

# North Yorkshire

Agreed Syllabus for Religious Education

2019–2024



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## Foreword

We are delighted to introduce the North Yorkshire Agreed Syllabus for 2019-2024. Religious Education (RE) is an important curriculum subject and a key component of a broad, balanced and rich curriculum. SACRE is confident that the new syllabus, along with the supporting materials for teachers, will ensure that RE in North Yorkshire schools is an academic subject that is relevant, engaging and challenging.

Our vision in North Yorkshire is of a community where people of different beliefs and religions live side by side, displaying mutual respect, understanding and friendship. It is essential that our children and young people are supported in developing these qualities and, whilst growing in confidence, achieve a level of critical awareness that helps them to become builders and shapers of a better North Yorkshire. This agreed syllabus seeks to support schools in this work. It has been developed with RE Today following consultation with SACRE and the young people and teachers of North Yorkshire,

RE, through this Agreed Syllabus, will encourage and enable pupils to explore their own and other people's beliefs, values and traditions in meaningful and engaging ways. It will encourage pupils to share their diverse range of experiences and grow individually and together with sensitivity and respect towards people of all faiths and none.

This Agreed Syllabus provides many opportunities for RE teaching and learning to challenge stereotypical views and to appreciate difference positively. The syllabus enables all pupils to consider the impact of people's beliefs on their actions and ways of life. The syllabus contributes to pupils' personal development and the schools' provision for spiritual, moral, spiritual and cultural development (SMSC) and British Values. It provides a key context to develop children and young people's understanding and appreciation of diversity, to promote shared values and to challenge all forms of racism and discrimination. Increasing diversity and pluralism is part of the demographic picture, and the wider region is home to many diverse and active faith communities. (See background information below.) We are educating children in their own locality, but also to live in a wider region, the UK and as world citizens.

We commend this Local Agreed Syllabus to governing bodies, headteachers and teachers of RE across North Yorkshire. The syllabus sets out the statutory requirements for RE and provides helpful resources and guidance to support high quality RE in our schools. We commend the syllabus also to faith groups, whom we know support and resource RE in our schools; and we hope they will take encouragement from the evidence here that RE is a valued part of the curriculum. Finally, we commend it to the children and young people in our schools, and to their parents, carers and families. We are confident that this syllabus will support an increased understanding of the place of RE in the wider curriculum and support greater achievement in the subject.

***Olivia Seymour, Chair of North Yorkshire SACRE***

***Stuart Carlton, Director of North Yorkshire Children and Young People's Service***

## Introduction

Since 1944, all schools have been required to teach Religious Education (RE) to **all** pupils on roll (5-18). This Agreed Syllabus for RE has been created for North Yorkshire SACRE and approved by North Yorkshire County Council. It provides a syllabus for RE for North Yorkshire maintained schools, but may also be adopted by academies and independent schools who are required to provide a suitable RE education for all pupils.

The syllabus explains the value and purposes of RE for all pupils, and specifies for teachers the minimum to be taught in each age group. It provides a coherent framework for setting high standards of learning in RE, and enabling pupils to reach their potential in the subject. The syllabus supports teachers, senior leaders and governors to identify the intent of RE in the wider school curriculum, how RE can be effectively implemented across a school and how the impact of the subject can be effectively measured and monitored.

The new syllabus builds on the previous syllabus in that it:

- outlines the **legal requirements for RE**
- adds a **principal aim for RE**, clarifying the purpose of the subject
- outlines the **breadth of study**, indicating which religions and world views should be studied as a minimum requirement and when
- offers **key questions** at the heart of the syllabus
- develops **exemplar learning outcomes** for all key questions
- offers schools the **flexibility** to devise their own key questions and design their own units
- offers an outline of **knowledge/content** as a guide to teachers
- offers a **planning process** to support teachers.

The syllabus is for implementation from Autumn 2019. The syllabus is licensed for use in North Yorkshire schools from 2019 until 2024. Schools are requested not to publish the syllabus through an open access website.

In addition to this syllabus, a full set of planned units of work for schools is available to purchase. These offer a good support for teachers when they are planning RE. Maintained schools must follow the agreed syllabus but the units of work are a non-statutory support resource for schools.

North Yorkshire SACRE wants to ensure that teachers and schools are supported effectively so they are able to facilitate good learning and teaching in RE. SACRE has developed some additional resources to support schools with the implementation of the syllabus, to build confidence in teachers to enable them to deliver high quality RE (see supporting resources below).

## Background information

### Religion in North Yorkshire and the Region: Census figures from 2011

It is important that pupils are aware of the diverse religious beliefs and worldviews of people in North Yorkshire and the wider population. Census figures are one source for this kind of enquiry. The tables below provide some basic information, but much more information and more detail is available from the website: [www.statistics.gov.uk](http://www.statistics.gov.uk). Secondary pupils can use this website for themselves, with some guidance.

### Religion in North Yorkshire, the region and the UK (rounded to hundreds or thousands)

Religion / Belief	North Yorkshire	Yorkshire and Humberside	England and Wales
Christianity	415 200	3 144 000	33 243 000
Islam	2 146	326 000	2 706 000
Hinduism	1 181	24 000	816 000
Sikhism	192	22 200	423 000
Judaism	563	9 900	263 000
Buddhism	1609	14 300	247 000
Other religious groups	1889	16 500	240 000
No religion	133 000	1 366 000	14 097 000
Unstated in Census	42 500	360 000	4 038 000

Note that while some populations may be numbered in hundreds or the low thousands in our immediate area, we are educating pupils to live in a region, nation and world – not merely in a village. Since 2001, the biggest change has been a 10% increase in the number of people identifying themselves as non-religious in the UK and a 12% fall in the number identifying themselves as Christians. But Christianity was still selected by 59% of the population as their chosen description of religious identity.

## British Social Attitudes Survey 2016

Religious affiliation by age:	18-24	25-34	35-44	45-54	55-64	65 - 74	75+
	%	%	%	%	%	%	%
<b>Church of England</b>	<b>3</b>	<b>5</b>	<b>8</b>	<b>13</b>	<b>22</b>	<b>26</b>	<b>40</b>
<b>Roman Catholic</b>	<b>5</b>	<b>9</b>	<b>9</b>	<b>10</b>	<b>9</b>	<b>8</b>	<b>7</b>
<b>Other Christian</b>	<b>14</b>	<b>15</b>	<b>15</b>	<b>16</b>	<b>16</b>	<b>22</b>	<b>25</b>
<b>Non-Christian</b>	<b>6</b>	<b>11</b>	<b>12</b>	<b>5</b>	<b>3</b>	<b>3</b>	<b>1</b>
<b>No religion</b>	<b>71</b>	<b>61</b>	<b>56</b>	<b>56</b>	<b>50</b>	<b>40</b>	<b>27</b>
<b><i>Number of people surveyed</i></b>	<b>169</b>	<b>425</b>	<b>480</b>	<b>507</b>	<b>494</b>	<b>494</b>	<b>363</b>

The British Social Attitudes survey indicates a continued decline in the percentage of the population who have a faith, particularly amongst younger people.

### Supporting resources from North Yorkshire SACRE, in association with RE Today

- Guidance document A: Good learning in RE: Guidance for teachers
- Guidance document B: A beginner's guide to religions and worldviews
- Guidance document C: A glossary of terms on the main world religions and humanism
- A model policy for RE
- Guidance on organising visits to places of worship
- Suggestions of visits and visitors in North Yorkshire
- Guidance on mixed-age class planning for primary schools
- How the 'Understanding Christianity' resource can be mapped against the Agreed Syllabus
- Templates for and examples of knowledge organisers.

## **A. What is RE for?**

## A1 The purpose of RE

- Religious Education contributes dynamically to children and young people’s education in schools by provoking challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human.
- In RE pupils learn about and from religions and worldviews in local, national and global contexts, to discover, explore and consider different answers to these questions.
- Pupils learn to evaluate wisdom from different sources, to develop and express their insights in response, and to agree or disagree respectfully.
- Teaching therefore should equip pupils with systematic knowledge and understanding of a range of religions and worldviews, enabling them to develop their ideas, values and identities.
- It should develop in pupils an aptitude for dialogue, so that they can participate positively in society, with diverse religions and worldviews.
- Pupils should gain and deploy the skills needed to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence. They should learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ.

The Principal Aim, below, summarises these points and is helpful in long- and short-term planning by providing a reminder of the purposes to hold in mind.

### Principal aim

The principal aim of RE is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

Schools might wish to devise a pupil-friendly version of this for themselves. Discussing this, using the full purpose and the principal aim, would be helpful for teachers in clarifying what RE is for in their school and classroom.

For example: ‘RE explores big questions about life, in order to find out what people believe and what difference this makes to how they live, so that pupils can make sense of the concept of religion and of worldviews, and reflect on their own ideas and ways of living.’



## A2 The aim(s) of RE

The threefold aim of RE elaborates the principal aim.

The curriculum for RE aims to ensure that all pupils:

- 1. Know about and understand a range of religions and worldviews<sup>1</sup>, so that they can:**
  - describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals;
  - identify, investigate and respond to questions posed, and responses offered, by some of the sources of wisdom<sup>2</sup> found in religions and worldviews;
  - appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.
- 2. Express ideas and insights about the nature, significance and impact of religions and worldviews, so that they can:**
  - explain, using reasoned arguments, their ideas about how beliefs, practices and forms of expression influence individuals and communities;
  - express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues;
  - appreciate and appraise varied dimensions of religion.<sup>3</sup>
- 3. Gain and deploy the skills needed to engage seriously with religions and worldviews, so that they can:**
  - investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively;
  - enquire into what enables different individuals and communities to live together respectfully for the wellbeing of all;
  - articulate clearly beliefs, values and commitments in order to explain why they may be important in their own and other people's lives.

Teachers should consider how their teaching contributes towards the principal aim of RE (p. 6) and how they help pupils to achieve the threefold aim above.

**Note:** These aims incorporate the former attainment targets of 'learning about religion' and 'learning from religion'.

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<sup>1</sup> The phrase 'religions and worldviews' is used in this document to refer to Christianity, other principal religions represented in Britain, smaller religious communities and non-religious worldviews such as Humanism. The phrase is meant to be inclusive, and its precise meaning depends on the context in which it occurs, e.g. in terms of belief, practice or identity.

<sup>2</sup> The sources of wisdom found in religions and worldviews will include the key texts, the teachings of key leaders, and key thinkers from different traditions and communities. Examples include the Bible, the Torah and the Bhagavad Gita; the Buddha, Jesus Christ, the Prophet Muhammad, Guru Nanak and humanist philosophers. Other sources of wisdom might come from texts, thinkers, leaders and scientists in the contemporary world as well as from experience and informed personal reflection and conscience.

<sup>3</sup> The RE Programme of Study usually refers to 'religions and worldviews' to describe the field of enquiry. Here, however, the aim is to consider religion and belief itself as a phenomenon which has both positive and negative features, and is open to many interpretations: in this aspect of the aims, pupils are to engage with the concept of religion and non-religious belief, not merely with individual examples, and similar critiques should apply to both.

### A3 How to use this agreed syllabus: 12 steps

1. The key to implementing this revised syllabus is to take time to **understand the purpose and principal aim**, p.6. Is this the understanding of what RE is in your school? Does RE in your school currently deliver this aim? If teachers are to teach RE effectively, it is vital that they understand what they are doing RE *for*. Schools should reflect on how fulfilling the principal aim will contribute to SMSC and wider school priorities.
2. For each key stage, get to know the **Programme of Study** pages (EYFS p.19; KS1 p.31; KS2 p.45; KS3, p.69). These give the statutory requirements of the syllabus. Note that the syllabus is structured around the three aims (see p.6) and the three strands, *Believing, Expressing and Living*. The three aims form the basis of the end of key stage outcomes and the progressive 'Learning outcomes' in each unit of study. The overview of questions (p.16) shows how the key questions relate to the strands.
3. Review the **legal requirements** (see p.11) and **curriculum time** for RE (see p.14). Are you fulfilling the legal requirements for RE for all pupils? Are you giving sufficient time to allow pupils to make good progress in their understanding and skills?
4. Review the **religions and beliefs** studied at each key stage (see p.13 for overview). Are you following the syllabus requirements? Are you meeting the needs of your children in terms of worldviews studied?
5. The syllabus is based around a **key question approach**, where the questions open up the content to be studied. The syllabus gives some example **key questions** to help you to deliver the statutory Programmes of Study. All of the questions are found on p.16-17, with EYFS on p.22, KS1 on p.33; KS2 p.47; KS3 p.71; these are followed by detailed outlines for each question. These are not statutory, but are designed to support you in delivering high-quality RE that enables coherence and progression in the pupils' learning. The key question outlines give structured support in terms of 'emerging', 'expected' and 'exceeding' learning outcomes; and suggested content to enable good planning and progression.
6. **Audit the topics you already cover** in your existing long-term plan. There may well be overlap with your current RE, but you will still need to go through and adjust (or, if necessary, re-write) Schemes of Work to ensure that RE **meets the principal aim, reflects the key question approach and secures progression in relation to the end of key stage outcomes**. To this end, use the planning steps.
7. The **planning process** is at the heart of the syllabus (p.34, 48, 72). The five steps are designed to help teachers make the best use of the key questions and plan excellent RE. As a staff/department, go through the planning process, following the steps and one example of a key question. Note that there is flexibility in terms of choosing outcomes and content, but that all steps need to be followed.
8. Take the opportunity of the new syllabus to audit your schemes of work to consider the **styles of teaching and learning** that pupils are encountering. Is RE engaging and encouraging enquiry? How is RE delivered? Does it link to other subjects? Is it taught in blocks or on a once-a-week model? What is best for learning in RE? (See Section E4 for more on this, p.110.)
9. Work to create a coherent **long-term plan** to begin in September 2019. The syllabus is flexible enough to allow RE to be taught in a variety of ways – RE days or weeks, linking with other subjects and discretely. Ensure RE is true to the principal aim and the Programmes of Study.
10. If you are a Special School or have significant numbers of SEND pupils, read Section C7 (p.89). There is freedom in the syllabus to adapt your RE to meet the needs of SEND pupils.
11. Share the positive adaptations and changes in RE with the governing body and other interested parties. This is an ideal chance to raise the profile of RE.
12. Use September 2019–July 2020 to implement the syllabus gradually. Adapt what works well and create a scheme of work that fits with your methods of curriculum delivery and delivers the principal aim of the syllabus. Use the year to train staff who teach RE, improve and review your planning and teaching.

## **B. What do we need to do?**

## B1 Legal requirements: What does the legislation in England say?

### **RE is for all pupils:**

- RE must be provided for all registered pupils in state-funded schools in England, including those in the sixth form, unless withdrawn by their parents (or withdrawing themselves if they are aged 18 or over).<sup>4</sup> It is a necessary part of a 'broad and balanced curriculum'.
- This requirement does not apply for children below compulsory school age (although there are many examples of good practice of RE in nursery classes).
- Special schools should ensure that every pupil receives RE 'as far as is practicable'.<sup>5</sup>

### **RE is determined locally, not nationally:**

- A locally agreed syllabus is a statutory syllabus for RE recommended by an Agreed Syllabus Conference for adoption by a local authority.<sup>6</sup>
- Local authority maintained schools without a religious character must follow the locally agreed syllabus.
- Voluntary aided schools with a religious character should provide RE in accordance with the trust deed or religious designation of the school, unless parents request the locally agreed syllabus.
- Foundation schools and voluntary controlled schools with a religious character should follow the locally agreed syllabus, unless parents request RE in accordance with the trust deed or religious designation of the school.
- Religious Education is also compulsory in faith and non-faith academies and free schools, as set out in their funding agreements. Academies may use their locally agreed syllabus, or a different locally agreed syllabus (with permission of the SACRE concerned), or devise their own curriculum.

### **RE is plural:**

- The RE curriculum drawn up by a SACRE, or by an academy or free school, 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'.<sup>7</sup>
- The agreed syllabus has a duty 'to take care that information or knowledge included in the curriculum is conveyed in a pluralistic manner' and 'must accord equal respect to different religious convictions, and to non-religious belief'.<sup>8</sup> Note that the term 'religion' encompasses both religious and non-religious beliefs.<sup>9</sup>

While education policy changes, the legal requirement for RE for all registered pupils remains unchanged. RE is an entitlement for all pupils, unless they have been withdrawn by their parents from some or all of the RE curriculum.

This agreed syllabus builds on good practice from the 2004 *Non-statutory Framework for RE*, produced by the then Qualifications and Curriculum Authority, and also the core ideas in the RE Council's non-statutory *Framework* from 2013.<sup>10</sup>

### **Right of withdrawal**

This was first granted when Religious Education was *Religious Instruction* and carried with it connotations of induction into the Christian faith. RE has been very different to this for some time. It is inclusive and

<sup>4</sup> School Standards and Framework Act 1998, Schedule 19; Education Act 2002, section 80.

<sup>5</sup> The Education (Special Educational Needs) (England) (Consolidation) (Amendment) Regulations 2006 Regulation 5A.

<sup>6</sup> Education Act 1996 Schedule 31.

<sup>7</sup> Education Act 1996 section 375.

<sup>8</sup> [www.judiciary.uk/wp-content/uploads/2015/11/r-fox-v-ssfe.pdf](http://www.judiciary.uk/wp-content/uploads/2015/11/r-fox-v-ssfe.pdf) 'Equal respect' does not entail equal time.

<sup>9</sup> In accordance with Human Rights Act 1988.

<sup>10</sup> A Curriculum Framework for Religious Education in England (REC 2013).

wide-ranging, exploring a range of religious and non-religious worldviews. However, in the UK, parents still have the right to withdraw their children from RE/RME on the grounds that they wish to provide their own religious education. (School Standards and Framework Act 1998 S71 (3)). This will be the parents' responsibility. However, it is good practice to talk to parents to ensure that they understand the aims and value of RE before honouring this right. Students aged 18 or over have the right to withdraw themselves from RE.

### **B1.1 RE, academies and free schools**

Free schools are academies in law and have the same requirement to provide RE and collective worship. In this document, any reference to academies includes free schools.

As set out in their funding agreements, all academies are required to provide RE for all pupils, from Reception to Sixth Form, except those whose parents exercise their right to withdrawal.

An academy must adopt a syllabus for RE. There is no requirement for an academy to adopt a locally agreed syllabus, as long as its own RE syllabus meets the requirements for a locally agreed syllabus, set out in section 375(3) of the Education Act 1996 and paragraph (5) of Schedule 19 to the School Standards and Framework Act 1998. The requirements are that a syllabus must 'reflect the fact that the religious traditions in Great Britain are, in the main, Christian while taking account of the teaching and practices of the other principal religions represented in Great Britain'.

RE is not subject to nationally prescribed purpose of study, aims, attainment targets, and assessment arrangements, but it is subject to inspection. Where schools are not using an agreed syllabus, standards will be judged in relation to the expectations set out in the RE Council's *Curriculum Framework for Religious Education in England* (2013).

The North Yorkshire Agreed Syllabus 2019–2024 fulfils the legal requirements set out above, and has its roots in the REC's *Framework* (2013). It is written to support academies in meeting the requirements of their funding agreements. Academies are encouraged to adopt the syllabus, taking advantage of the resources and support that it offers.

## B2 What religions are to be taught?

This agreed syllabus requires that all pupils learn from Christianity in each key stage. In addition, pupils will learn from the principal religions represented in the UK, in line with the law. These are Islam, Hinduism, Sikhism, Buddhism and Judaism. Furthermore, children from families where non-religious worldviews are held are represented in almost all of our classrooms. These worldviews, including for example Humanism, will also be the focus for study.

**Religious traditions are to be studied in depth as follows:**

Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions, which are that pupils should learn from:	
4–5s Reception	Children will encounter Christianity and other faiths, as part of their growing sense of self, their own community and their place within it.
5–7s Key Stage 1	Christians and Muslims or Jewish people
7–11s Key Stage 2	Christians, Muslims, Hindus and Jewish people
11–14s Key Stage 3	Christians, Muslims, Sikhs and Buddhists
14–16s Key Stage 4	Two religions required, usually including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96 <sup>11</sup>
16–19s RE for all	Religions and worldviews to be selected by schools and colleges as appropriate.

### Important notes:

This is the **minimum requirement**. Many schools may wish to go beyond the minimum.

- **The range of religious groups in the UK.** Groups such as Jehovah’s Witnesses, The Church of Jesus Christ of Latter-day Saints, the Bahá’í faith or the Jains are not excluded from study in this scheme for RE. Schools are always advised to make space for the worldviews of the local community, which is why the table above expresses minimum requirements.
- Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions and beliefs.
- Notice the language: Christians rather than Christianity; Hindus rather than Hinduism. This is to reflect the fact that RE starts with encounters with living faiths rather than the history and belief structures of traditions. This also recognises the diversity within and between people of the same and different religions.
- **Non-religious worldviews:** Good practice in RE, as well as European and domestic legislation, has established the principle that RE in schools without a religious character should be inclusive of both religions and non-religious worldviews. Schools should ensure that the content and delivery of the RE curriculum are inclusive in this respect.
- This syllabus requires that, in addition to the religions required for study at each key stage, non-religious worldviews should also be explored in such a way as to ensure that pupils develop mutual respect and tolerance of those with different faiths and beliefs. This is enabled through the following key questions: L2.6, L2.9, U2.1, U2.5, U2.7, 3.1, 3.4, 3.9, 3.10 and 3.12.
- However, learning from four religions across a key stage is demanding: the syllabus does not recommend tackling six religions in a key stage. Depth is more important than overstretched breadth. Schools are encouraged to teach less but teach it better.
- The key questions offered in this syllabus allow for schools to draw in different traditions, where they fit the theme and question, and where there are representatives of those traditions in the school and local community.

<sup>11</sup> Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State. [http://www.dfes.gov.uk/section96/uploads/download\\_records\\_full.xls](http://www.dfes.gov.uk/section96/uploads/download_records_full.xls)

## B3 Time for RE

Schools have a statutory responsibility to deliver Religious Education to all pupils, except those withdrawn by parents (see p.11).

**Schools must ensure that sufficient time is given in order to enable pupils to meet the expectations set out in this agreed syllabus, ensuring that the curriculum is coherent and shows progression, particularly across transitions between key stages.**

There is no single correct way of making appropriate provision for RE as long as the outcomes are met.

In order to deliver the aims and expected standards of the syllabus effectively, the expectation is that there is a **minimum allocation of 5 per cent of curriculum time for RE**. This is set out in the table below, and based on the most recent national guidance.

<b>4–5s</b>	<b>36 hours of RE</b> , e.g. 50 minutes a week or some short sessions implemented through continuous provision
<b>5–7s:</b>	<b>36 hours of tuition per year</b> (e.g. an hour a week, or less than an hour a week plus a series of RE days)
<b>7–11s:</b>	<b>45 hours of tuition per year</b> (e.g. an hour a week, or a series of RE days or weeks amounting to 45+ hours of RE)
<b>11–14s:</b>	<b>45 hours of tuition per year</b> (e.g. an hour a week))
<b>14–16s:</b>	<b>5% of curriculum time, or 70 hours of tuition across the key stage</b> (e.g. an hour a week for 5 terms, or 50 minutes per week, supplemented with off-timetable RE days)
<b>16–19s:</b>	<b>Allocation of time for RE for all should be clearly identifiable.</b>

### Important notes:

- **RE is legally required for all pupils.** Plural RE that conveys and accords equal respect to different religions and non-religious worldviews (e.g. humanism) is a core subject and an entitlement for all pupils throughout their schooling. For schools offering GCSE short course RE in Y9 and Y10, there is still a requirement that there is identifiable RE in Y11. Note that teachers should ensure that KS4 accords equal respect to religious *and* non-religious worldviews. Following a GCSE course does not automatically fulfil this requirement.
- **RE is different from assembly.** Curriculum time for RE is distinct from the time spent on collective worship or school assembly, even though making links between the collective worship and the purposes and themes of RE would be good practice. The times given above are for Religious Education.
- **Flexible delivery of RE is often good practice:** an RE themed day, or week of study can complement – but not usually replace – the regular programme of timetabled lessons.
- **RE should be taught in clearly identifiable time.** There is a common frontier between RE and such subjects as literacy, citizenship or PSHE. However, the times given above are explicitly for the clearly identifiable teaching of Religious Education. Where creative curriculum planning is used, schools must ensure that RE objectives are clear. In EYFS, teachers should be able to indicate the opportunities they are providing to integrate RE into children’s learning.
- **Coherence and progression.** Whilst schools are expected to make their own decisions about how to divide up curriculum time, schools must ensure that sufficient time is given to RE so that pupils can meet the expectations set out in the locally agreed syllabus and this handbook to provide coherence and progression in RE learning. Any schools in which head teachers and governors do not plan to allocate sufficient curriculum time for RE is unlikely to be able to enable pupils to achieve appropriate standards in their RE.

## **C. What do pupils learn in RE?**



## C1 Religious Education key questions: an overview

	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/interpreting)
<b>Believing</b> (Religious beliefs, teachings, sources; questions about meaning, purpose and truth)		1.1 Who is a Christian and what do they believe? 1.2 Who is a Muslim and what do they believe? 1.3 Who is Jewish and what do they believe?	L2.1 What do different people believe about God?	U2.1 Why do some people believe God exists?	3.1 Do we need to prove God's existence?
	F1 Which stories are special and why?	1.4 What can we learn from sacred books?	L2.2 Why is the Bible so important for Christians today?		3.2 Does living biblically mean obeying the whole Bible?
	F2 Which people are special and why?		L2.3 Why is Jesus inspiring to some people?	U2.2 What would Jesus do? Can we live by the values of Jesus in the twenty-first century?	3.3 What is so radical about Jesus?
				U2.3 What do religions say to us when life gets hard?	3.4 Is death the end? Does it matter? 3.5 Why is there suffering? Are there any good solutions?
<b>Expressing</b> (Religious and spiritual forms of expression; questions about identity and diversity)	F3. What places are special and why?	1.5 What makes some places sacred?	L2.4 Why do people pray?	U2.4 If God is everywhere, why go to a place of worship?	3.6 Should religious buildings be sold to feed the starving?
	F4. What times are special and why?	1.6 How and why do we celebrate special and sacred times?	L2.5 Why are festivals important to religious communities?	U2.5 Is it better to express your beliefs in arts and architecture or in charity and generosity?	3.7 How can people express the spiritual through the arts?
			L2.6 Why do some people think that life is a journey and what significant experiences mark this?		

	<b>FS (Discovering)</b>	<b>KS1 (Exploring)</b>	<b>Lower KS2 (Connecting)</b>	<b>Upper KS2 (Connecting)</b>	<b>KS3 (Applying/interpreting)</b>
<b>Living</b> <b>(Religious practices and ways of living; questions about values and commitments)</b>	F5. Being special: where do we belong?	1.7 What does it mean to belong to a faith community?	L2.7 What does it mean to be a Christian in Britain today? L2.8 What does it mean to be a Hindu in Britain today?	U2.6 What does it mean to be a Muslim in Britain today?	3.8 What is good and what is challenging about being a teenage Sikh or Buddhist or Muslim in Britain today?
					3.9 Should happiness be the purpose of life?
		1.8 How should we care for others and the world, and why does it matter?	L2.9 What can we learn from religions about deciding what is right and wrong?	U2.7 What matters most to Christians and Humanists?	3.10 Does religion help people to be good?
	F6. What is special about our world?			U2.8 What difference does it make to believe in ahimsa (harmlessness), grace, and/or Ummah (community)?	3.11 What difference does it make to believe in...?
					3.12 Is religion a power for peace or a cause of conflict in the world today?

## C3 RE in KS1: Programme of Study and planning steps



**Nadia Kalila Ramadhani**, age 7. 'My inspiration came from my family when we go every night for doing tarawih prayers during Ramadan... My mom and dad gave me my name with Ramadhani... Every Ramadan I can't help feeling hungry and thirsty from fasting. It always becomes a difficult moment for me. Until one day, when I went to the mosque, with my mom and dad, also my brother, I saw people who get into the mosque gave greetings to us, pray and read a holy Qur'an together. After that, they gave us some snack and drink and served us as if they were our relatives. People always seem nice and care for each other. When we care each other like that, I feel the love in it, I feel God's love. From now, I can't wait until Ramadan to come. Now, Ramadan is my favourite month.'

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## C3 RE in KS1: Programme of Study

### What do pupils get out of RE at this key stage?

Pupils should develop their knowledge and understanding of religions and worldviews, recognising their local, national and global contexts. They should use basic subject specific vocabulary. They should raise questions and begin to express their own views in response to the material they learn about and in response to questions about their ideas.

#### Aims:

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

RE teaching and learning should enable pupils to...

<b>A. Know about and understand a range of religions and worldviews.</b>	<b>B. Express ideas and insights about the nature, significance and impact of religions and worldviews.</b>	<b>C. Gain and deploy the skills needed to engage seriously with religions and worldviews.</b>
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### End of key stage outcomes

RE should enable pupils to:

<b>A1. Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them.</b>	<b>B1. Ask and respond to questions about what individuals and communities do, and why, so that pupils can identify what difference belonging to a community might make.</b>	<b>C1. Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry.</b>
<b>A2. Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the traditions from which they come.</b>	<b>B2. Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves.</b>	<b>C2. Find out about and respond with ideas to examples of co-operation between people who are different.</b>
<b>A3. Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities.</b>	<b>B3. Notice and respond sensitively to some similarities between different religions and worldviews.</b>	<b>C3. Find out about questions of right and wrong and begin to express their ideas and opinions in response.</b>

These general outcomes are related to specific content within the key question outlines/units of study on pp.36-43.

## Religions and worldviews

During the key stage, pupils should be taught knowledge, skills and understanding through learning about **Christians and Muslims or Jewish people**. Pupils may also encounter other religions and worldviews in thematic units, where appropriate.

### Key questions

<b>Believing</b> <i>(Religious beliefs, teachings, sources; questions about meaning, purpose and truth)</i>		<b>Recommended year group</b>
1.1 Who is a Christian and what do they believe?	<i>It is recommended that schools teach unit 1.1. plus at least one from 1.2 and 1.3</i>	Y1
1.2 Who is a Muslim and what do they believe?		Y2
1.3 Who is Jewish and what do they believe?		Y2
1.4 What can we learn from sacred books? <i>Christians, Muslims and/or Jewish people</i>		Y2
<b>Expressing</b> <i>(Religious and spiritual forms of expression; questions about identity and diversity)</i>		
1.5 What makes some places sacred? <i>Christians, Muslims and/or Jewish people</i>		Y1
1.6 How and why do we celebrate special and sacred times? <i>Christians, Jewish people and/or Muslims</i>		Y1 Y2
<b>Living</b> <i>(Religious practices and ways of living; questions about values and commitments)</i>		
1.7 What does it mean to belong to a faith community? <i>Christians, Muslims and Jewish people</i>		Y1
1.8 How should we care for others and the world, and why does it matter? <i>Christians, Muslims and/or Jewish people</i>		Y1 or Y2

**It is recommended that schools choose a minimum of 3 key questions per year, balancing across the strands. Key question 1.6 can be split across the two years as schools encounter and explore major celebrations each year.**

#### Notes:





The key questions are designed to enable children to achieve the end of key stage outcomes above. Schools may plan other units but should ensure that they support pupils in achieving the end of key stage outcomes. If planning other units, schools should also ensure that there is breadth and balance across the RE curriculum by addressing each of the three strands (believing, expressing, living) across the key stage. However, the recommendation is for fewer key questions explored in more depth.

## Planning steps

Teachers should have the principal aim of RE at the forefront of their minds as they plan their RE.

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

**Their own pupil-friendly version will be important here too** (see p.6)

<b>Step 1: Key question</b> 	<ul style="list-style-type: none"> <li>• Select a key question from p.33.</li> <li>• Make sure that you can explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas it links to, if appropriate.</li> </ul>
<b>Step 2: Select learning outcomes</b> 	<ul style="list-style-type: none"> <li>• Use the learning outcomes from column 2 of the key question outlines/units of study on pp.36-43.</li> <li>• Select learning outcomes appropriate for the age and ability of your pupils.</li> <li>• Being clear about these outcomes will help you to decide what and how to teach.</li> </ul>
<b>Step 3: Select specific content</b> 	<ul style="list-style-type: none"> <li>• Look at the suggested content for your key question, from column 3 in the key question outlines/units of study.</li> <li>• Select the best content (from here, or additional information from elsewhere) to help you to teach in an engaging way so that pupils achieve the learning outcomes.</li> </ul>
<b>Step 4: Assessment: write specific pupil outcomes</b> 	<ul style="list-style-type: none"> <li>• Turn the learning outcomes into pupil-friendly 'I can' or 'You can' statements.</li> <li>• Make the learning outcomes specific to the content you are teaching, to help you know just what it is that you want pupils to be able to understand and do as a result of their learning.</li> <li>• These 'I can/You can' statements will help you to integrate assessment for learning within your teaching, so that there is no need to do a separate end of unit assessment.</li> </ul>
<b>Step 5: Develop teaching and learning activities</b>	<ul style="list-style-type: none"> <li>• Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the outcomes.</li> <li>• Don't forget the skills you want pupils to develop, as well as the content you want them to understand.</li> <li>• Make sure that the activities allow pupils to practise these skills as well as show their understanding.</li> </ul>

## **KS1 Units of Study**

## Key Question: 1.1 Who is a Christian and what do they believe?

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<b>Strand / Questions/ Religions</b>	<b>Learning outcomes</b> (intended to enable pupils to achieve end of key stage outcomes) :	<b>Suggested content for learning:</b> Teachers can select content from these examples, and add more of their own
<p><b>Strand:</b> Believing</p> <p>Recommended Y1</p> <p><b>Questions in this thread:</b></p> <p>1.2 Who is a Muslim and what do they believe? 1.3 Who is Jewish and what do they believe? L2.1 What do different people believe about God? U2.1 Why do some people believe God exists? 3.1 Do we need to prove God's existence?</p> <p><b>Religions and worldviews:</b> Christians</p>	<p>Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage:</p> <p><b>Emerging:</b></p> <ul style="list-style-type: none"> <li>• <b>Talk about the fact that Christians believe in God and follow the example of Jesus (A1).</b></li> <li>• <b>Recognise some Christian symbols and images used to express ideas about God (A3).</b></li> </ul> <p><b>Expected:</b></p> <ul style="list-style-type: none"> <li>• <b>Talk about some simple ideas about Christian beliefs about God and Jesus (A1).</b></li> <li>• <b>Re-tell a story that shows what Christians might think about God, in words, drama and pictures, suggesting what it means (A2).</b></li> <li>• <b>Talk about issues of good and bad, right and wrong arising from the stories (C3).</b></li> <li>• <b>Ask some questions about believing in God and offer some ideas of their own (C1).</b></li> </ul> <p><b>Exceeding:</b></p> <ul style="list-style-type: none"> <li>• <b>Make links between what Jesus taught and what Christians believe and do (A2).</b></li> <li>• <b>Respond thoughtfully to a piece of Christian music and a Bible text that inspired it (B1).</b></li> </ul>	<ul style="list-style-type: none"> <li>• Share stories that help to show how Christians think of God e.g. the book of Jonah in the Old Testament, the Annunciation (Luke1:26–56), the lost son (Luke 15:11–32) and Pentecost (Acts 2:1–13).</li> <li>• Describe some of the beliefs that Christians hold about God e.g. all-powerful, loving, close to every person, forgiving.</li> <li>• Look at art and recognise some symbols and images used to express ideas about God.</li> <li>• Listen to pieces of music that express ideas about God.</li> <li>• Talk to Christians about what they believe about God.</li> <li>• Give opportunities for children to reflect on and express their own big questions about life and God, in particular through discussion, art, music and drama e.g responding to the question 'Where is God?' through art.</li> <li>• Using a suitable children's Bible (e.g. <i>The Lion Storyteller Bible</i> or New International Children's Version), share stories that show the importance of Jesus to Christians e.g. a parable, a miracle, a teaching of Jesus, birth and death and resurrection of Jesus.</li> <li>• Linking with these stories, describe some of the beliefs that Christians hold about Jesus e.g. that he was kind to people in need, that he performed miracles, that he is the son of God, that he lives.</li> <li>• Investigate how Christians follow teaching from the Bible about how to live their lives e.g. prayer and worship, treating others kindly. Hear and think about some prayers Christians use.</li> <li>• Experience thanking and being thanked, praising and being praised, and connect this experience simply to an idea about worship.</li> <li>• Explore what the idea of God means for the children themselves.</li> </ul>



## Lower Key Stage 2 Units of Study

## Key Question L2.4 Why do people pray?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

Strand / Questions/ Religions	Learning outcomes (intended to enable pupils to achieve end of key stage outcomes) :	Suggested content for learning: Teachers can select content from these examples, and add more of their own.
<p><b>Strand:</b> Expressing</p> <p>Questions in this thread:  <i>F3 Which places are special and why?</i>            1.5 <i>What makes some places sacred?</i>  <i>U2.4 If God is everywhere, why go to a place of worship?</i>            3.6 <i>Should religious buildings be sold to feed the starving?</i></p> <p><b>Religions and worldviews</b>            Christians, Hindus and/or Muslims</p>	<p>Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage:</p> <p><b>Emerging:</b></p> <ul style="list-style-type: none"> <li>• Describe what some believers say and do when they pray (A1).</li> <li>• Respond thoughtfully to examples of how praying helps religious believers (B2).</li> </ul> <p><b>Expected:</b></p> <ul style="list-style-type: none"> <li>• Describe the practice of prayer in the religions studied (A2).</li> <li>• Make connections between what people believe about prayer and what they do when they pray (A3).</li> <li>• Describe ways in which prayer can comfort and challenge believers (B2).</li> <li>• Describe and comment on similarities and differences between how Christians, Muslims and Hindus pray (B3).</li> </ul> <p><b>Exceeding:</b></p> <ul style="list-style-type: none"> <li>• Explain similarities and differences between how people pray (B3).</li> <li>• Consider and evaluate the significance of prayer in the lives of people today (A1).</li> </ul>	<ul style="list-style-type: none"> <li>• Discover and think about the meanings of the words of key prayers in three religions – e.g. the Muslim First Surah of the Qur’an, the Christian Lord’s Prayer and the Hindu Gayatri Mantra.</li> <li>• Learn that Hindus, Muslims and Christians pray in many different ways, both using set forms of words and more spontaneously, and the three religions believe similar and different ideas about how God hears prayers.</li> <li>• Consider the idea that some people are spiritual but not religious and like to pray in their own way.</li> <li>• Consider the idea that some people are atheists who believe it is more use to be kind or to help someone than to pray for them.</li> <li>• Find out about some symbols used in prayers in different religions.</li> <li>• Explore connections between prayer in three different religions.</li> <li>• Explore the impact of prayer: Does it enable people to feel calm, hopeful, inspired, close to God or challenged? How?</li> <li>• Ask good questions about answered and unanswered prayer and find out some answers to these questions.</li> <li>• Discuss and consider the impact of praying in some stories from inside the religions, e.g. stories of answered prayer, or of the origin of a prayer in ancient India, in Jesus’ teaching or in the Holy Qur’an.</li> <li>• Make links between beliefs and practice of prayer in different religions.</li> <li>• Weigh up the value and impact of these key ideas for themselves.</li> </ul>

## **KS3 Units of Study**

### Key Question 3.10: Does religion help people to be good?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

<b>Theme / Questions / Religions</b>	<b>Learning outcomes</b> (intended to enable pupils to achieve end of key stage outcomes) :	<b>Suggested content for learning:</b> Teachers can select content from these examples, and add more of their own
<p><b>Strand:</b> Living</p> <p><b>Recommended Y8</b></p> <p><b>Questions in this thread:</b> 1.8 <i>How should we care for others and the world, and why does it matter?</i> L2:9 <i>What can we learn from religions about deciding what is right and wrong?</i> U2.7 What matters most to Christians and Humanists?</p> <hr/> <p><b>Religions and worldviews:</b> Christians, Muslims, Sikhs, Buddhist, non-religious ethical views e.g. Humanists</p>	<p>Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage:</p> <p><b>Emerging:</b></p> <ul style="list-style-type: none"> <li>Respond thoughtfully to religious and non-religious sources of moral guidance (A2).</li> <li>Describe religious teachings which encourage loving actions (B2).</li> </ul> <p><b>Expected:</b></p> <ul style="list-style-type: none"> <li>Give examples of ways in which religious and non-religious principles guide people in living good lives (B2).</li> <li>Analyse examples of religious and non-religious principles and come to a view of what is 'good' (C1).</li> <li>Formulate an account of how religious teachings help people to be good (A2).</li> <li>Weigh up the value of religion in benefitting individuals and society (B2).</li> </ul> <p><b>Exceeding:</b></p> <ul style="list-style-type: none"> <li>Justify a supported response to the question of whether religion helps people to be good (C3).</li> <li>Offer reasons for a range of ways in which religion inspires moral behaviour, and sometimes immoral behaviour (B2).</li> </ul>	<ul style="list-style-type: none"> <li>Talk to religious believers (perhaps by visiting a religious community, e.g. a church coffee morning, or a mosque at <i>iftar</i>), ask them about whether belonging to a religious community helps them be good people, and if so, why.</li> <li>Enquire into religious rules which generate loving, charitable actions in the world. For example: <i>sewa</i> (selfless service) in Sikhism, an essential part of <i>Vand Chakna</i> ('sharing what you have'), one of the three Sikh essential approaches to life.</li> <li>Compare religious moral rules with non-religious moral principles. For example, enquire into non-religious ethicist Peter Singer's charity <i>The Life you can Save</i>. Singer is not inspired by God to be good; debate how far God or religion encourages and inspires loving actions.</li> <li>Consider humanity from a Christian perspective of being at once 'fallen' and 'in the image of God'. How do these two states show themselves in individual lives, and the actions of church institutions?</li> <li>Find out what 'good' involves in Buddhist communal life. Try a 'loving kindness' meditation with the class. Focus on moral actions: Right Speech, Right Action and Right Livelihood in the Eightfold Path. What approach to living do these principles demand? Note that Buddhists do not have a concept of sin or sinful nature. The Buddha often used the terms skilful (good) and unskilful (bad) to describe human choices and actions. Some Buddhists use the term 'wise' in preference to 'good'. Discuss what difference it makes to strive for 'skilful' actions rather than 'unskilful' ones, or for 'wisdom' rather than 'goodness'.</li> <li>Consider the importance of submission in Islam (translation: 'islam' = submission). Consider why Ibrahim's willingness to sacrifice his son made him the perfect Muslim. For Muslims, what is the necessity and benefit of submission to Allah?</li> <li>Reflect on reasons why someone might say 'no' in answer to the key question: history of religious intolerance and injustice [e.g. Inquisition, Apartheid], teachings and practices [sexist, racist], tribalism [Crusades, claimed holy wars, 'Islamic State'], hypocrisy [WW2 church collusion with Nazis], moral atheists [Peter Singer].</li> <li>Reflect on reasons why someone might say 'yes' to the key question: examples of moral excellence, service, supporting the vulnerable, challenging institutional indifference or moral degradation e.g. slave trade.</li> </ul>