Haringey Standing Advisory Council on Religious Education (SACRE)
Minutes of the meeting of 5 June 2025 at 5:00pm
Held in person at the Alevi Cultural Centre, Clarendon Road, London, N8 0DD

MEMBERSHIP

Group A: Christian denominations other than Church of England, and principal religions represented in Great Britain

James Chiriyankandath (JC), **Chair**	Unitarian
Stephen Agilinko (SA)	Baptist Churches
Norman Bacrac (NB)*	Humanist
Panos Fellas (PF)	Humanist
Hasret Bozdogan (HB)	Alevi Cultural Centre
Ali Osoy (AO)	Alevi Cultural Centre
Dr S Kajansivakumaran (SK)*	Chair of Shakthivel Hindu Association
Bibi Khan (BK)*	Islamic Community
James Lane (JL)*	Roman Catholic Church
Tonye Philemon (TP)*	The Peace Alliance and Pentecostal Churches
Judith Prinsley (JP)	Board of Deputies of British Jews

Group B: Church of England

Eddie Griffiths (EG)*	Lay Church of England member
Helen Spiby-Vann (HSV)	London Diocesan Board of Schools

Group C: Teachers' Associations, including representation from Academy Schools

Glenford Johnson (GJ), **Vice-Chair**	Teacher, Hornsey School for Girls
Hanaa Mohabeer (HM)*	Teacher, Hornsey School for Girls

Group D: Local Authority, including elected councillors

Ibrahim Ali (IA)*	Councillor
Cathy Brennan (CB)*	Councillor
Makbule Gunes (MG)*	Councillor
Fay Jackson (FJ)	HEP Advisor
Anna Lawton (AL)	Councillor
Alessandra Rossetti (AR)*	Councillor

Co-opted non-voting members

Jan McGuire (JMcG)	Independent RE Advisor to Haringey SACRE

Also in attendance

Dr Umit Cetin (UC)	Senior Lecturer in Sociology, University of Westminster
Israfil Erbil (IE)	Former Chair of the London Alevi Cultural Centre
Ibrahim Has (IH)	Chair of the London Alevi Cultural Centre
Dr Celia Jenkins (CJ)	Emeritus Fellow, School of Social Sciences, University of Westminster
Cinar Kara (CK)	Member of Alevi Youth
Christine Hatt (CH)	HEP Clerk

** Asterisk denotes absence. For the meeting to be quorate, at least one member from each of Groups A, B, C and D must be present.*

1 INTRODUCTION

1.1 JC welcomed everyone and introduced himself as the Chair of Haringey SACRE.

1.2 JC extended a big thank you to members of the London Alevi Cultural Centre for hosting today's meeting. He and the rest of the Haringey SACRE members were looking forward to finding out how Alevi beliefs could be integrated into the borough's RE curriculum.

1.3 Apologies had been received from AR, BK, CB, HM, NB and TP. EG, IA, JL, MG and SK were also absent.

1.4 JC noted that the meeting was quorate, as there was at least one representative of Groups A, B, C and D (see list on page 1) was present.

1.5 Minutes of the Last Two Meetings (14 November 2024 and 27 March 2025)
The minutes of the last two meetings (14 November 2024 and 27 March 2025) had been circulated to all Haringey SACRE members in advance.

The minutes of the 27 March 2025 meeting were **approved** unanimously.

Members next returned to the 14 November 2024 minutes, as there had been further discussion about how the Moment of Reflection (for which JC had asked members to think about Palestinian children killed in Gaza) and JP's comments on it should be recorded. The comments had been included in the draft minutes, then deleted, then reinstated. The comments were included in the version submitted for approval today.

HSV said she had not been at the 27 March meeting to comment on the November minutes, but she agreed with JP's comments and thought they should be in the minutes.

JP thanked FJ for discussing the matter with her in a follow-up meeting. She had been concerned that her remarks about JC's request had been deleted from the minutes. She had reviewed Haringey SACRE's constitution and concluded this was not legitimate. She had also checked with the other SACRE of which she was a member, in St Helens, and they had agreed that there should be no political references at such meetings.

JC said he did not think it was necessary to minute the Moment of Reflection – it was not part of the business of the meeting. However, he was happy for that to happen if members wished. He did not consider the mention of suffering to be a political reference.

JC added that if members had any issues with the minutes, they should take them up with him, not the clerk. The onus was not on the minute-taker to deal with such matters.

JP said she had reached out to CH (the clerk), FJ and JMcG. Both she and JC had been away. Her point was that if a reference was made to one group, in this case Palestinians, there should also be a reference to everyone. Members' attention should be drawn to the whole situation, not a specific group. She understood JC had not intended to be divisive.

JC said that he noted JP's concerns. He did not feel prayers for children should be divisive. SACRE was involved with children and their education.

JP said she worked closely with Haringey's Multi-faith Forum and its members were careful to talk about the situation in Gaza as a whole, not just the Palestinian perspective.

GJ suggested changing the Moment of Reflection back to Moment of Contemplation to avoid such issues in the future. JC said he wholeheartedly agreed with this suggestion.

ACTION: Future SACRE agendas to refer to Moment of Contemplation not Reflection.

Following this discussion, the revised 14 November 2024 minutes, now containing JP's remarks, were unanimously **approved**. HSV asked the clerk to add to the minutes that she had agreed with JP's comments at the meeting. The clerk said that she would.

ACTION: CH to amend the 14 November 2024 minutes to include HSV's comment.

1.6 Matters Arising

The Matters Arising were not discussed, to allow time for the Alevi presentation. The status of each outstanding matter is recorded below to support further discussion in 2025-26.

NEW ACTIONS FROM 27 MARCH 2025 MEETING

Agenda item	Action	Person responsible
1.6	Meet as soon as possible to discuss the issue with the 14 November minutes as noted in the minutes. **05.06.25: COMPLETED AND CLOSED.**	FJ, JMcG, CH
3.2	Ask HSV to update SACRE members on the 13 March NASACRE meeting that she attended at the 5 June SACRE meeting. **05.06.25:** There was no time for this. **CARRIED FORWARD.**	JMcG
7.2	Compare attendance at past in-person and online SACRE meetings. **05.06.25:** There was no time for this. **CARRIED FORWARD.**	FJ

OUTSTANDING ACTIONS FROM 14 NOVEMBER 2024

Agenda item	Action	Person responsible
2.3	Follow up Freedom of Information request with LBH. **27.03.25:** HSV was not present at today's meeting so could not provide an update. **CARRIED FORWARD. 05.06.25:** There was no time for this. **CARRIED FORWARD.**	HSV

OUSTANDING ACTIONS FROM 12 SEPTEMBER 2024

Agenda item	Action	Person responsible
	N/A	

OUTSTANDING ACTIONS FROM 6 JUNE 2024

Agenda item	Action	Person responsible
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OUTSTANDING ACTIONS FROM 16 NOVEMBER 2023

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	Ask LBH to put a HEP/SACRE link on its website. **21.03.24: CARRIED FORWARD. 06.06.24:** CB said she would pick this matter up with LBH. FJ to email her the details. **CARRIED FORWARD. 12.09.24** It had still not been possible to arrange this. IA said he	

6.2	would pick up this action and report back at the 14 November SACRE meeting. **CARRIED FORWARD. 14.11.24:** Ongoing - see agenda item 6.1. **CARRIED FORWARD. 27.03.25:** IA said that he had now been able to speak to the right person. He had learned there was a new digital team and they would put an appropriate link on the website 'imminently'. IA will chase them on Tuesday (01.04.25). FJ said she had also spoken to LBH about this. There was already a link on the site, but it was out of date. The old information should be removed when the new link was inserted. IA said that was the plan. He would copy FJ and the other SACRE councillors into his email. **CARRIED FORWARD. 05.06.25:** IA was not at today's meeting to give an update. **CARRIED FORWARD.**	**FJ/IA**

2. SACRE INVOLVEMENT LOCALLY

2.1 Welcome from the London Alevi Cultural Centre

Ibrahim Has (IH), Chair of the London Alevi Cultural Centre, thanked Haringey SACRE members for coming. It was important for Alevism to be discussed and better understood.

IH next introduced Cinar Kara (CK), a 20-year-old member of Alevi Youth. He would tell SACRE members about his experiences growing up as an Alevi in Haringey.

CK said it was an honour to have SACRE members at the centre. It would be a big step forward to have Alevism properly recognised in the curriculum. It had been confusing for him growing up as an Alevi in school, as teachers and other students had no proper understanding of his beliefs and he had found it difficult to explain.

CK added that he and other Alevi students had not received appropriate support in the classroom, because Alevism was not mentioned in RE lessons. In the end, he had 'simplified his identity' to fit in. It was very important that this situation changed, so that Alevis knew their beliefs of love, respect and unity were seen and accepted.

CK thanked SACRE members for listening and for their support. SACRE members thanked him in turn for his insightful words.

3. SACRE AND HARINGEY EDUCATION PARTNERSHIP (HEP)/ LONDON BOROUGH OF HARINGEY (LBH)

3.1 FJ introduced PF. He had attended the 27 March meeting, but this had been online, so it was good to welcome him in person. He would be a second humanist member of the group. NB remained a member but could no longer attend in person as he had moved.

3.2 FJ thanked IH, HB and all the other Alevis present for welcoming Haringey SACRE to their wonderful building. She explained that she worked for Haringey Education Partnership (HEP), a charitable company established for the benefit of all the children in the borough. It was her role to act as the link between HEP and the local authority.

One of HEP's main tasks is to review the curriculum and offer advice. It also looks at Ofsted reports. Ofsted has never done a 'deep dive' into RE teaching in Haringey – HEP is still hoping and waiting for this to happen.

4a. NATIONAL AND LOCAL UPDATE: RE STATUTORY RESPONSIBILITIES

4.1 JMcG introduced herself as the Chair of the Association of RE Inspectors, Advisers and Consultants (AREIAC). In this role, she travels all over the country offering her expertise.

JMcG added that the earlier iteration of the document about Alevism was added to the Haringey AMV syllabus material in 2021 but had not yet been fully integrated by schools.

JMcG had circulated a presentation and now talked SACRE members through it.

4.2 *Agreed Syllabus Conference (ASC)*
The Agreed Syllabus Conference was under way. This was a review of the local RE syllabus that, by law, had to happen every five years. It provided an opportunity to incorporate Alevism more fully into the syllabus. She would use the resources provided by the centre and work with UC and CJ to ensure Alevism was accurately represented.

4.3 *NASACRE Conference and Westhill Bid*
JMcG had attended the annual conference of the National Association of Standing Advisory Councils on Religious Education (NASACRE) on 19 May. PF had also attended.

At the conference, it had been announced that Haringey SACRE's bid to the Westhill Foundation for funding to support the 'Living Voices' project had been successful. This means Haringey SACRE will receive £7,000 to take the plans forward.

Conference attendees heard from Lord Khan, Parliamentary Under-Secretary of State for Faith, Communities and Resettlement. He had spoken about the need to foster social cohesion and the role SACREs and schools had to play in this. It was important people cultivated shared values *and* celebrated diversity. Learning to 'disagree well' was vital.

4.4 *National Content Standard*
JMcG informed SACRE members that the RE Council had released a new National Content Standard, which is a benchmark for RE teaching in schools.

4.5 *Curriculum and Assessment Review*
The decisions of the DfE's Curriculum and Assessment Review 2025 are still awaited. JMcG had submitted Haringey's response to their call for evidence, as requested.

JMcG had attended a meeting at the House of Commons on 15 January 2025 to discuss the review and the Children's Wellbeing and Schools Bill, especially as it relates to schools of a religious character. It will be complicated to get the new bill right.

4.6 *RE Webinar*
Ofsted inspector for RE Hazel Henson had held a webinar for AREIAC and National Association of Teachers of Religious Education (NATRE) members on 1 April 2025 to discuss the need for 'deep and meaningful' RE teaching. (Ofsted had published ''Deep and Meaningful'? The Religious Education Subject Report' in April 2024.)

4.7 *Inter-faith Week Consultation Report*
JMcG had gone to the House of Lords on 1 May 2025 for the launch of the Inter-faith Week Consultation Report. The meeting was hosted by Lord Khan and attendees discussed the importance of RE teaching in a society of many faiths and none.

4.8 *Writing to MPs*
JMcG encouraged SACRE members to write to their MP about the importance of high-quality RE teaching. Suggestions about what to request are given in her presentation.

4.9 *Haringey Agreed Syllabus Conference*

JMcG now returned to Haringey's own Agreed Syllabus Conference (curriculum review) and outlined the next steps, of which today's meeting at the Alevi Centre was the first.

The first tranche of the funding for the 'Living Voices' project (£3,500) would arrive in mid-October. JMcG had already engaged a videographer, Ruth Marx, to make brief films of members of the Alevi community, provide transcripts and suggest related activities.

JMcG was also starting broader scoping activities, looking at how the Jigsaw, Oak and other curricula map against the six areas of enquiry outlined in the Awareness Mystery Value (AMV) syllabus currently in use in Haringey.

One possibility is that Haringey work collaboratively with Ealing SACRE and borough to share some aspects of the RE syllabus revision process. This could be mutually beneficial, as Haringey could access Ealing's detailed guidance documents and Ealing could use Haringey's website. Education chiefs in both boroughs were happy with this plan, but both SACREs would need to vote to approve it first.

A survey asking for Haringey teachers' opinions on the AMV syllabus had gone out but only two responses had been received, both from primary schools. SACRE members could see them in the presentation that JMcG had circulated.

The respondents said the syllabus needed to be broader so that children from minority religions and those with no religion felt represented. They also thought the learning activities needed to be updated and the AMV website made easier to use. Overall, they thought the AMV syllabus could be retained, but with improvements, including provision of a 'long-term map' showing how syllabus content mapped against learning outcomes.

JMcG said that it was now for Haringey SACRE as a whole to decide the way forward. Important points to bear in mind were:

- The update of the AMV website envisaged in this plan will cost £1,000, or half that if Haringey and Ealing work together
- Collaboration with Ealing would allow a useful sharing of resources
- The work will also include mapping of AMV against the HEP RE syllabus and other RE syllabuses; this has already been costed in

JC asked that the minutes record Haringey SACRE's thanks to JMcG for all her work, on the syllabus and the Westhill bid. JMcG received a round of applause in response.

JC added that there seemed to be a strong case for collaborating with Ealing on the syllabus work. Did SACRE members have any comments?

HSV said that it was difficult to make this decision. What were the implications? Also, did Ealing have a different demographic? Was it a less diverse borough than Haringey?

JMcG said Haringey and Ealing would simply be sharing materials. The syllabuses produced would not be the same – there would be unique elements for each borough. It would save Haringey money to share documents with Ealing.

AL said she thought sharing information and materials was generally a good thing. It would also mean costs could be shared and so reduced. JP endorsed AL's view. It was good practice to share and JMcG had been very thorough in her assessments.

GJ said AMV had originated in Somerset, but Haringey had adapted it. Somerset was very different from Haringey, far more so than Ealing, but the syllabus still worked.

PF asked JMcG to explain how the Haringey RE syllabus compared with the new Barnet syllabus. JMcG said the new Barnet syllabus was 'very bold', but Haringey SACRE had voted to adapt its existing syllabus. Haringey may make a more radical change next time.

Following these discussions, JMcG asked the Haringey SACRE members present to vote on whether Haringey should share resources with Ealing as it prepared its new RE syllabus. This collaboration plan was unanimously **approved.**

4.10 Haringey SACRE meeting dates for 2025-26

JMcG notifed SACRE members of the meeting dates for the 2025-26 academic year. These were:

Thursday 11 September 2025, in person at Hornsey School for Girls
Thursday 13 November 2025, online
Thursday 26 March 2026, online
Thursday 4 June 2026, in person, probably at the Alevi Centre

PF asked why all the meetings were on Thursdays – this was not convenient for him. JMcG said this was in response to a request from SACRE members who were also Haringey councillors. AL said she thought it was probably still the best day for them.

JC explained that there was a provision in the Haringey SACRE constitution that allowed members to choose an 'alternate', i.e. someone to attend on their behalf when they could not. However, the alternate cannot vote. He had identified a Unitarian minister who could attend in his stead and recommended this approach to other members.

4.11 JP said she was concerned that only two people had responded to the syllabus survey, neither of them from a secondary school. The matter should go to the Heads' Conference. Haringey was a very diverse borough and there needed to be much wider input. FJ replied that the survey had gone out to all the borough's Heads via HEP's Monday briefing. She was also going to directly approach teachers who had attended RE CPD.

JP asked whether governors could also be contacted. Two responses were not enough. FJ said it was the sort of number she had expected. GJ added that the Head of his school received over 100 emails each day. It would be better to write to Heads of Department. FJ said she had tried many times to identify named people to contact but without success. JP said it would be good to be able to show Ofsted that a representative sample of people had been consulted. FJ said she would take it as an action to follow this up.

ACTION: FJ to try again to get more responses to the syllabus survey.

HSV said she had found a report on an Ofsted deep dive into RE teaching. It was one of a series of subject reports and contained content that was relevant to the syllabus renewal process. In general, it noted that there was often a lack of substance in the RE curriculum.

JMcG said that there had been an Ofsted Research Review on Religious Education in 2021. Haringey SACRE needed to try to galvanise schools to implement the findings.

4b. AGREED SYLLABUS CONFERENCE DISCUSSION - ALEVISM

4.12 JMcG reminded people of the £7,000 Westhill NASACRE funding that Haringey SACRE had been awarded. £3,500 would be paid on 15 October 2025 and the remainder on 1 June 2026. She was hoping that some people would work on the project pro bono, so that much could be achieved, and that there would be strong community engagement.

One main reason for pursuing this funding was to support the representation of Alevism in the curriculum. She would now hand over to Dr Umit Cetin (UC) and Dr Celia Jenkins (CJ) from the University of Westminster, who would provide more information about Alevism.

4.13 UC led the presentation and shared his slides with SACRE members. The main points of his presentation are outlined below.

4.14 <u>Background</u>

- There are about 20 million Alevis in Turkey and they make up the second largest religious community. However, the state does not recognise their belief system.
- There are about 300,000 Alevis in the UK. Most are Kurdish and came here as refugees in the 1980s. Alevis are concentrated in London, mainly in the boroughs of Enfield and Haringey, but with a presence in Hackney as well.
- Most people in the UK know little about Alevism or think Alevis are Turkish Muslims. This lack of recognition has led to feelings of marginalisation.
- Many young Alevis do not understand what Alevism is, so are not able to practise it well, or to explain to Muslims and others how their beliefs differ from Islam.
- UC wrote his PhD thesis on suicide among second generation Alevi men in the UK. This was a new phenomenon and seemed to stem, at least in part, from identity issues. At school in particular, Alevis did not feel recognised.

4.15 <u>Existing curriculum materials about Alevism</u>

- Alevis have been developing curriculum materials for use in the UK since 2011.
- The materials were produced in conjunction with all sections of the Alevi community and are compatible with both the six principles of Alevism and with UK school values; more resources are available via the Alevi Federation website.
- Much of the information about Alevism on the internet is not reliable and should not be used as a guide for writing curriculum content.
- UC showed SACRE members some examples of good KS1 Alevism resources.

4.16 Experiences of Alevi students

- There is still insufficient representation of minority religions in schools – this should be embedded for the wellbeing of all students.
- Prince of Wales Primary School in Enfield has set up an 'Alevi corner', where they display items of interest to the Alevi community; this has made a big difference
- Alevi students do better psychologically and academically when their religion is acknowledged; schools should also teach about the Alevis' history of persecution.

4.17 Group discussion

UC next led a group discussion on Alevism and its representation in schools.

CJ said that Enfield had now made 'Alevi' an ethnic category. Before, people tended to class Alevis as 'Turkish'. Alevism lessons in Enfield schools had also served to legitimate the religion of Alevi students, so they no longer had to keep explaining themselves.

JC said that he knew many Alevis were Kurdish and some were Turkish. He believed there were also Syrian Alevis and their numbers in the UK were growing. As they were Arabic speakers, how did they blend in with the rest of the Alevi community?

IE replied that all Alevis could meet and worship together, regardless of their language. The issue of attacks on Alevis in Syria had been raised in parliament last week. All Alevis faced similar issues and had the same values. In addition, all Alevis who lived in the UK were British now and spoke English.

JP explained that she was a former teacher who had worked at Fortismere. There was a clear link between having a secure identity and wellbeing. There should be training for staff, governors and all stakeholders to give them an understanding of Alevism.

JP also asked whether there were any health issues that particularly affected the Alevi community, as there were for Jews and Sikhs.

Finally, JP highlighted the importance of Haringey's Multi-faith Forum in this context. It enabled people to share issues that were of importance to their immediate community with people outside that community, so that understanding could grow. She thanked HB for sharing her knowledge of Alevism at the forum.

UC agreed that training teachers was very important, as it enabled them to help students build a secure identity. Alevism was now taught at teacher training colleges in Germany. He added that there were some similarities between the Alevi and Jewish communities, as both were ethno-religious groups. When asked, some Alevis will give their ethnicity first, e.g. Kurdish, while others will simply say they are Alevi.

On health matters, UC thought it was possible that at least 50 per cent of the young men he had looked at in this thesis were autistic. This was a condition that the Alevi community had not really considered until quite recently and the issue should be investigated.

IH said that it did not matter where Alevis came from, they were all Alevis. The important thing was to reject the discrimination that they all suffered. It was also worth noting how much of the community was hidden. For example, most of the so-called Turkish restaurants on Green Lanes were in fact run by Alevis.

JMcG thanked UC for his presentation. She heard about Alevism in her professional life, but it was so helpful to learn about the direct experiences of the community.

5. ACTIONS AND RESPONSIBILITIES FOR MEMBERS

5.1 JMcG asked SACRE members to consider how the plans outlined could be taken forward.

She reminded everyone that the RE Hubs website offered free training for people who wished to become school speakers about their religion. Once a person had completed the training, their details were put on the national website so that schools could contact them. HB said she would find people to do this.

IE said the Alevi Cultural Centre had run training for teachers in Enfield. JMcG said she could perhaps do the same for Haringey teachers. HB said sending speakers into schools and training teachers would both be good, but training teachers direct was probably the better option. JMcG advised her to look at the RE Hubs website and make a decision.

ACTION: HB to look at the speaker training available via the RE Hubs website.

HSV asked what the take-up for the RE Hubs training was. JMcG said it had grown hugely. PF said he was a trained speaker and was going into a school the next day. Invitations to speak came from all over the country.

HB asked if teachers could be invited to the Alevi Cultural Centre. JMcG said yes, and members of the centre could also go into schools, by agreement. She could invite Alevis to the annual network sessions that she ran for teachers as well.

PF asked UC about his thesis. Was there a growing suicide rate among Alevi girls as well as boys? UC said boys were more affected. Some girls attempted suicide, but fewer died as a result. There were other factors in play among boys, including dropping out of school, disconnection from their families and involvement with gangs and the police. The suicide rate among Alevi boys had reduced recently. A charity called Derman, which works for the well-being of the Kurdish and Turkish communities, had helped with this.

PF asked if the Alevi community had any women leaders. UC said it did. There are two co-leaders of the worldwide Alevi community, one a man and one a woman. Additionally,

Alevis teach that the soul is neither male nor female. Having said that, Alevism existed within a broadly patriarchal community, but Alevi principles included equality.

HSV said she wanted to point out that many Christian voices were also marginalised and not heard in schools. It was important to teach children that their voices should not be silenced and that freedom of speech should be defended. At the same time, it was important that students should learn how to disagree well.

HSV added that the Ofsted report she had already mentioned underlined the importance of being inclusive, but teachers should also be aware that there was a lot for children to process. They needed support to help them think critically. Pro-life Christian views were rarely heard in schools and Christians around the world were persecuted.

6. AOB

6.1 JMcG again thanked London Alevi Cultural Centre members for their hospitality. As it was now 7pm, some members of the SACRE would be accepting their kind invitation to witness a Cem meeting in the main room downstairs.

7. DATE OF NEXT MEETING

7.1 **Thursday 11 September 2025 at 5pm**, in person at Hornsey School for Girls.

The meeting ended at 7pm.

SIGNED: **DATE:**

NEW ACTIONS FROM TODAY'S MEETING

Agenda item	Action	Person responsible
1.5 (1)	Ensure future SACRE agendas refer to Moment of Contemplation, not Reflection.	CH
1.5 (2)	Amend the 14 November 2024 minutes to include HSV's comment.	CH
4.11	Try again to get more responses to the syllabus survey.	FJ
5.1	Look at the speaker training available via the RE Hubs website.	HB

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