

Bromley Agreed Syllabus 2020

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Introduction

The Purpose of the Bromley Agreed Syllabus is to:

Establish entitlement

This syllabus sets out the entitlement to learning Religious Education for all pupils in community and voluntary controlled schools in the borough, whatever their background, culture, race, religion or belief, gender, or learning ability.

Establish standards

The agreed syllabus sets out for the benefit of parents, teachers, governors, employers and the public the expectations for learning requirements and standards of attainment in Religious Education. These standards should be used to plan, sequence and monitor learning to support assessment for learning and to set targets for improvement and evaluate progress towards them.

Promote continuity and coherence

Through this Syllabus the Bromley SACRE seeks to contribute to and support a coherent curriculum. The learning in this syllabus has been set out to support the transition of pupils between the key stages of education and between schools, and can provide a foundation for further study and lifelong learning.

Promote public understanding

The Syllabus aims to increase public understanding of, and confidence in, the work of schools in Religious Education. It recognises the extent to which local stakeholders (religious and belief communities, teachers, local Councillors and the Local Education Authority) are already involved in defining, monitoring and advising the Religious Education curriculum in schools.

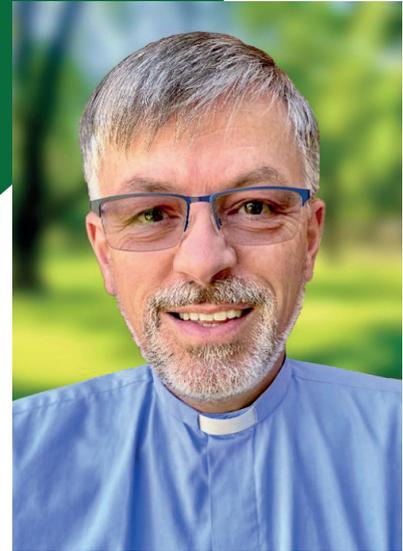
The syllabus also encourages participation in enriching the provision of Religious Education, for example through contributing to visits to places of worship and providing speakers from belief and faith communities.



A note from the Bromley SACRE Chair

During the drafting process there was extensive consultation with principal stakeholders, who included representatives from the local religious and belief communities, Bromley teachers, local Councillors and the Local Education Authority. All are supportive of the central principle of this syllabus: that Religious Education in schools using the syllabus, whilst recognising that the majority religion in the UK is Christianity, should not advocate or promote any particular religion or belief but should extend pupils' knowledge and understanding of religions, beliefs and worldviews. Religious Education taught in accordance with this syllabus contributes strongly to the spiritual, moral, social and cultural development of pupils, whether or not they are from a religious background.

The process of syllabus development has made a significant contribution to religious and racial harmony and promoted a better understanding of our community, as well the nature of Religious Education. It has also been purposefully designed to celebrate the effective teaching and learning of Religious Education in our Bromley schools, and the terminology used has been carefully selected to be respectful and inclusive of all and is in accordance with Section 10 Equality Act 2010.



Rev. Roger Bristow
Chair of Bromley Agreed Syllabus Conference and Bromley SACRE

The syllabus was enthusiastically and unanimously adopted by the Agreed Syllabus Conference, in accordance with the Bromley SACRE’s vision statement: “The members of Bromley SACRE seek to ensure that all pupils in our schools are educated to develop spiritually, academically, emotionally and morally in a way that enables them to understand and value themselves and others and to better cope with the opportunities, challenges and responsibilities of living in a rapidly changing, multicultural world.”

SACRE and the Bromley Agreed Syllabus Conference have established effective working relationships with the Bromley Local Authority and look forward to continuing to work together in partnership for the benefit of Bromley children and young people. On behalf of the Local Authority, Bromley SACRE and Agreed Syllabus Conference, I commend this Religious Education Syllabus to all Bromley’s schools, irrespective of their status within the education landscape of our borough.



Rev. Roger Bristow
Chair of Bromley Agreed Syllabus Conference
and Bromley SACRE



Why teach RE?

Whether we are religious or not there are signs of religion all around: the landscape is full of churches and other places of worship. Belonging to an organised religion has an impact on many aspects of a person's life, their beliefs, traditions, clothing, food, names, times and ways of celebrating what is considered important.

Religious education promotes pupils' understanding of the multicultural and multifaith society we live in today, enabling the exploration of issues, beliefs and differences between faiths. Having learned about different faiths and beliefs, pupils are then encouraged to understand how people interact with each other and explore interfaith issues of contemporary society.

Whether they have a faith or not, pupils need to be given an awareness of what life is like from a religious point of view. Knowledge and understanding of the features, ideas and practices of the focused religions in each key stage is important so that pupils are able to distinguish between the religions and understand what religion entails. There is a need to appreciate the values and attitudes which individuals in a faith

group hold true and the effects these have on the community. Schools have a duty to promote the spiritual, moral, social and cultural education of pupils and, although it is important that the school ethos and all subjects contribute towards this; the teaching of religious education has a large part to play.

Religious Education in schools should aim to:

- Develop pupils' knowledge and understanding of Christianity and other principal religions and world views different to their own.
- Develop respect for and sensitivity towards others, in particular those whose faith, traditions, beliefs and values are different from their own.
- Help pupils explore and test their own beliefs and to learn about those of fellow pupils.
- Express and explore pupils' own responses to ultimate questions about the meaning and purpose of life, the self and the nature of reality, issues of right and wrong, and what it means to be human.
- Explore pupils' own beliefs, values and traditions.

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- Articulate pupils' own and others' views, ideas and beliefs on a range of contemporary issues.
 - Explore the influence of family, friends, media, teachings, texts and guidance from moral/religious leaders on beliefs, moral choices and identity.

Effective Religious Education will support the rest of the school curriculum to help students to:

- Develop curiosity and imagination.
- Develop the skills of interpretation, application, analysis, evaluation and communication.
- Develop their own sense of identity and belonging.

Religious Education will also contribute to the Prevent Duty by:

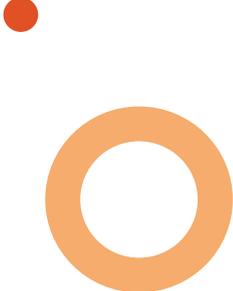
- Promoting racial and religious respect and harmony.
- Celebrating diversity in society through understanding differences.
- Offering opportunities for personal reflection and spiritual development.
- Supporting pupils to value themselves and others.

Legal Position

The 1988 Education Reform Act states that 'Every maintained school is required by law to provide a basic curriculum, which is 'broad and balanced', consisting of: a) religious education and b) the National Curriculum. The curriculum provided must 'promote the spiritual, moral, cultural, social, mental, and physical development of pupils' and 'prepare pupils for the opportunities, responsibilities and experiences of adult life'.

Each Local Authority (LA) must convene an Agreed Syllabus conference to produce a syllabus, which, once adopted, should be reviewed every 5 years. The Standing Advisory Council for Religious Education must monitor and evaluate the implementation of the syllabus and its impact.

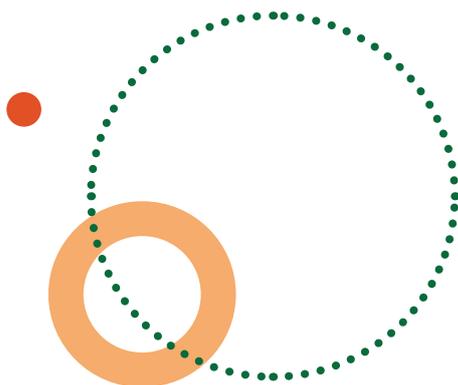
The Education Act 1996 states that the Agreed Syllabus must reflect the fact that religious traditions in Great Britain



are in the main Christian, while taking into account the teachings and practices of the other principal religions and worldviews represented in Great Britain. The Agreed Syllabus, and Religious Education taught according to it, must not be designed to promote or convert to a particular religion or belief. While exploring responses to ultimate questions, non-religious worldviews such as secular Humanism should also be considered (as per section 10 of the Equality Act 2010).

Schools are further advised to include in their pupils' learning the additional religions and worldviews where there are adherents in the school community.

It is a statutory requirement that Religious Education is taught according to this syllabus for all registered pupils in maintained schools (other than voluntary aided schools of a religious character, or academies where specifically stated in their funding agreements) from Reception and including sixth form, except when withdrawn by their parents (see below).





Religious Education remains a legal requirement for pupils in KS4 and KS5, and it is the duty of the Head teacher to secure the provision of Religious Education for all pupils.

RE is to be taught in all years from Reception to Year 13, and this syllabus is based on the expectation that RE

will have a minimum of 5% of annual curriculum time, which should broadly equate to:

- 36 hours at Key Stage 1
- 45 hours at Key Stage 2
- 45 hours at Key Stage 3
- 40-48 hours at Key Stage 4 and 5
- At Post 16, there should be a minimum of 15 hours a year of RE

Collective Worship is a separate statutory requirement. Time used for this should not be included in Religious Education allocation.

Schools are expected to monitor and evaluate the effectiveness, standards and provision of the RE Syllabus.



Whilst Religious Education can support and contribute towards Personal Social and Health Education (PSHE) and citizenship education, curriculum time should not be confused or conflated with PSHE or citizenship education.

Schools are required to report to parents on pupils' progress in Religious Education annually and in accordance with the structure in this syllabus.

Parents have the right to withdraw their children from Religious Education as per the School and Standards and Framework Act 1988. Parents of pupils may personally request that their child be excused from Religious Education

and/or attendance at collective worship. The school should not incur any expense through this action. If a pupil is withdrawn and alternative arrangements cannot be made by the school for the type of RE the parents desire, for example, due to resources/timetabling etc, it is the parents' responsibility to provide materials for their child which have clear outcomes that are connected to the faith/philosophy/world view of the parents. Teachers may also request to withdraw from attending collective worship by reasons of their religious conscience.

Pupil Voice

"I loved learning about how birds get their colour"
Liam, Year 4

"The best thing about RE is...the freedom of talking about your own religion"
Finley, Year 6.

"I think the best thing about RE is that it helps you see the world and advise you when you go there"
William, Year 4.

"You get to think about all of the people in the world and that is important because then people learn to respect others"
Lucy, Year 4.

"I can learn about other religions and I can know what my friends' religions are"
Izzy, Year 4.

"The best thing about RE is learning about different people's cultures in different countries"
Charlie, Year 6.

"I like learning about the kind things Jesus does. When I am older I want to help others like Jesus"
Stanley, Year 4.

What is effective RE?



Bromley SACRE believes that Religious Education helps students to develop spiritually, academically, emotionally and morally in a way that enables them to understand and value themselves and others and to better cope with the challenges of living in a rapidly changing, multicultural world. This syllabus supports the creation of a Religious Education curriculum that enables pupils to develop the academic skills and specialist vocabulary to learn about the beliefs, values and ways of life of others and to reflect upon their own, when considering the question 'Why are we here?'

Religious Education must be inclusive and relevant to all pupils so that they can consider the **Big Questions** concerning issues and concepts which relate to themselves and the local community.

Big Questions

Religious Education should not simply be repeating or recycling information or a superficial opinion. Recalling the life story of Jesus does little to help pupils to understand Christians' relationship with him, or how this relationship might affect their lives.

We believe that Religious Education should be an active enquiry process, with well-informed and balanced discussions where students use a variety of approaches to interpret, analyse, apply and evaluate what they understand about other religions and worldviews. Through enquiry, pupils should build their knowledge and understanding of other religions and worldviews and consider and reflect meaningfully on what they have learnt in order to create an informed view of their own. Developing familiarity with **key subject knowledge and specialist vocabulary** and making connections to prior learning will ensure new knowledge is committed into pupils' long-term memory.



Learning should be planned around the **Big Questions** that relate to **Thinking, Believing and Living**. Enquiry should encourage pupils to specify what beliefs, practices and values are and suggest why these beliefs and values are held or expressed in a certain ways. Pupils should also consider how these beliefs and values might be interconnected and impact on people's lives.

Thinking

Pupils should appreciate that religions and beliefs throughout history have been shaped in response to the human drive to understand reality, including questions of truth, morality, justice, humanity and how we engage with the world. Pupils should engage with these questions, which continue to be relevant today, and consider how our responses will impact on the way we choose to live.

Thinking

Believing

Reflecting

Living

Believing

When considering fundamental beliefs and ideas, pupils should consider where these come from, whether through reasoned thought, authoritative sources, or traditions and experiences. Pupils should investigate the reliability of these influences and how they may have been interpreted differently and how they affect the way believers see the world.

Living

Religions and worldviews are not static: they are diverse and evolving, being influenced by, and impacting on, the lives of individuals, communities and society. Pupils should explore the beliefs, values and traditions of religions and worldviews and gain an understanding of the relationship these have with the way people lived and live.

Reflecting

Encourage pupils to engage in:

- Questions relating to key issues, concepts and concerns from their learning about Believing, Living and Thinking.
- Expressing their experiences, beliefs and values
- Considering how their experiences, beliefs and values relate to and have been influenced by others. They should reflect how their views affect the way they see the world, and themselves as part of a community.

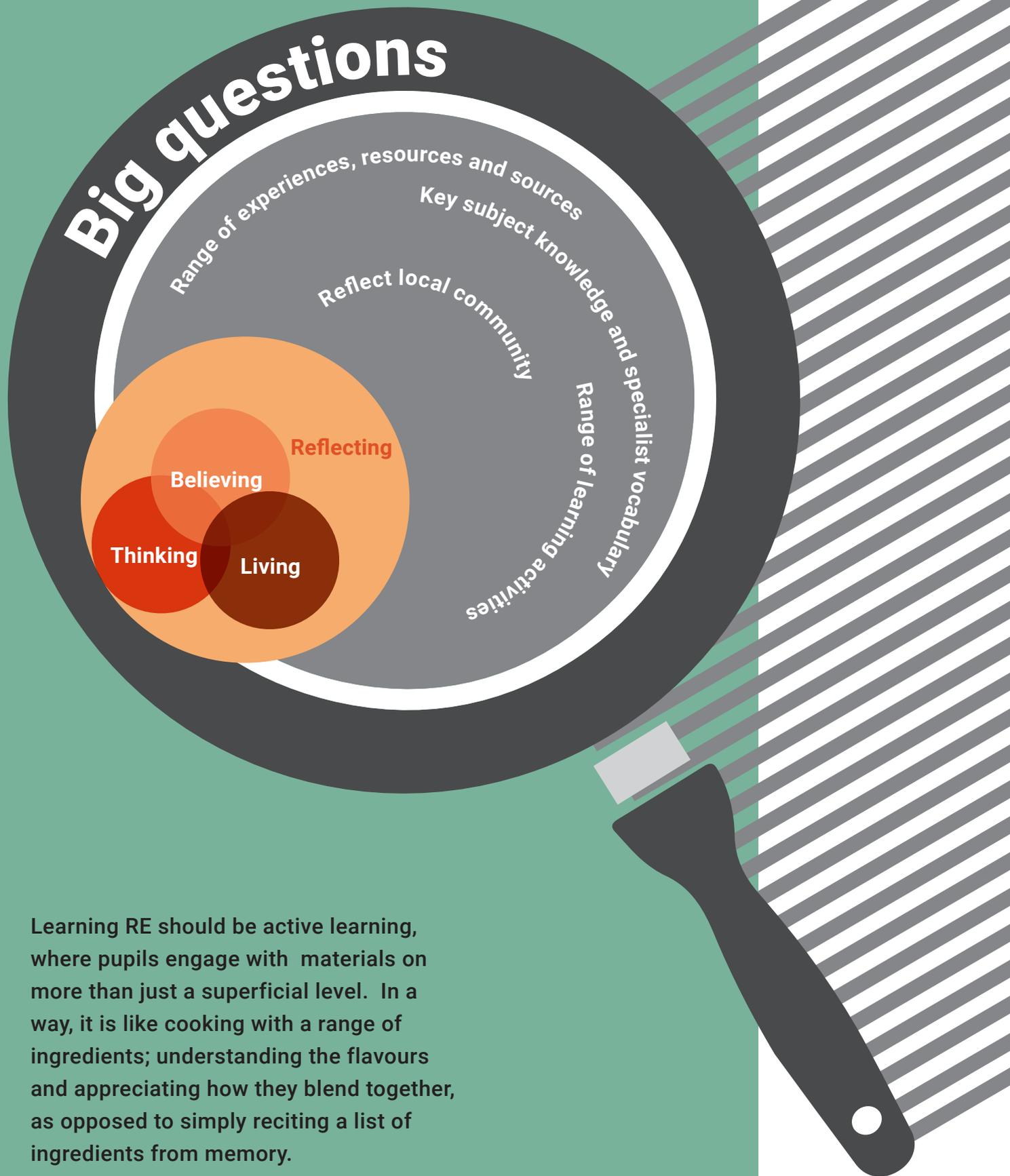
Learning in RE should be an active process, where pupils are engaging with the materials in an in-depth way, rather like cooking with a range of ingredients and understanding what the flavours are and appreciating how they work together as opposed to simply recalling the ingredients from memory.

It is important that pupils know what the Shabbat (Sabbath) rituals are as well as having an understanding of why these rituals are important for Jewish people. Exploring relevant family values and beliefs about God and Creation is necessary to fully consider how Shabbat rituals impact on those who take part. Pupils then have the knowledge to engage in meaningful conversations about Jewish **Believing, Thinking**



and Living and **Reflecting** on how this impacts on their own beliefs, values and lives. Learning at this deep level takes time; however it is important that this deeper understanding is achieved rather than a wide coverage of superficial learning.

Big Questions should encourage meaningful conversations that are inclusive and accessible to all pupils. Teachers should use a wide range of learning activities, **experiences, sources and resources** and encourage pupils' use of key knowledge and vocabulary when considering the Big Questions.



Learning RE should be active learning, where pupils engage with materials on more than just a superficial level. In a way, it is like cooking with a range of ingredients; understanding the flavours and appreciating how they blend together, as opposed to simply reciting a list of ingredients from memory.

Progression

As pupils progress through their Religious Education they should be looking deeper into spiritual, ethical, moral and social issues and in increasing breadth across different religions and worldviews through time and around the world. Units or schemes of work within a Religious Education curriculum should not be stand-alone topics, disassociated from each other. Rather, learning should be planned and sequenced to support pupils in building an ever-increasing picture over time, constantly extending their knowledge, understanding and vocabulary around concepts of Believing, Living and Thinking. This will enable pupils to investigate, explore and reflect on their own and others' responses to Big Questions.

For example, another Big Question could be 'Why do some Muslims believe that certain people may go to Heaven when they die?'

In order for pupils to meaningfully respond, they will need a solid understanding, not just a superficial recall of certain concepts. For example, the soul, good and evil, life and death, heaven and hell, Muslim beliefs about the five pillars and Allah as Judge and Creator. Pupils will need an informed understanding of how these concepts relate to the Thinking, Believing and Living of Muslims, and Reflect how these not only affect each other, but how they compare with other religions and worldviews. This cannot all be achieved within a single unit or scheme of work, but as part of a planned and sequenced learning journey.

Learning should be continually monitored to ensure that understanding of concepts beyond the simple recall of subject knowledge and domain specific vocabulary is secure, before progressing further or expanding enquiries.

Pupils will need to develop skills to be able to:

- Build and use domain specific vocabulary to communicate in an accurate and respectful way their knowledge and understanding of the

beliefs and practice of others and how differing belief systems relate to each other and impact on a way of life.

- Apply their knowledge to interpret, analyse and reflect on a range of written, spoken religious and non-religious sources. Investigate the beliefs, values and traditions of others, their teachings, practices and forms of expression and ways of life in relation to spiritual, ethical, moral and social issues.
- Develop, reflect, apply, evaluate and communicate their views and beliefs, particularly in relation to **Big Questions** such as identity and belonging, truth, morality and justice, the environment and humanity.
- Demonstrate appreciation and respect for all, and demonstrate open-mindedness and curiosity.

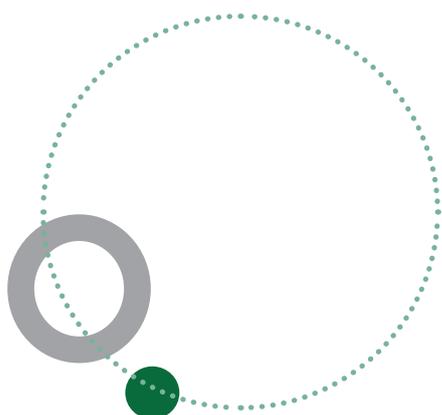
Pupils will also develop a wide range of other skills, including language and literacy, problem solving, team-work, self-awareness, imagination and computing.



Teachers can refer to the Religious Education Skills Spectrum to monitor how pupils are Reflecting for themselves and considering others in the community in relation to the Big Questions.

- What people believe and do (**Believing**)
- How people respond to big questions and issues (**Thinking**)
- How beliefs and values make a difference to lives (**Living**)

As pupils move through the curriculum and the **Big Questions** increase in complexity, depth and breadth, so too



must the expectations for pupils. They need to explain what the beliefs, practices and values are, the relationships between them, as well as explaining why these are important and may make a difference to people, and how they relate, change or impact on a wider world view. Enquiry learning should continuously build on skills in accordance with the **Religious Education Skills Spectrum**.

Assessment

It is important that pupils know how their learning in RE is progressing and how they can improve their work. The **Religious Education Skills Spectrum** can be used to provide guidance on how to assess learning and improve pupils' responses in their Religious Education work. The language has been structured so that pupils and teachers will be able to engage with and use the Spectrum as a reference when they plan, create, check and feedback on their own and others' work.



It is a legal requirement that schools report to parents on pupils' progress in Religious Education annually. The Spectrum can be used as an audit tool to evidence progression in pupils' work and to support assessment.

Inclusion

This syllabus embodies an open and objective approach to the subject. Religious Education should contribute to the spiritual, moral, social, cultural and academic development of pupils regardless of ability, ethnicity, gender, culture, religious or non-religious beliefs.



The Religious Education curriculum should present the beliefs and practices studied as perceived by the believers. It should protect the integrity of pupils by ensuring that the teaching is not designed to promote, or convert to a particular religion or belief.

The curriculum should reflect that, in the main, religious traditions in Britain are Christian. It should take into account the teachings and practices of other world religions and non-religious

beliefs and reflect the make-up of the local community, as well as the wider population in response to Big Questions. Religions and non-religious world views should not be presented as static, and due recognition to diversity within religions and belief systems should be given. Investigations into religions or belief systems may include consideration of their influence and relationships with cultural traditions, but should not be confused with or taught instead of.

In accordance with legal requirements for Religious Education and collective worship in special schools

(1988 Education Reform Act), 'so far as practicable, every pupil attending a special school will attend religious worship and attend religious education'. Therefore, teachers should create a curriculum that builds on and is enriched by the differing experiences that pupils bring, and it should meet all pupils' learning needs. Some pupils may require additional resources, materials, support and varying teaching techniques to access the curriculum.

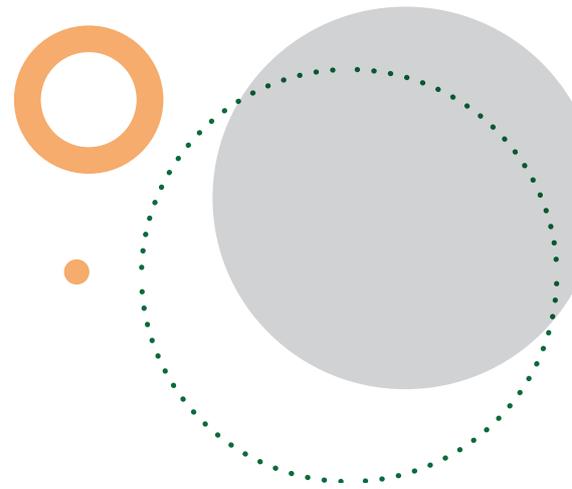
Include a wide range of experiences, sources and resources for pupils to gain knowledge and understanding of the religions, faiths and worldviews they study, to appreciate the diversity and to reflect and respond to their own and others' approaches to Big Questions, pupils need a wide range of sources, resources and experiences.

By encountering people, literature, places, creative and expressive arts and other resources from a wide range of cultures, religions, faiths and traditions, pupils can understand aspects of religions and worldviews from the perspective of the believers, without relying solely on classroom learning.

The use of different media to build understanding and express meaning through a range of senses such as touch, sound, sight, smell and taste will make the curriculum more accessible and inclusive to all learners.

Pupils can further develop their analytical and literacy skills when interpreting, comparing, reflecting and responding to sources and resources across a range of media beyond the written text, including artistic interpretations, artefacts, buildings and interaction or dialogue.

The sharing of understanding through experiences and dialogue with others not only supports the spiritual, moral, social and cultural development of pupils, it promotes the British Values of interfaith harmony and cooperation and the challenge of prejudice and discrimination.

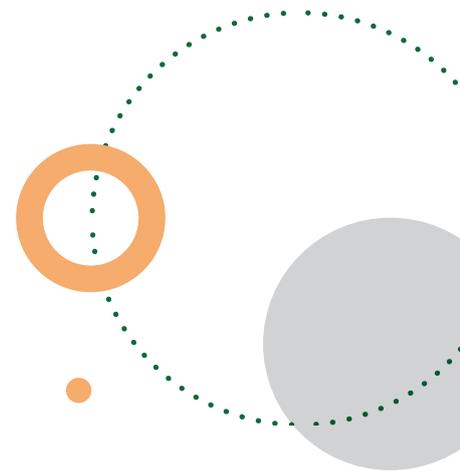


Sources, resources, and experiences in the RE Curriculum should include:

- A range of written and spoken religious and non-religious sources for study and extended writing (including texts, stories, poetry, diaries, prayers, liturgy, worship, religious and sacred texts).
- Visits and trips relating to places of worship or with special meaning or relevance for specific belief systems and religions.
- Artefacts, items, material sources used within religions, faiths or worldviews, that have or are used to express special or religious values or beliefs.
- Sources from Christianity, the other principal religions and worldviews represented in Britain and in the local community.

All sources and resources should:

- Be presented from the perspective of the believers.
- Not be used to promote one particular religion or belief over another.
- Not be treated in a manner that believers could consider offensive.



Reflect the Local Community

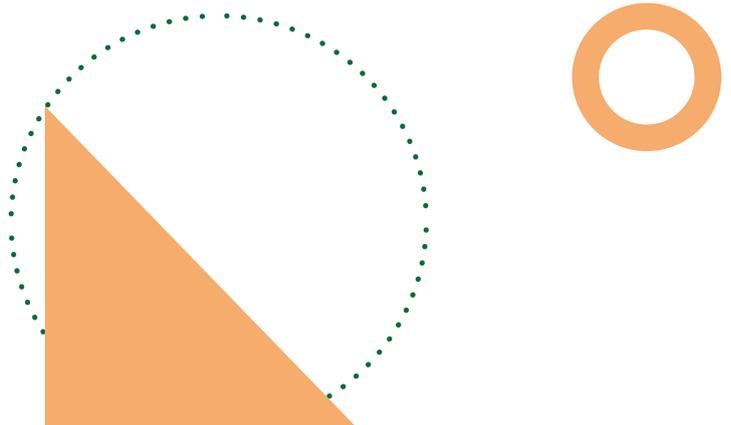
Through encountering people, literature, creative and expressive arts and resources from a wide range of cultures, religions, faiths and traditions as part of their learning, pupils can appreciate and celebrate the diversity within the society in which they live. This will support them to value themselves and others, and develop the willingness to learn from those whose views or beliefs may differ from their own. This provides opportunities to promote British Values and support the moral, social and cultural development of pupils.

To contribute positively to community cohesion and actively combat prejudice and discrimination, the Bromley RE curriculum should help pupils develop their knowledge and understanding, appreciation and sensitivity, alongside building positive relationships with different groups, through an exploration of spiritual, moral, cultural beliefs and traditions.

Varied Learning Activities

Just as beliefs and values are practised, expressed and experienced in different ways, so too are pupils' learning styles. Effective Religious Education will require a range of inclusive teaching styles and approaches to develop pupils' skills in building and communicating their knowledge and understanding, and to respond to Big Questions with clarity, sensitivity and respect.

A range of teaching strategies should be employed for the development of literacy in Religious Education. Pupils should be encouraged to analyse, compare and evaluate spoken and written texts and their personal experiences. They should be able to articulate their responses and those of their peers. There are many teaching strategies that promote speaking and listening in the classroom, such as debating, paired talk and reciprocal reading.



Pupils will analyse a wide range of sources, resources and experiences across varying media, (eg artistic interpretations, artefacts, buildings and personal interaction) in order to develop their understanding of the values, beliefs and meanings being experienced. A variety of pedagogical approaches will be needed to help pupils respond with skill and sensitivity to a range of multisensory experiences such as touch, sound, sight, aroma and taste.



Religious Education Skills Spectrum

	Believing	Thinking	Living
	What do people believe and do?	How do people respond to ultimate questions and big issues?	How do beliefs and values make a difference to lives?
Mastering	Explain how similarities and/or differences in beliefs and practices occur through different interpretation, or through the influence of sources and/or historical events and cultural traditions.	Evaluate strengths and weaknesses of examples of beliefs, sources, historical events and cultural traditions that are used to explain the similarities and differences in shared values and/or responses to ultimate questions and issues.	Evaluate the impact of holding certain beliefs and values and of belonging to their community of shared beliefs/values.
Extending	Explain reasons behind similarities and differences and connections between beliefs, practices, sources, historical events and cultural traditions.	Explain reasons for the differences in shared values and/or responses to ultimate questions and issues, using detailed examples of beliefs, sources, historical events and cultural traditions to support their reasons.	Show how actions, symbols and features show certain beliefs and values. Describe how lives may be affected, improved or challenged by belonging to a community, or by having certain beliefs and values.
Secure	Suggest reasons for connections, similarities and differences between sources, beliefs and practices, in detail, and using examples to support these. Identify links with historical events and cultural traditions.	Suggest reasons for differences and similarities in shared values and responses to ultimate questions and issues. Suggest sources that support/link to their reasons.	Explain how actions, symbols and features demonstrate certain beliefs and values. Suggest how these may affect, improve or provide challenge in the lives of believers.



	Believing	Thinking	Living
	What do people believe and do?	How do people respond to ultimate questions and big issues?	How do beliefs and values make a difference to lives?
Developing	Describe the beliefs, practices and sources in detail and with correct vocabulary. Identify similarities, differences and connections between beliefs, practices and sources.	Identify and describe similarities and differences in responses to ultimate questions. Suggest lines of enquiry or sources to investigate these responses.	Describe the actions, features and symbols of a believer in detail and with correct vocabulary. Identify the similarities and differences, and describe how they show certain beliefs and values.
Firming	Describe beliefs, practices and sources. Make links between these.	Describe responses or experiences to ultimate questions and issues, linking with values, beliefs and sources. Identify the shared values linked to these responses. Formulate own ultimate questions.	Describe features, actions and symbols that impact on the life of a believer, making links with/ suggesting the beliefs and values behind these.
Approaching	Recount beliefs, practices and sources with correct vocabulary.	Identify ultimate questions and issues. Express own and others' responses or experiences.	Recount with correct vocabulary the actions, symbols and features of identity and belonging.
Beginning	Recall some information.	Express own views and feelings or experiences in response/linked to ultimate questions and issues.	Recall features, symbols, and actions related to identity and belonging.
Engaging	Recognise examples of beliefs, practices and sources, or key words.	Express a response to simple questions or sources relating to ultimate questions or issues.	Recognise examples of features, symbols and actions, or key words.

Acknowledgements

We wish to thank the following for their dedication and contribution to the publication of the Bromley Agreed Syllabus for Religious Education:

Julia Andrew, Head of School Standards, London Borough of Bromley

Carol Arnfield, Head of Service, Early Years, School Standards and Adult Education

Reverend Roger Bristow, Chair of SACRE

Stacey Burman, Bromley SACRE and RE Adviser

Chantal Lascelles, Design and Engagement, London Borough of Bromley

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Edlene Whitman

Councillor Kevin Brooks

Councillor Robert Evans

Councillor David Jefferys

Councillor Kate Lymer

Councillor Keith Onslow

Councillor Chris Pierce

Teachers

Karen Brazier, Unicorn Primary School

Christina Castledine, Biggin Hill Primary School

Gillian Challenger, Langley Park School for Boys

Sandra Fuller, Downe Primary School

Sophia Gustavus, Baston House School

Alison Harris, Marion Vian Primary School

Jess Hanney, Darrick Wood Junior School

Heather Hawthorne, James Dixon Primary School

Kay Islam, Langley Park School for Boys

Caroline Jackson, Newstead Wood

Kamal Kaur, Midfield Primary School

Clare McKenna, Balgowan Primary School

Mark McKillop, Glebe School

Karen Ringham, Wickham Common Primary School

Rani Russell, Eden Park High School

Cat Sampson, Hayes School

Ann Trivass, Darrick Wood Infant School

Seema Unadkat, Burnt Ash Primary School

Phil Walter, Bullers Wood School for Boys

Kind permission was given to use images from **Poverest Primary School** and **St Olave's Grammar School**.

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