are shaped by religion or belief. They begin to give some examples of how they may promote and protect Human Rights relating to religion or belief.
Children aged 9-11	Children begin to understand that Human Rights affect how we experience the world and that some people, in some parts of the world, do not enjoy the same Rights as they do. They begin to understand that this extends to the Right associated with religion or belief. Children have some understanding of the role everyone can have in promoting and protecting Human Rights, in doing so they develop a wider Human Rights

	vocabulary. Children give example of ways in which the fundamental rights associated with religion or belief might be violated. Through a variety of sources, they know about how they and others might experience these violations. They begin to understand the role they can play in promoting and protecting the fundamental rights associated with religion or belief.
Children aged 11-14	Children use a range of methods to research and explain different dimensions of the Human Right associated with Religion and Belief. They can describe, explain and analyse real-world situations in which the Right is being protected, promoted or violated. They can make insightful reflections on the tensions between the rights associated with Religion and Belief and other Human Rights (including, but not limited to, gender, sexuality and the rights to education). In doing so, they participate in challenging experiences of debate, dialogue, imagination and encounter, and draw on their own experiences of religion or belief to come to informed judgements on contested issues. They are able to express those judgements in a variety of forms (in writing, orally, graphically and so on), and can confidently express their role in promoting and protecting the fundamental rights associated with religion or belief.

Key language for educators are listen out for and for educators to use....

4-5s Religion Belief I believe Religion and Belief Free Freedom Different Same	5-7s (as 4-5s plus) Community Rights Law Human Rights Wrong Hurt Protect
7-9s (as above plus) Celebrate (the activities of communities) Community activities (how communities work, what kinds of things do communities do together) – births, marriages, deaths, education... Religion or Belief Non-Religious Belief Victim Oppress Persecute Help Stand Up (for a cause) United Nations Declaration of Human Rights	9-11s (all ages, plus) Bystander Activist Campaign Article 18, Freedom of Religion or Belief Freedom of Thought, Conscience and Belief Conversion Freedom to change your religion or belief Protects the person, not the religion Discrimination Violation

Glossary of terms and ideas shared with the teachers in March 2023

FoRB is a Human Right. It is part of the United Declaration of Human Rights, Article 18. It is also protected by other international instruments (e.g. International Covenant on Civil and Political Rights (ICCPR)).

The heart of FoRB is the freedom to have, choose, change or leave a Religion or belief and the freedom to practice or manifest a religion or belief.

FoRB protects the person and not the religion! It is the right of all of us to have a Religion or belief identity.

FoRB does not give anyone the right to incite hatred and violence or to violate other people's rights in any other way.

FoRB does not protect religions or beliefs from criticism.

FoRB does not mean that the public sphere should be free from religious expression. On the contrary, it protects the right to manifest both in public and in private. Religious and non-religious beliefs and practices may be visible and expressed in public.

FoRB protects the individual from discrimination, arguably the most commonly experienced form of violation experienced under FoRB, and one which affects every Religion and belief community.

FoRB also provides the right to protection from coercion and discrimination in matters of Religion or belief, the right for parents to bring up children in accordance with their beliefs, the right to conscientious objection to military service.

Appendix 3

Classroom Case studies

Case studies for use in the classroom.

Below you will find four case studies. Each case study is divided into three sections.

1. The first part explains in headline terms the case study as it has or might occur in the world.
2. The second section removes specific geographic details and presents the same case study in terms which could be used in the classroom.
3. The third section highlights the specific issues which are raised by the case study.

Turkey – The Alevi Philosophy Centre

The majority of people in Turkey are Muslims; minority religious communities in Turkey have experienced a range of challenges. Places of worship have been vandalized, and some communities have been unable to get permission to build places of worship or open schools.

In response to this, representatives of minority religious communities have come together to raise the profile of the issue. They are being led by the Alevi Philosophy Centre because the Alevi community have experienced the most widespread problems. They have been featured on the news in Turkey and are working together to solve the problem.

ALT VERSION – for use in the classroom

A minority faith community have wanted to open a supplementary school so that children from the community can learn about their traditions and heritage. It will also be a place where the community can celebrate together. The government have refused to issue a permit for the opening of the school. Some families have decided to teach their children in small groups in their homes but are aware of the risks which they are taking because they could be issued with a heavy fine or even sent to prison.

This case study highlights the following FoRB issues:

- That disproportionate barriers can be placed before minority faith communities blocking them from acquiring land and preventing them from building places of worship and communal life
- Parents and Legal Guardians have the right to give their children religious and moral in accordance with their religious beliefs
- Children have the right to be part of a religious or belief community and to participate in religious festivals and worship; they also have the right to access religious or moral education in accordance with the wishes of their parents
- That minority faith communities can experience harassment in the course of everyday communal activities which are not experienced by those from majority faith communities
- That minority faith communities experience discrimination from the state compared to communities from majority faith traditions.

UK – Tell MAMA

In recent years there have been dramatic rises in the level of anti-Muslim hate in the UK. Members of Muslim communities in the UK experience verbal and sometimes physical assaults in public spaces. Mosques have also been vandalized.

In response to this, members of the Muslim community established Tell MAMA which is a support line for members of the community who experience anti-Muslim hate crimes. The information which is gathered by the helpline helps members of the Muslim community raise the profile of the issue and get more support from the police. It also helps connect local Muslim communities with the police, local government and other local faith communities.

ALT VERSION – for use in the classroom

A mosque has been approached by Tell MAMA and encouraged to attend a community fun day in the park. It is an opportunity for different local organisations to come together and celebrate. The mosque feel confident to take part in the community fun day because they trust the organization Tell MAMA and so agree to have a stall at the fun day. Members of the Muslim community who attend the mosque plan games and other activities so that people can learn about what being a Muslim means.

This case study highlights the following FoRB issues:

- That the right to FoRB includes the rights of individuals and communities to explain to talk about and teach their religion or belief
- That the right to FoRB includes the rights of individuals and communities to write, publish and spread literature about their beliefs
- Attacking someone because of their religion or belief is a violation of the rights protected by FoRB

USA - The Religious Freedom & Business Foundation

Identity categories like gender, age and disability have been subject to protections in the workplace for a long time. There are many examples of workplaces protecting the rights of women, or the elderly, or those with disabilities in the workplace. However, protections relating to religion are less well known.

The Religious Freedom and Business Foundation was established to educate the global business community, policymakers, non-government organizations and consumers about religion and belief. In particular, it wants to provide concrete examples of how making workplaces more religiously inclusive can be positive for businesses and society as a whole.

ALT VERSION – for use in the classroom

An employee is sad that their festivals are not marked by colleagues in their office. More than that, they feel that they cannot ask for time off to celebrate their special festival days because no one in the office talks about their religion or belief. They do some research and find about setting up a Religion and Belief Network. The employee talks to some of their colleagues about the idea and they are enthusiastic so they raise the idea with senior managers.

Working together they set up a Religion and Belief Network. One of the activities which they do is to set up a calendar of religious holidays and find ways to mark and celebrate them in the office.

This case study highlights the following FoRB issues:

- That the right to FoRB includes the rights of individuals and communities to explain to talk about and teach their religion or belief
- That the right to FoRB includes the rights of individuals and communities to write, publish and spread literature about their beliefs

- That minority faith communities experience discrimination from the state compared to communities from majority faith traditions.

Nigeria – Blasphemy

Mubarak Bala is a Nigerian atheist currently serving a 24 years imprisonment after he pleaded guilty to an eighteen-count charge of blasphemy and public incitement. Bala was born in northern Nigeria and in 2016 published an article in which he talked about how he had lost his faith. Bala felt motivated to speak out about what he saw as religiously inspired terror. He was jailed in 2020, but by then he had been held in psychiatric units and been the subject of death threats and violence. The International Humanist and Ethical Union has taken up his case and feels that Bala's Human Rights have been violated.

ALT VERSION – for use in the classroom

There is a well-known person in your town who has made public statements about how they no longer believe in god. They have also said that they do not consider themselves to be a member of their religion anymore. Everyone knows that this person is very unpopular with local leaders – both local politicians and also local faith leaders.

People in the community talk about this person and some people want to talk about the ideas which this person has raised. People, including many young people, want to talk about how it is possible to be an atheist, or to change one's religion. However, everyone can see what has happened to this person – they have been subjected to violence and hate. It is even possible that they will be sent to prison for their beliefs.

This case study highlights the following FoRB issues:

- The right to freely have, keep, change or leave your religion or belief is an absolute right which means that, according to international law, this right may never be limited by anyone, anywhere.
- That people are persecuted for expressing atheist and non-religious opinions; the rights associated with FoRB provide protections to individuals who express such beliefs and opinions
- That people are persecuted for leaving their religion of birth; the rights associated with FoRB provide protections to individuals who change their religious beliefs
- That the level of persecution can rise from minor harassment through to extreme violence and imprisonment

Appendix 4

Resources used by teachers in their interventions

EYFS

- The Proudest Blue by Ibtihaj Muhammed
- https://www.youtube.com/watch?v=cfmc_llybcU The Proudest Blue read by Ibtihaj Muhammad
- Not Now Noor by Farhana Islam
- <https://www.bbc.co.uk/iplayer/episode/m000sf7k/whats-on-your-head-series-1-2-hijab> What's on your head Series 1: 2 Hijab
- Hats of Faith by Medeia Cohan
- Here we are by Oliver Jeffers

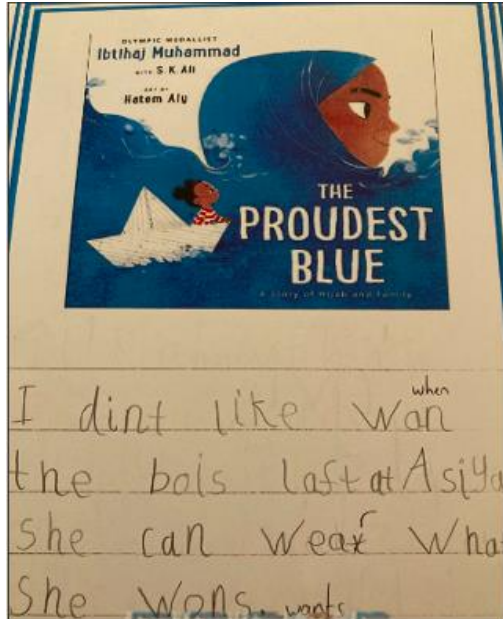
Key Stage 2

- I have the right to be a child by Sarah Ardizzone
- The Declaration of Human Rights e.g. <https://www.equalityhumanrights.com/en/what-are-human-rights/what-universal-declaration-human-rights> and the book, We are all born free.
- Article 18
- Human Rights Act 1998
- Equality Act 2010
- Right Up Your Street by Amnesty International
- Racism and Intolerance by Louise Spilsbury & Hanane Kai
- Amnesty International video on Human Rights
https://www.youtube.com/watch?v=x9_lvXFEyJo
- Freedom of Religion or Belief – Human Rights Geneva Office for Human Rights.
<https://www.youtube.com/watch?v=YK0d43Hxg9U>
- Nobody Stands Nowhere' Theos Think Tank Video
<https://www.youtube.com/watch?v=AFRxKF-Jdos>

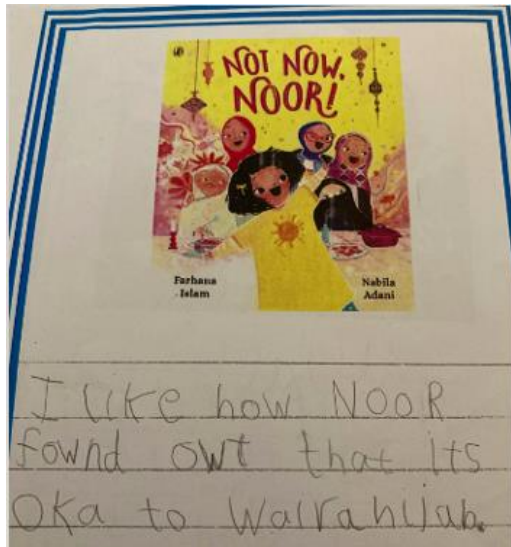
Appendix 5

Examples of Pupil Work

EYFS



Reads: "I didn't like when the boys laughed at Ayisha. She can wear what she wants."



Reads: "I like how Noor found out that it's OK to wear a hijab"



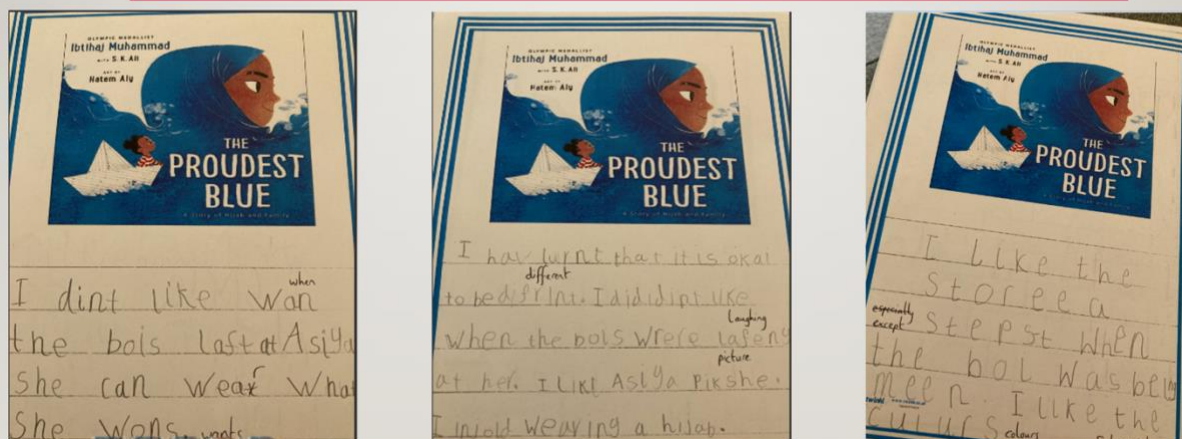
The teacher asked the children to think about a message for the world linked to FoRB.



The children had watched a video clip from CBBC called 'What's on your Head?' and at the end of the session I asked the children if they would like to try and see what it would be like to wear a hijab. One of the children said "this is the best lesson ever". One of the children said "I can't believe how much you can do even with a hijab on". In the middle picture the children continued to wear hijabs in their role play. This is a role play of a travel agents.

EYFS children taking part in role play.

Below is a selection of writing that the children did. I gave them the choice to either write about the 'Proudest Blue' or 'Not Now Noor'. I asked them to write what they liked/thought about the story or if there was anything that they didn't like in the story.



EYFS children respond to The Proudest Blue.

Key Stage 2

FORB is important because people can learn about more Religions. It is also important because religious people can celebrate their belongings.

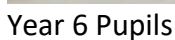
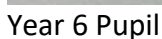
FORB's important ~~peers~~ because children will be able to ~~celebr~~ celebrate to religious events they can even celebrate other religious events as well. as people will live together & be comfortable and be free with FORB. ~~we~~ we can be ourselves so you can be loved. We will feel welcomed and safe, but if we did not have FORB everyone will feel left out and ~~down~~ devastated so that leads to illness and death.

Year 4 Pupil

What is the importance of FORB?

The importance of FORB is that if we didn't have FORB then we would not be treated fairly and we will not be respected the way we should just because of our belief and religion and faith. Since we have FORB we are free and have a much easier life because we are treated and respected the way we should. Also you can be yourself without being harassed or forced to not be. You will feel very valued and welcome. FORB is important because it is brilliant.

Year 4 pupil



Acknowledgements

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