

Dioceses of Leeds and York

Diocesan Syllabus for Religious Education

2022

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The Dioceses of Leeds and York

Diocesan Syllabus for Religious Education

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Foreword

The Church of England's Vision for Education, *Deeply Christian: Serving the Common Good (2016)* is rooted. The Church of England's Vision for Education, *Deeply Christian: Serving the Common Good (2016)* is rooted in the promise of Jesus in chapter 10, verse 10 from John's gospel: 'I have come that they may have life, and have it to the full'. This 'fullness of life' is at the heart of a Church school and a high quality religious education (RE) curriculum is a key part of an effective Church school.

As outlined in this diocesan syllabus, the principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews. *The Statement of Entitlement for Religious Education in Church of England Schools (2019)* identifies that, 'a high quality sequential RE programme is essential to meet the statutory requirement for all state funded schools, including academies and free schools, to teach a full curriculum that prepares pupils for opportunities, responsibilities and experiences of life in modern Britain'.

In other words, RE is important and the quality of RE is central to the flourishing of a Church school.

Your Church school will have its own, unique vision for the community it serves and in light of this vision, you will endeavour to educate for dignity, respect and living well together. Therefore it is our hope that this diocesan syllabus will help you structure your RE curriculum in a meaningful and creative way that meets the needs of you own school context, provides for high quality RE and contributes to 'fullness of life' for your pupils.

Andrew Smith, Diocesan Director of Education, Diocese of York

Canon Richard Noake, Diocesan Director of Education, Diocese of Leeds

A. Religious Education in Church Schools

A.1 Excellence in Religious Education

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews¹

A.2 Aims and purposes of Religious Education in the Church school

This principal aim incorporates the following aims of Religious Education in Church schools.²

To enable pupils:

- to know about and understand Christianity as a diverse global living faith through the exploration of core beliefs using an approach that critically engages with biblical text.
- to gain knowledge and understanding of a range of religions and worldviews appreciating diversity, continuity and change within the religions and worldviews being studied.
- to engage with challenging questions of meaning and purpose raised by human existence and experience.
- to recognise the concept of religion and its continuing influence on Britain's cultural heritage and in the lives of individuals and societies in different times, cultures and places.
- to explore their own religious, spiritual and philosophical ways living, believing and thinking.

Appropriate to their age at the end of their education in Church schools, the expectation is that all pupils are religiously literate and, as a minimum, pupils are able to:

- Give a theologically informed and thoughtful account of Christianity as a living and diverse faith.
- Show an informed and respectful attitude to religions and non-religious worldviews in their search for God and meaning.
- Engage in meaningful and informed dialogue with those of other faiths and none.
- Reflect critically and responsibly on their own spiritual, philosophical and ethical convictions.



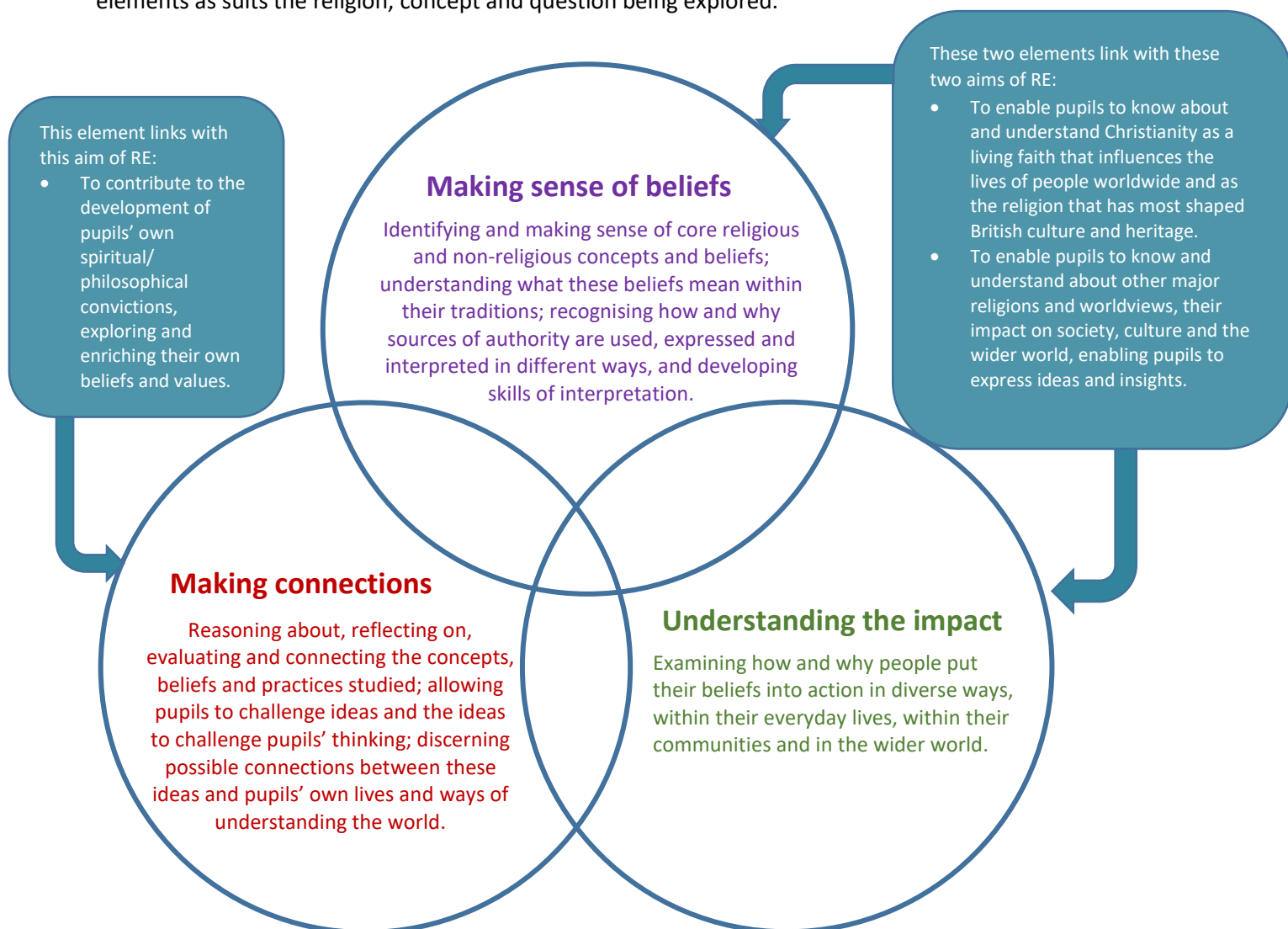
¹ This principal aim has developed from continuing diocesan adviser work on the purpose of RE by Jane Chipperton (Diocese of St Albans), Gillian Georgiou (Diocese of Lincoln), Olivia Seymour (Diocese of York) and Kathryn Wright (Diocese of Norwich) www.reonline.org.uk/2016/07/05/revision-rethinking-re-a-conversation-about-religious-and-theological-literacy/ It also reflects the direction towards an education in religion and worldviews, set out in the Commission on RE report, *Religion and Worldviews: the way forward* (2018), and subsequent developments in the light of that report. See www.religiouseducationcouncil.org.uk/worldviews/

² As taken from *Religious Education in Church of England Schools: A Statement of Entitlement* 2019. www.churchofengland.org/about/education-and-schools/church-schools-and-academies/religious-education

A.3 Teaching and learning model in Religious Education

This syllabus is designed to support schools in developing and delivering excellence in RE. This syllabus sets out an approach to teaching and learning, supporting teachers to help pupils encounter core concepts in religions and beliefs in a coherent way, developing their understanding and their ability to hold balanced and informed conversations about religions and worldviews. The syllabus is underpinned by three core elements, which are woven together to provide breadth and balance within teaching and learning about religions and beliefs, thus supporting the aims of RE outlined on p. 4.

Teaching and learning in the classroom will encompass all three elements, allowing for overlap between elements as suits the religion, concept and question being explored.



These elements set the context for open exploration of religions and beliefs. They offer a structure through which pupils can encounter diverse religious traditions, alongside non-religious worldviews, presenting a broad and flexible strategy that allows for different traditions to be treated with integrity. These elements offer a route through each unit while also allowing for a range of questions reflecting approaches from religious studies, theology, ethics, sociology and philosophy.

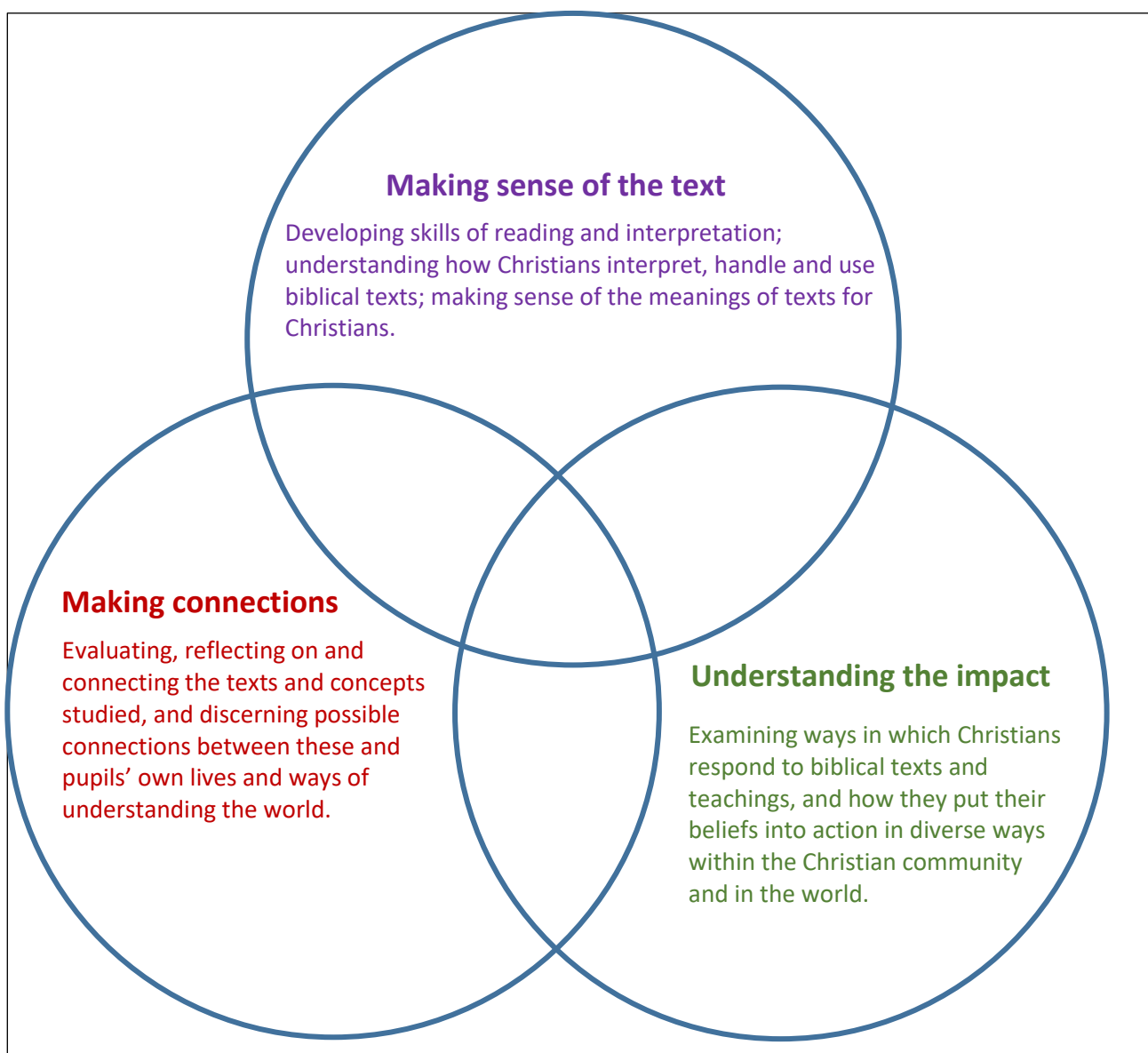
Understanding Christianity: Text Impact Connections

This approach has been developed to incorporate the teaching approach taken in *Understanding Christianity: Text Impact Connections* (RE Today, 2016). This is recommended for all Church schools within the Diocese, in order to meet the requirements of the Statement of Entitlement 2019, which states that:

In a Church school the pupils and their families can expect an RE curriculum that enables pupils to acquire a rich, deep knowledge and understanding of Christian belief and practice, this should include the ways in which it is unique and diverse. Parents can expect the use of high-quality resources, for example, the Understanding Christianity resource. Pupils can expect that teaching and learning in Church schools will use an approach that engages with biblical text and theological ideas.



The three elements outlined on p.5 reflect and accommodate the elements within the *Understanding Christianity* resource pack, with the main difference being the focus on text.



Elements are taken from *Understanding Christianity* © RE Today 2016. Used by permission.

A.4 Developments in Religious Education: implications for practice

Since the 2017 Diocesan Syllabus, there have been a number of significant developments in RE.

Religion and Worldviews: The Way Forward (Commission Report 2018)³

In autumn 2018, the RE Council of England and Wales published the final report of the Commission on RE (CoRE). Among other things, this advocates a shift towards a ‘religion and worldviews’ curriculum. Projects are on-going about precisely what that means and how it will affect the subject in the future, but there are some effects of the CoRE report that have already influenced practice. One key example is around the language of worldviews.

The Church of England Statement of Entitlement 2019 adopted the language of worldviews:

The term worldview ... refers to a person’s way of understanding, experiencing and responding to the world. It can be described as a philosophy of life or an approach to life.

The CoRE report differentiates between organised worldviews, and personal worldviews:

Organised worldviews

Organised worldviews include the traditional religions studied in RE (Buddhism, Christianity, Hindu Dharma, Islam, Judaism and Sikhi). They usually provide a way of understanding the world, answers on the big questions, and instructions on how to live. Organised worldviews may include formal structures, agreed teachings and official practices.

Some traditions are more ‘organised’ than others. For example, within Christianity the Roman Catholic Church has centralised institutions that lead and direct Catholics worldwide. Islam, on the other hand, has strands of traditions that hold core beliefs in common (such as the Prophethood of Muhammad and the divine revelation of the Qur’an) but which differ in historical development and practice (such as Sunni and Shi’a traditions). Both Christianity and Islam are explored as examples of organised worldviews in this syllabus, but pupils should have opportunities to see how there is not a single model of ‘organised’ worldviews that applies to all.

Personal worldviews

Everybody has a personal worldview – it is a way of describing how we understand, experience and respond to the world, including our own place in it, whether or not we have thought about it. Our personal worldview is shaped by our experience and environment, but it also shapes *how* we experience life, and how we encounter our environment. It is the story that we tell ourselves in response to life, shaping how we make sense of the world, ourselves, and others. We are inescapably placed within our context, within our story, within our worldview.

Many people around the world are part of ‘organised worldviews’, and of course that influences their personal worldview. However, an individual’s personal worldview may not necessarily reflect the official or traditional beliefs and teachings of the organised worldview.

Many people in the UK have non-religious worldviews. Some may be active members of Humanists UK, who present a form of organised non-religious worldview. Many non-religious people, however, have personal worldviews that draw on a wide range of influences – some from within religious traditions (such as belief in an afterlife or angels, or practising mindfulness meditation) even when they do not see themselves as members of a religious tradition. Non-religiousness is not connected to any particular organised worldview, and individuals may have hugely diverse and occasionally overlapping personal worldviews.

Implications for this syllabus:

This syllabus uses the idea of worldviews as a way of allowing for some flexibility in the presentation of traditional religions – acknowledging the diversity within traditions, geographically and across time. It also enables pupils to recognise that members of religious traditions may have personal worldviews that differ.

³ See updated REC guidance on religion and worldviews: www.religiouseducationcouncil.org.uk/projects/draft-handbook-and-nse/

Note how the language of Buddhists, Christians and Muslims etc., rather than Buddhism, Christianity and Islam, allows for this diversity of worldviews within organised traditions. The idea of personal worldviews also includes the pupils' own perspectives within the RE classroom.

OFSTED Education Inspection Framework (2019)

While VA schools and VA equivalent academies are not inspected under the quality of education judgement under Ofsted, such as through a deep dive, Ofsted may look at RE in a wider capacity under personal development. While OFSTED does not drive Religious Education in Church schools, it has an influence on classroom practice. The language of 'intent, implementation and impact' highlights the particular focus on the curriculum, which is relevant across all schools. Pupils should have a coherent, well-sequenced curriculum that enables them to learn more and remember more. While this is not new in terms of educational practice, it is a reminder that we need to think carefully about the sequencing of our units of work, and our lessons within each unit.

Implications for this syllabus:

This focus combines with the adjusted requirement for time on Christianity (from two thirds to 'at least 50%') to mean that schools will need to look again at long-term planning.

The current syllabus includes all the questions from the Understanding Christianity resource, which makes the balance of time well over 50% on Christian worldviews compared to other religions and worldviews. You will need to reflect on this content balance, and decide which Christianity questions you might remove, and whether you choose to do two additional religions in a phase. (This applies most obviously in Upper KS2. See page 90 for guidance on planning a coherent curriculum.)

Religious Education Research Review (2021)

In May 2021, OFSTED published its Research Review. This document summarises and synthesises research, describing good practice in RE without prescribing a single approach. For VA schools, even though there may not be a deep dive in RE, there is much in this research review that is important to note in terms of effective RE. One of its most useful contributions is around the language of knowledge. It describes three kinds of knowledge in RE:

- **Substantive knowledge:** this is the subject content being studied, in terms of the core concepts, truth claims, teachings and practices of traditions (mainly religious, but it applies to non-religious worldviews too), and the behaviour and responses of people within traditions.
- **Ways of knowing:** this includes the methods used to establish the substantive knowledge. 'Ways of knowing' also includes being explicit about the implications of using different ways to explore knowledge, such as through looking at statistics, or using historical sources, or reading sacred texts, or listening to voices from within traditions. Each way of knowing offers different kinds of knowledge and leads to different ways of evaluating the knowledge gained. Sometimes this is called 'disciplinary knowledge', to illustrate the use of academic disciplines to examine content. The Church of England Statement of Entitlement has built on the work of some Diocesan advisers by identifying theology, philosophy and the social sciences as having particular relevance and importance in RE.
- **Personal knowledge:** this includes the personal perspective or worldview of the pupil. It enables pupils to better understand and examine their own position, assumptions and values. It involves recognising that all of us see the world from our own perspective, and building up opportunities for pupils to become more self-aware about their own assumptions. Some people talk about us all having 'lenses' through which we see and experience the world – personal knowledge includes reflecting on the substantive content, the pupils' own 'lenses', and how they affect their responses in RE.

Implications for this syllabus:

The teaching and learning approach in this syllabus sets out the substantive content (beliefs and impact, see p. 5), and well as preparing the way for personal knowledge (making connections, see. p.5). It focuses less on the 'ways of knowing' or disciplinary knowledge. The Christianity units have a theological approach, but the use of other discipline and other approaches has not been a focus. See p. 92 for guidance on how to identify different 'ways of knowing' and disciplinary methods in the syllabus.

B. Requirements and Good Practice in Religious Education

B.1 Religious Education and the Law

RE is for all pupils

- Every pupil has an entitlement to Religious Education.
- RE is a necessary part of a 'broad and balanced curriculum' and 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).⁴
- 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'.⁵
- The 'basic' school curriculum includes the National Curriculum, RE and Sex Education. In Church schools RE has the status of a core subject.
- Religious Education is also compulsory in academies and free schools, using the syllabus as set out in their funding agreements.

RE is locally determined, not nationally

- In a Voluntary Aided Church of England school, governors are ultimately responsible for the subject and they must ensure that their Religious Education **syllabus** and **provision** is in accordance with 'the rites, practices and beliefs of the Church of England' and we strongly recommend that they are based on this Diocesan syllabus.
- In a Voluntary Controlled or Foundation Church of England school, RE must be taught according to the Locally Agreed Syllabus of the authority where the school is located, unless parents request RE in accordance with the trust deed or religious designation of the school. This 2022 Diocesan Syllabus offers useful support materials to VC and Foundation schools to support excellence in RE.

RE and collective worship

- Collective Worship is separate from RE and may not be counted as curriculum time for RE or any other subject.

Withdrawal

- Parents must be advised of their right to withdraw pupils from RE in all Church schools (including voluntary aided schools).
- In the event that pupils are withdrawn, schools retain responsibility for health and safety. Pupils can be withdrawn from all or part of RE provision.



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

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

B.2 Religious Education in different school types

Religious Education in Voluntary Aided (VA) schools

For Voluntary Aided Schools with a religious character Religious Education is the responsibility of the governing body. The Diocesan Boards of Education for Leeds and York strongly recommend this syllabus for adoption.

If governors decide to adopt a different syllabus than this one, they must ensure that its requirements are at least as rigorous and that it is in accordance with the school's Trust Deed and the *'Religious Education in Church Schools: A Statement of Entitlement'* 2019.

Religious Education in Voluntary Controlled (VC) and Foundation schools

Voluntary Controlled schools should follow the Local Authority Agreed Syllabus unless parents request a denominational one. There is much in this Diocesan Syllabus to support schools to achieve excellence in RE and the Dioceses of Leeds and York strongly recommend that schools use the support materials in this syllabus as they will complement the locally agreed syllabus.

Religious Education in an Academy

The requirements for Religious Education in an academy with a religious foundation are specified in the funding agreement for that academy.

For a VA school that converts to academy status the model funding agreement specifies that an academy with a religious designation must provide RE in accordance with the tenets of the particular faith specified in the designation. This Diocesan Syllabus is written to support academies within the Dioceses of Leeds and York to meet the requirements of their funding agreement.

Sponsored Academies usually adopt the VA model within their funding agreements, irrespective of whether they were previously VA or VC.

Foundation or Voluntary Controlled schools with a religious character that convert to academy status must arrange for RE in accordance with the syllabus requirements as set out in the funding agreement (being 'in the main Christian whilst taking account of the other principal religions represented in Great Britain') unless any parents request that their children receive RE in accordance with the tenets of the school's faith. If any parents do request this, the academy must make arrangements for those children to receive such RE unless, because of special circumstances, it would be unreasonable to do so⁶. The funding agreement sets this out (by applying the relevant provisions of the Education Act 1996 and the School Standards and Framework Act 1998).

Religious Education in Community Schools

Community schools must follow their locally agreed syllabus. The Leeds and York Diocesan Boards of Education's syllabus for Religious Education has a flexibility allowing for a balanced selection of material to be made reflecting the local context. The Diocesan Syllabus could be used alongside its counterpart from the Local Authority to provide extra support materials.

⁶ Schedule 19(3), School Standards and Framework Act 1998. See p15, Religious education in English schools: non-statutory guidance, DCSF 2010.

B.3 Leadership in Church Schools

Good RE depends upon quality subject leadership. RE is a core subject in a Church of England school. It should be a priority in church schools to build up the expertise of all those who lead and teach RE. Opportunities should be taken to provide access to specialist training and support from the diocese and other subject experts for all involved in RE.

RE should have equal status with other core subjects in staffing, responsibility and resourcing.

Higher Level Teaching Assistants (HLTAs) and Teaching Assistants (TAs) who are involved in the delivery of RE need to be supported by the RE subject leader or a member of the senior leadership team and must have access to professional development in RE.

The Role of the Subject Leader

Policy, knowledge and development

- Prepare a School Policy
- Whole School Plan and Schemes of Work which cater for progression
- Decide which religions and worldviews are to be included at which key stage, and the substantive and disciplinary knowledge that shapes the curriculum
- Ensure that curriculum time is sufficient. The Statement of Entitlement says that this should aim to be close to 10% but must be no less than 5%
- Devise appropriate procedures for planning, assessment, recording and reporting pupils' work in line with whole school policy
- Ensure SEN, EAL and gifted and talented school policies are promoted in RE
- Promote RE with staff, pupils, parents and governors
- Promote display of pupils' work in RE
- Audit available resources, buy new ones and deploy appropriately
- Keep up-to-date with local and national developments.

Monitoring

- Review, monitor and evaluate provision and the practice of RE
- Identify trends, make comparisons and know about different groups
- Monitor planning, checking for clarity of outcomes and aspects of differentiation
- Provide observation feedback and report on findings
- Sample pupil's work
- Evaluate outcomes for pupils in RE for progress and attainment
- Set overall school targets for improvement.

Supporting and Advising

- Prepare a subject action plan, including short- and long-term targets and a funding policy, which builds on existing practice and strives for continuous improvement
- Lead curriculum development and ensure staff development through courses, in-school meetings and training
- Keep up-to-date with new developments and resources
- Support non-specialist teachers and staff
- Work alongside colleagues to demonstrate good practice
- Prepare statements about RE for parents and governors, as required
- Ensure parents and children are involved in the process.

(Thanks to the Diocese of Chester for permission to use their materials for this page.)

B.4 The role and responsibilities of governors in the Church of England school or academy

The Statement of Entitlement for Religious Education 2019 states:

“A high-quality sequential religious education (RE) programme is essential to meet the statutory requirement for all state funded schools, including academies and free schools, to teach a full curriculum that prepares pupils for the opportunities, responsibilities and experiences of life in modern Britain. Central to religious education in Church schools is the study of Christianity as a living and diverse faith, focused on the teaching of Jesus and the Church. There is a clear expectation that as inclusive communities, church schools provide sequenced learning about a range of religions and worldviews, fostering respect for others. In voluntary aided schools, RE must be taught in accordance with the trust deed: this document will help schools interpret that legal requirement. In foundation and voluntary controlled schools with a religious character, RE must be taught according to the locally agreed syllabus for RE unless parents request RE in accordance with the trust deed of the school. In academies and free schools RE must be taught in accordance with the funding agreement.”

Therefore, governors in Church schools and academies have a responsibility for holding the school leaders to account for the high quality of RE provided for pupils.

All governors should have an understanding of the place and quality of Religious Education in Church schools and academies; foundation governors bear particular responsibility in this area.

The role and responsibilities of governors are:

- to have strategic oversight of Religious Education
- to ensure that proper provision and resources are available in accordance with the Trust Deed
- to contribute to and support Religious Education, as a core subject of the school
- to contribute to and support the formation of a policy and curriculum for Religious Education
- to ensure that the policy and curriculum prepares pupils with a religious understanding and sensitivity to take their place in the world
- to be a ‘critical friend’ in order to ensure the highest possible standards in teaching and learning in Religious Education
- to ensure a curriculum that is inclusive and reflects breadth and depth
- to ensure curriculum time and staffing meet the requirements of this syllabus.

Religious Education in a Church of England school or academy requires staff knowledge and expertise

Pupils in Church schools are entitled to be taught by teachers who have a secure subject knowledge and are confident in helping them navigate and challenge cultural and religious stereotypes, prejudice and extremism. It should be a priority in Church schools to build up staff expertise in RE specifically, but not exclusively, working towards:

- at least one member of staff having RE qualifications or receiving specialist training
- secondary schools employing specialist RE teachers and deploying them effectively to ensure pupils receive specialist teaching.
- all staff teaching RE having access to subject specific professional development.
- all staff teaching RE knowing how to create and maintain classrooms in which academic rigour is balanced with respect for different personal beliefs and identities.
- all teaching staff and governors understanding the distinctive role and purpose of RE within church schools.
- a governing body which is monitoring standards in RE effectively.

(The Statement of Entitlement for Religious Education 2019)

B.5 Curriculum time for Religious Education

In order to deliver the aims and expected standards of the syllabus, the Diocesan Boards of Education for Leeds and York strongly recommend a minimum allocation of curriculum time for RE based upon the law and the statement of entitlement from the Church of England Education Office⁷: **Sufficient dedicated curriculum time, meeting explicitly RE objectives, however organised, should be committed to the delivery of RE. This should aim to be close to 10% but must be no less than 5% in key stages 1-4.**

In practice, this means a starting point of 60 minutes per week for Key Stage 1 and 75 minutes per week for Key Stage 2 and Key Stage 3 RE.

This means in practice that schools are expected to allocate a minimum of at least:

4–5s	36 hours of RE, e.g. 50 minutes a week or as part of continuous provision
5–7s	36 hours of tuition per year (e.g. an hour a week, or less than an hour a week plus a series of RE days)
7–11s	45 hours of tuition per year (e.g. an hour and a quarter per week, or a series of RE days or weeks amounting to 45+ hours of RE)
11–14s	45 hours of tuition per year (e.g. an hour and a quarter per week)
14–16s	At least 5% of curriculum time, or 70 hours of tuition across the key stage (e.g. an hour a week for 5 terms, or 50 minutes per week in both Years 10 and 11, supplemented with off-timetable RE days) NOTE that full course GCSE RS course requires 10% curriculum time, or two hours per week, comparable with other Humanities GCSEs.
16–19s	Allocation of time for RE for all should be clearly identifiable

RE can be delivered in flexible ways and need not be confined to a lesson per week. Further opportunities should be sought to develop RE in the curriculum for example through RE days, RE weeks, visits and other projects. (See E.6 Models of curriculum provision, p. 94, for more guidance.)

Notes

- **RE is a core subject of the curriculum for all pupils.** The ‘basic’ school curriculum includes the National Curriculum, RE and Sex Education and in Church schools RE has the status of a core subject. The requirements of this Diocesan syllabus are not subject to the flexibility of the Foundation Subjects. RE is a legal entitlement for all pupils in all year groups throughout their schooling, from Reception year up to and including Key Stage 5.
- **Flexible delivery of RE:** an RE-themed day or week of study can complement (but should not usually replace) the regular weekly programme of lessons.
- **RE is different from collective worship.** Curriculum time for Religious Education is distinct and separate from the time schools spend on collective worship. The times given above are for Religious Education.
- **RE should be taught in visibly identifiable time.** There is clearly 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 explicit.
- In EYFS, teachers should be able to indicate the opportunities they are providing to integrate RE into children’s learning.
- Any school in which headteachers and governors do not plan to allocate sufficient curriculum time for RE is unlikely to be able to enable pupils to achieve the standards set out in this syllabus or meet the expectations of SIAMS.
- 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 this Diocesan syllabus to provide coherence and progression in learning.

⁷ *Religious Education in Church of England Schools: A Statement of Entitlement 2019.*

www.churchofengland.org/about/education-and-schools/church-schools-and-academies/religious-education

B.6 Religions and worldviews to be studied

This syllabus requires schools to help pupils develop an overall understanding of Christianity and of some of the other principal religions and worldviews in the UK. The balance between depth of understanding and the coverage of material in these religions is important, so the syllabus lays down the recommended religions to be taught at each key stage. This is in line with the *Statement of Entitlement of Religious Education in Church Schools 2019*.

The Statement of Entitlement says:

Reflecting the school's trust deed or academy funding agreement parents and pupils are entitled to expect that in Church schools Christianity should be the majority religion studied in each year group

- KS1 – KS3: Christianity should be at least 50% of curriculum time. **NOTE that this is a change from the previous requirement** of at least two-thirds Christianity.
- KS4: All pupils in Church schools should follow a recognised and appropriate qualification or course in RE or Religious Studies at KS4. This includes pupils who have SEND. The study of Christianity will be a significant and substantial part of any Religious Studies qualification offered.
- KS5: The school must make it possible for those students who achieve suitable grades at GCSE or equivalent to follow appropriate A level courses. This should be in addition to the provision of core RE entitlement for all students at KS5 which should continue to develop students understanding of Christianity and other religions and worldviews.

Appropriate to age at the end of their education in Church schools, the expectation is that all pupils are religiously literate and, as a minimum, pupils are able to:

- Give a theologically informed and thoughtful account of Christianity as a living and diverse faith.
- Show an informed and respectful attitude to religions and non-religious worldviews in their search for God and meaning.
- Engage in meaningful and informed dialogue with those of other faiths and none.
- Reflect critically and responsibly on their own spiritual, philosophical and ethical convictions.

Church schools have a duty, as inclusive communities, to provide sequenced learning and accurate knowledge and understanding of a range of religions and worldviews. They should provide:

- a challenging, robust and well-sequenced curriculum, drawing on content and methods from theology, philosophy and the social science
- an assessment process which has rigour and demonstrates progression based on knowledge and understanding of core religious concepts
- a curriculum that draws on the richness and diversity of religious experience worldwide
- a pedagogy that instils respect for different views and interpretations; and, in which real dialogue and theological enquiry takes place
- the opportunity for pupils to deepen their understanding of the religion and worldviews as lived by believers
- RE that makes a positive contribution to SMSC development.

The Diocesan Syllabus requires that pupils must study in depth the beliefs, practice and ways of living of the following groups:

4–5s Reception	Children will encounter Christian and other worldviews represented in the local area.	<p>This is the minimum entitlement.</p> <p>Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements.</p>
5–7s Key Stage 1	<p>Christians for at least 50% of study time and Muslims and Jewish people.</p> <p>Pupils may also learn from other religions and non-religious worldviews in thematic units.</p>	
7–11s Key Stage 2	<p>Christians for at least 50% of study time and Jewish people, Muslims, and Hindus and/or Sikhs</p> <p>Pupils may also learn from other religions and non-religious worldviews in thematic units.</p>	
11–14s Key Stage 3	<p>Christians for at least 50% of study time and three from Buddhists, Hindus, Jews, Muslims and Sikhs.</p> <p>Pupils may also learn from other religions represented in the local area, and should study at least one example of a non-religious worldview, such as that of Humanists.</p>	
14–16s Key Stage 4	Two religions required, including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96 ⁸	
16–19s RE for all	Religions and worldviews to be selected by schools and colleges as appropriate.	

Important notes

Note that there is a small but significant change in language here from the previous syllabus. Where we talked about studying ‘Christianity’, ‘Islam’, ‘Hinduism’ etc, now we talk about studying Christians, Muslims, Hindus. There are several reasons for this small but significant shift in language:

- The original language reflects what is known as the ‘world religions paradigm’, which presents religions as organised into a set of discrete traditions, often assuming an essential core of teachings and truths that are outside particular times and contexts.
- The change breaks down the idea that the religious traditions are monolithic; instead, the focus is on the lives of adherents, reflecting the lived nature of religious (and non-religious) worldviews. This shift opens more possibilities for exploring diversity within and between religious and non-religious worldviews. Studying ‘lived religion’ does not remove examination of beliefs, teachings and traditions: they are part of the context in which religion is lived.
- Reflecting the language of the 2018 Commission on RE report, we will sometimes refer in the syllabus to Christian worldviews, Muslim worldviews, Hindu worldviews, etc. This allows for the relationship between ‘organised’ and ‘personal’ worldviews to be explored (see p. 7).

The traditional religions are still useful terms, and we do use them in the syllabus, but this change in language, along with the idea of worldviews, helps to draw attention to the fact that the terms are contested.

Teachers and pupils should recognise that RE explores living faith traditions, and that there is diversity within the same religions as well as between different religions.

- It is strongly recommended that *Understanding Christianity* should be used to deliver the core teaching and learning about Christians. Thematic units will also explore Christian worldviews beyond the *Understanding Christianity* resource.

⁸ Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State. <https://section96.education.gov.uk/> and <https://register.ofqual.gov.uk/>

- **Non-religious worldviews:** Good practice in RE, as well as European and domestic legislation, has established the principle that RE should be inclusive of both religious 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: F4, F5, F6, 1.8, 1.9, 1.10, L2.10, U2.11, U2.12, 3.13, 3.14, 3.15, 3.16.
- The requirement for two religions to be studied at KS4 means that careful thought will be required before deciding which GCSE courses will be followed.

C. What do pupils learn in RE?

C.1 Key question overview

Religion/worldview	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/Interpreting)
	Christian and local worldviews	Christians, Jewish people and Muslims	Christians, Jewish people, Muslims, and Hindus and/or Sikhs		Christians plus three from Buddhists, Muslims, Jews or Sikhs
Christian <i>(Questions from Understanding Christianity)</i>	F1 Why is the word God so important to Christians? F2 Why do Christians perform nativity plays at Christmas? F3 Why do Christians put a cross in an Easter garden?	1.1 What do Christians believe God is like? 1.2 Who made the world? 1.3 Why does Christmas matter? 1.4 What is the good news that Jesus brings? 1.5 Why does Easter matter?	L2.1 What do Christians learn from the Creation story? L2.2 What is it like to follow God? L2.3 What is the Trinity? (Incarnation and God) L2.4 What kind of world did Jesus want? L2.5 Why do Christians call the day Jesus died 'Good Friday'? L2.6 When Jesus left, what next?	U2.1 What does it mean if God is holy and loving? U2.2 Creation and science: conflicting or complementary? U2.3 How can following God bring freedom and justice? U2.4 Was Jesus the Messiah? U2.5 What would Jesus do? U2.6 What did Jesus do to save human beings? [Y5] U2.7 What difference does the Resurrection make for Christians? [Y6] U2.8 What kind of king is Jesus?	3.1 If God is Trinity, what does that mean for Christians? 3.2 Should Christians be greener than everyone else? 3.3 Why are people good and bad? 3.4 Does the world need prophets today? 3.5 What do we do when life gets hard? 3.6 Why do Christians believe Jesus is God on Earth? 3.7 What is so radical about Jesus?
Buddhist					3.8 The Buddha: how and why do his experiences and teachings have meaning for people today?
Hindu			L2.7 What does it mean to be a Hindu in Britain today?		3.9 Why don't Hindus want to be reincarnated and what do they do about it?
Muslim		1.7 Who is Muslim and what do they believe?		U2.9 What does it mean for Muslims to follow God?	3.10 What is good and what is challenging about being a Muslim teenager in Britain today?
Jewish		1.6 Who is Jewish and how do they live?		U2.10 What does it mean for a Jewish person to follow God?	3.11 What is good and what is challenging about being a Jewish teenager in the UK today?

Sikh			L2.8 What does it mean to be a Sikh in Britain today?		3.12 How are Sikh teachings on equality and service put into practice today?
Secular/non-religious				U2.11 Why do some people believe in God and some people not?	3.13 What difference does it make to be non-religious in Britain today?
Thematic (including secular worldviews)	F4 Being special: where do we belong?	1.8 Who am I? What does it mean to belong?	L2.9 What are the deeper meanings of festivals?	U2.12 What will make our city/town/village a more respectful place?	3.14 Good, bad; right, wrong: how do I decide?
	F5 Which places are special and why?	1.9 What makes some places sacred to believers?	L2.10 How and why do believers show their commitments during the journey of life? (C, H/S)	U2.13 Why is pilgrimage important to some religious believers?	3.15 How far does it make a difference if you believe in life after death? (Christians, Muslims, Hindus, non-religious worldviews)
	F6 Which stories are special and why?	1.10 How should we care for the world and for others, and why does it matter?		U2.14 How do religions help people live through good times and bad times?	3.16 Why is there suffering? Are there any good solutions? (Christians, Hindus, Buddhists, non-religious worldviews)
					3.17 How can people express the spiritual through the arts? (religious and non-religious worldviews)

NOTE:

We have removed the either/or options in KS1 and KS2, given the reduction in time required to study Christians. This allows some space for worldviews other than Christian ones. However, this does not mean that schools must teach all units. The units of work are not statutory, but are provided to support schools when considering long term planning. Schools need to reflect on the need for pupils to have a coherent, well-sequenced curriculum that enables them to learn more and remember more. This means that schools must think carefully about the sequencing of units of work, and lessons within each unit. Selecting more units – and more worldviews – does not necessarily equate to better RE. The focus should be on building substantive and disciplinary knowledge over a key stage.

See p. 90 for guidance on curriculum design.

C.2 End-of-phase outcomes

Each of the three elements of the teaching and learning approach is important and pupils should make progress in all of them

Below are the end-of-phase outcomes related to each element and these should be used to guide expectations. Individual key questions and unit plans (see pp.24-26, 30-39, 43-50, 55-66, 70-71) give specific end of unit outcomes, relating to the questions and concepts studied, and all contribute to pupils achieving these broader end-of-phase outcomes. (Note that these end-of-phase outcomes incorporate those found in the *Understanding Christianity* resource.)

Teaching and learning approach	End KS1 <i>Pupils can...</i>	End lower KS2 <i>Pupils can...</i>	End KS2 <i>Pupils can...</i>	End KS3 <i>Pupils can...</i>
<p>Element 1: Making sense of beliefs</p> <p>Identifying and making sense of religious and non-religious concepts and beliefs understanding what these beliefs mean within their traditions; recognising how and why sources of authority (such as texts) are used, expressed and interpreted in different ways, and developing skills of interpretation.</p>	<ul style="list-style-type: none"> Identify the core beliefs and concepts studied and give a simple description of what they mean Give examples of how stories show what people believe (e.g. the meaning behind a festival) Give clear, simple accounts of what stories and other texts mean to believers 	<ul style="list-style-type: none"> Identify and describe the core beliefs and concepts studied Make clear links between texts/sources of authority and the key concepts studied Offer informed suggestions about what texts/sources of authority might mean and give examples of what these sources mean to believers 	<ul style="list-style-type: none"> Identify and explain the core beliefs and concepts studied, using examples from texts/sources of authority in religions Describe examples of ways in which people use texts/sources of authority to make sense of core beliefs and concepts Taking account of the context(s), suggest meanings for texts/sources of authority studied, comparing their ideas with ways in which believers interpret them, showing awareness of different interpretations 	<ul style="list-style-type: none"> Give reasoned explanations of how and why the selected key beliefs and concepts are important within the religions studied Explain how and why people use, interpret and make sense of texts/sources of authority differently Show awareness of different methods of interpretation, and explain how appropriate different interpretations of texts/sources of authority are, including their own ideas

Teaching and learning approach	End KS1 <i>Pupils can...</i>	End lower KS2 <i>Pupils can...</i>	End KS2 <i>Pupils can...</i>	End KS3 <i>Pupils can...</i>
<p>Element 2: Understanding the impact</p> <p>Examining how and why people put their beliefs into action in diverse ways, within their everyday lives, within their communities and in the wider world.</p>	<ul style="list-style-type: none"> Give examples of how people use stories, texts and teachings to guide their beliefs and actions, individually and as communities Give examples of ways in which believers put their beliefs into practice 	<ul style="list-style-type: none"> Make simple links between stories, teachings and concepts studied and how people live, individually and in communities Describe how people show their beliefs in how they worship and in the way they live Identify some differences in how people put their beliefs into practice 	<ul style="list-style-type: none"> Make clear connections between what people believe and how they live, individually and in communities Using evidence and examples, show how and why people put their beliefs into practice in different ways, e.g. in different communities, denominations or cultures 	<ul style="list-style-type: none"> Give reasons and examples to account for how and why people put their beliefs into practice in different ways, individually and in community (e.g. in different denominations, communities, times or cultures) Show how beliefs guide people in making moral and religious decisions, applying these ideas to situations in the world today
<p>Element 3: Making connections</p> <p>Reasoning about, reflecting on, evaluating and connecting the concepts, beliefs and practices studied; allowing pupils to challenge ideas, and the ideas to challenge pupils' thinking; discerning possible connections between these ideas and pupils' own lives and ways of understanding the world.</p>	<ul style="list-style-type: none"> Think, talk and ask questions about whether the ideas they have been studying have something to say to them Give a good reason for the views they have and the connections they make. Talk about what they have learned 	<ul style="list-style-type: none"> Raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live Make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly Give good reasons for the views they have and the connections they make Talk about what they have learned and if they have changed their thinking 	<ul style="list-style-type: none"> Make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. adherents and non-religious) Reflect on and articulate lessons people might gain from the beliefs/practices studied, including their own responses, recognising that others may think differently. Consider and weigh up how ideas studied in this unit relate to their own experiences and experiences of the world today, developing insights of their own and giving good reasons for the views they have and the connections they make Talk about what they have learned, how their thinking may have changed and why 	<ul style="list-style-type: none"> Give coherent accounts of the significance and implications of the beliefs and practices studied in the world today Evaluate personally and impersonally how far the beliefs and practices studied help to make sense of the world Respond to the challenges raised by questions of belief and practice in the world today and in their own lives, offering reasons and justifications for their responses Account for how and why their thinking has/has not changed as a result of their studies

C.3 Religious Education in Early Years Foundation Stage: Programme of Study

The Early Years Foundation Stage (EYFS) describes the phase of a child’s education from birth to the end of the reception year at the age of five. Religious Education is statutory for all pupils registered on the school roll. The statutory requirement for Religious Education does not extend to nursery classes in maintained schools. RE forms a valuable part of the educational experience of children throughout the key stage. In the EYFS curriculum learning does not fit into boxes: play-based and child-centred approaches will encourage the learning to follow where the child’s interest and curiosity leads.

Early Years Foundation Stage (EYFS)		Key Stage 1
Nursery	Reception	Year 1 and upwards
RE is non-statutory, but teachers may incorporate RE material into children’s activities if they choose to.	RE is a compulsory part of the basic curriculum for all Reception age pupils, and should be taught according to this Agreed Syllabus for RE.	RE is a compulsory part of the basic curriculum for all Key Stage 1 pupils, and should be taught according to this Agreed Syllabus for RE.
Early Learning Goals outline what pupils should achieve by the end of reception year. The National Curriculum is not taught.		The National Curriculum is taught alongside Religious Education.
Some settings have children from both Nursery and Reception in an EYFS Unit. Planning will need to take account of the needs and entitlement of both age groups.		

The Agreed Syllabus for RE sets out experiences and opportunities and appropriate topics for children in the Foundation Stage. The suggestions made for the EYFS RE are good learning in themselves. These also connect to the EYFS 7 areas of learning.

Planned teaching experiences will support children’s learning and development needs identified through holistic assessment. Good Early Years teaching stems from children’s own experience and so many practitioners will find ways to draw on the wealth of religious or spiritual experiences that families may bring with them.

The EYFS statutory framework also outlines an expectation that practitioners reflect on the different ways in which children learn the characteristics of effective learning:

- playing and exploring - children investigate and experience things, and ‘have a go’
- active learning - children concentrate and keep on trying if they encounter difficulties, and enjoy achievements
- creating and thinking critically - children have and develop their own ideas, make links between ideas, and develop strategies for doing things.

What do pupils gain from RE in this age group?

RE sits very firmly within the areas of personal, social and emotional development and understanding the world. This framework enables children to develop a positive sense of themselves, and others, and to learn how to form positive and respectful relationships. They will do this through a balance of guided, planned teaching and pursuing their own learning within an enabling environment. They will begin to understand and value the differences of individuals and groups within their own immediate community. Children will have opportunity to develop their emerging moral and cultural awareness.

Early Learning Goals from the DfE 2020 Guidance applied to RE

Children in EYFS should encounter religious and non-religious worldviews through special people, books, times, places and objects and by visiting places of worship. They should listen to and talk about stories. Children can be introduced to subject-specific words and use all their senses to explore beliefs, practices and forms of expression. They ask questions and reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation of, and wonder at, the world in which they live.

Prime area: Communication and Language.

RE enables children to:

- Develop their spoken language through quality conversation in a language-rich environment, gaining new vocabulary about religion and worldviews
- Engage actively with stories, non-fiction, rhymes and poems from the RE field, taking opportunities to use and embed new words in a range of contexts
- Share their ideas via conversation, storytelling and role play, responding to support and modelling from their teacher, and sensitive questioning that invites them to elaborate their thoughts in the RE field
- Become comfortable using a rich range of vocabulary and language structures in relation to RE content.
- Offer explanations and answers to 'why' questions about religious stories, non-fiction, rhymes, songs and poems.

Prime area: Personal, Social and Emotional Development.

RE enables children to:

- Observe and join in warm and supportive relationships with adults and learn how to understand their own feelings and those of others
- Manage emotions and develop a positive sense of self, understanding their own feelings and those of others e.g. through religious story
- Talk and think about simple values as they learn how to make good friendships, co-operate and resolve conflicts peaceably
- Notice and respond to ideas about caring, sharing and kindness from RE content including stories, sayings and songs.

Prime area: Physical Development.

RE enables children to:

- Use and develop their motor skills through RE based arts and craft activities and, for example, small world play, visual representations of their ideas and thoughts, role play

Specific area: Literacy.

RE enables children to:

- Build their abilities in language comprehension through talking with adults about the world around them, including the world of religion and belief
- Engage with stories and non-fiction in RE settings and enjoy rhymes, poems and songs together.
- Build their skills in RE-related word reading, recognizing religious words and discovering new vocabulary in relation to religions and worldviews
- Articulate ideas and use RE examples to write simple phrases or sentences that can be read by others.

Specific area: Mathematics.

RE enables children to:

- Develop their spatial reasoning skills, noticing shape, space and measures in relation to RE content
- Look for patterns and relationships and spot connections, sorting and ordering objects simply.

Specific area: Understanding the World.

RE enables children to:

- Make sense of their physical world and their community, e.g. on visits to places of worship, or by meeting members of religious communities
- Listen to a broad selection of stories, non-fiction, rhymes and poems to foster understanding of our culturally, socially and ecologically diverse world.
- Extend their knowledge and familiarity with words that support understanding of religion and belief
- Talk about the lives of people around them, understanding characters and events from stories.
- Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read and experienced in class.
- Explore the natural world around them making observations of animals and plants, environments and seasons, making space for responses of joy, wonder, awe and questioning.

Specific area: Expressive Arts and Design.

RE enables children to:

- Develop artistic and cultural awareness in relation to RE materials in relation to art, music, dance, imaginative play, and role-play and stories to represent their own ideas, thoughts and feelings.
- Build their imagination and creativity by exploring and playing with a wide range of media and materials using RE content, responding in a variety of ways to what they see, hear, smell, touch and taste.
- See, hear and participate in a wide range of examples of religious and spiritual expression, developing their understanding, self-expression, vocabulary and ability to communicate through the arts.
- Create work drawing from religions and beliefs with a variety of materials and tools, sharing their creations and explaining the meaning of their work.
- Adapt and recount religious stories inventively, imaginatively and expressively, and sing, perform and learn from well-known songs in RE imaginatively and expressively.

Religious Education in the nursery

Activities children engage in during their nursery years are experiences which provide the building blocks for later development. Starting with things which are familiar to the children, and providing lots of hands-on activities and learning are an important part of pupils' learning at this stage.

Some ideas for Religious Education in the nursery can include:

- Creative play, make-believe, role play, dance and drama
- Dressing up and acting out scenes from stories, celebrations or festivals
- Making and eating festival food
- Talking and listening to each other; hearing and discussing stories of all kinds, including religious and secular stories with themes such as goodness, difference, the inner world of thoughts and feelings, and imagination
- Exploring authentic religious artefacts, including those designed for small children such as 'soft toy' artefacts or story books
- Seeing pictures, books and videos of places of worship and meeting believers in class
- Listening to religious music
- Starting to introduce religious vocabulary
- Work on nature, growing and life cycles or harvest
- Seizing opportunities spontaneously or linking with topical, local events such as celebrations, festivals, the birth of a new baby, weddings or the death of a pet
- Starting to talk about the different ways in which people believe and behave, and encouraging children to ask questions.

Themes which lend themselves to opportunities for RE work include the following:

Myself	People Who Help Us	Special Times
My Life	Friendship	Our Community
My Senses	Welcome	Special Books
My Special Things	Belonging	Stories
People Special to Me	Special Places	The Natural World

Good teaching in the EYFS will always build on children's interests and enthusiasms as well as their learning and development needs, and themes should be developed accordingly.

Religious Education in the Reception Year

RE is compulsory in Reception Year

The approach outlined for nursery will also serve reception class teachers, especially in the earlier months of the reception year. In addition to this, the following pages contain suggestions of questions, outcomes and content that will ensure good provision for RE in the Reception Year, when RE is compulsory.

The questions, outcomes and content below are non-statutory but should be read by all schools and settings to ensure that their provision is effective. For teaching to be good quality the questions, learning outcomes and content need to be taught together. It is not satisfactory to simply use the questions suggested.

Key Question F4: Being special: where do we belong?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Suggested questions you could explore:	Learning outcomes: Plan learning experiences that enable pupils to ...	Suggested content: Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. <i>'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.</i>
<p>How do we show respect for one another? How do we show love/how do I know I am loved? Who do you care about? How do we show care/how do I know I am cared for? How do you know what people are feeling? How do we show people they are welcome? What things can we do better together rather than on our own? Where do you belong? How do you know you belong? What makes us feel special about being welcomed into a group of people?</p>	<ul style="list-style-type: none"> • retell religious stories, making connections with personal experiences. • share and record occasions when things have happened in their lives that made them feel special. • recall simply what happens at a traditional Christian infant baptism and dedication. • recall simply what happens when a baby is welcomed into a religion other than Christianity. 	<p>One way of introducing this question is to ask a new mum to bring a baby into the class and talk about how the baby was welcomed into their family.</p> <p><i>Making sense:</i></p> <ul style="list-style-type: none"> • Talk about the idea that each person is unique and valuable. Talk about occasions when things have happened in their lives that made them feel special, from everyday events (a hug from mum/dad/carer/friend) and special events (birthday). • Introduce the idea that religions teach that each person is unique and valuable too, for example by considering religious beliefs about God loving each person. Explore the Jewish and Christian ideas that God loves people even from before they are born (Psalm 139), and their names are written on the palm of God's hand (Isaiah 49 v.16). Children could draw around their hands, write their names on the palm and decorate. Also reflect on Christian beliefs about Jesus believing children to be very special. Tell the story of Jesus wanting to see the children even though the disciples tried stopping them (Mark 10 v.13–16). <p><i>Understanding the impact:</i></p> <ul style="list-style-type: none"> • Explain how, for many Christians, this love of God for children is shown through infant baptism and dedication. • Consider signs and symbols used in the welcoming of children into the faith community e.g. water (explain a little?), baptismal candle. Look at photos, handle artefacts (robes, cards, etc); use role play. • Talk about how children are welcomed into another community e.g. for Muslims, the Aqiqah ceremony, whispering of adhan and cutting of hair; some non-religious people might hold a Humanist naming ceremony. • Consider ways of showing that people are special from other religions e.g. in Hindu Dharma, stories about Hindus celebrating Raksha Bandhan – which celebrates the special bond between brothers and sisters. A sister ties a band (or rakhi) of gold or red threads around the right hand of her brother.

Key question F5: Which places are special and why?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Suggested questions you could explore:	Learning outcomes: Plan learning experiences that enable pupils to ...	Suggested content: Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. <i>'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.</i>
<p>Where do you feel safe? Why? Where do you feel happy? Why? Where is special to me? Where is a special place for believers to go? What makes this place special?</p>	<ul style="list-style-type: none"> • talk about somewhere that is special to themselves, saying why • recognise that some religious people have places which have special meaning for them • talk about the things that are special and valued in a place of worship • identify some significant features of sacred places • recognise a place of worship • get to know and use appropriate words to talk about their thoughts and feelings when visiting a church • express a personal response to the natural world. 	<p>One way of introducing this question is to discuss places that are important to children, for example places to be happy, to have fun, to be quiet or to feel safe. When do they go to these places and what is it like being there? Use models to help children engage in small world play, to talk about what happens in a library, hospital, football ground etc., and why.</p> <p><i>Making sense:</i></p> <ul style="list-style-type: none"> • Invite visitors to talk about/show pictures of places that are spiritually significant to them and say why they are special (e.g. special holiday destinations, or a childhood home, or a place where something memorable happened such as a concert, or the local park where they take children to meet together and play. This should build learning towards understanding special places for religious people). Children share and record their own special places in a variety of ways, drawing on all their senses, in a way that is meaningful to them. • Use some pictures (e.g. a beach, a trampoline, a bedroom) to help children talk about why some places are special, what makes them significant and to whom. Talk about when people like to go there and what they like to do there. <p><i>Understanding the impact:</i></p> <ul style="list-style-type: none"> • Consider a church building as a special place for Christians and/or a mosque as a special place for Muslims. Look at some pictures of the features and talk about what makes this a place of worship. Imagine what it would be like to be there. Find out what people do there. Ask children to choose the most interesting picture(s) and collect children's questions about the image(s). You might get them to create a small world model of something they find in a place of worship, such as a cross or a pulpit. • Consider a place of worship for members of another religion e.g. synagogue or temple. Find out what happens there. Show some pictures of all these different special places and get children to sort them into the right religion: a simple matching exercise using symbols of each religion, and putting two or three photos under each. • Visit a local place of worship. Prepare lots of questions to ask; think about which parts of the building make them feel safe, happy, sad, special. Find out which parts are important for Christians and why. • Create a special place in the inside/outside area or wider school grounds: a space for quiet reflection. Talk about how to use this well, so that everyone can enjoy it. • Go for a nature walk, handle and explore natural objects that inspire awe and wonder; talk about how special our world is, and about looking after it. Put some of their ideas into practice, e.g. planting flowers, recycling etc.

Key Question F6: Which stories are special and why?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Suggested questions you could explore:	Learning outcomes: Plan learning experiences that enable pupils to ...	Suggested content: Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. <i>'Making sense' and 'Understanding the impact' are woven through this unit: as you explore the stories with children, talk about what they teach people about how to live.</i>
<p>What is your favourite story? What do you like about it, and why? What stories do you know about Jesus? What do you think Jesus was (is) like? Do you know any Bible stories? What stories do you know that are special to Christians (or other faiths)? Who are the stories about? What happens in the story? Does the story tell you about God? What do you learn? What stories do you know that tell you how you should behave towards other people? What are the similarities and differences between different people's special stories?</p>	<ul style="list-style-type: none"> • talk about some religious stories • recognise some religious vocabulary, e.g. about God • identify some of their own feelings in the stories they hear • identify a sacred text e.g. Bible, Qur'an • talk about what Jesus teaches about keeping promises and say why keeping promises is a good thing to do • talk about what Jesus teaches about saying 'thank you', and why it is good to thank and be thanked. 	<p>One way of introducing this question is to ask children to bring favourite books and stories from home, choose the favourite story in the class, or the teacher could share his/her favourite childhood story and explain why he/she liked it so much.</p> <ul style="list-style-type: none"> • Explore stories pupils like, re-telling stories to others and sharing features of the story they like. Explore stories through play, role play, freeze-framing, model-making, puppets and shadow puppets, art, dance, music etc. • Talk about the Bible being the Christians' holy book which helps them to understand more about God, and how people and the world work. Look at a range of children's Bibles to see how they are similar/different. Share a Bible story from a suitable children's Bible, e.g. Butterworth and Inkpen series; Scripture Union <i>The Big Bible Storybook</i>. • Hear and explore stories from the Bible – note that the Jewish scriptures include the books in the part of the Bible that Christians call the 'Old Testament', e.g. David the Shepherd Boy (1 Samuel 17); the story of Ruth (book of Ruth in the Bible); Jewish story of Hanukkah; stories Jesus told and stories from the life of Jesus: Jesus as friend to the friendless (Zacchaeus, Luke 19); making promises (Matthew 21:28–32); saying 'thank you' (Ten Lepers Luke 17:11–19); etc. • Hear a selection of stories taken from major religious traditions and cultures, including stories about leaders or founders within faiths, e.g. Prophet Muhammad and the night of power, Muhammad and the cats, Muhammad and the boy who threw stones at trees; Bilal the first muezzin; Rama and Sita; the story of Ganesha; stories about Krishna. <p>Reinforce this learning through follow-up activities:</p> <ul style="list-style-type: none"> • Use the story sack for Diwali celebration role play • Read and share the books in own time, on own or with friends • Role-play some of the stories using costumes and props.

C.4 Key Stage 1 Programme of Study

What do pupils gain from RE at this key stage?

Pupils should develop their knowledge and understanding of religious and non-religious 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 enable pupils to hold balanced and informed conversations about religion and worldviews.

The wider aims of Religious Education in Church schools are to enable pupils:⁹

- to know about and understand Christianity as a diverse global living faith through the exploration of core beliefs using an approach that critically engages with biblical text.
- to gain knowledge and understanding of a range of religions and worldviews appreciating diversity, continuity and change within the religions and worldviews being studied.
- to engage with challenging questions of meaning and purpose raised by human existence and experience.
- to recognise the concept of religion and its continuing influence on Britain's cultural heritage and in the lives of individuals and societies in different times, cultures and places.
- to explore their own religious, spiritual and philosophical ways of living, believing and thinking.

In this syllabus, RE teaching and learning should enable pupils to

A. Make sense of a range of religious and non-religious concepts and beliefs.	B. Understand the impact and significance of religious and non-religious beliefs.	C. Make connections between religious and non-religious concepts, beliefs, practices and ideas studied.
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End of Key Stage 1 outcomes

RE should enable pupils to

<ul style="list-style-type: none"> • Identify the core concepts and beliefs studied and give a simple description of what they mean 	<ul style="list-style-type: none"> • Give examples of how people use stories, texts and teachings to guide their beliefs and actions, individually and as communities 	<ul style="list-style-type: none"> • Think, talk and ask questions about whether there are any lessons for them to learn from the ideas they have been studying, exploring different ideas
<ul style="list-style-type: none"> • Give examples of how stories show what people believe (e.g. the meaning behind a festival) 	<ul style="list-style-type: none"> • Give examples of ways in which believers put their beliefs into action 	<ul style="list-style-type: none"> • Give a good reason for the views they have and the connections they make
<ul style="list-style-type: none"> • Give clear, simple accounts of what stories and other texts mean to believers 		<ul style="list-style-type: none"> • Talk about what they have learned

These general outcomes are related to specific content within the key question outlines/units of study on pp.30-39.

⁹ As taken from *Religious Education in Church of England Schools: A Statement of Entitlement* 2019.

www.churchofengland.org/about/education-and-schools/church-schools-and-academies/religious-education

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Religions and worldviews

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

Key questions

Unit question	Suggested time
1.1 What do Christians believe God is like?	6-8 hours
1.2 Who do Christians say made the world?	6-8 hours
1.3 Why does Christmas matter to Christians?	4-6 hours in each year group
1.4 What is the 'good news' Christians believe Jesus brings?	6-8 hours
1.5 Why does Easter matter to Christians?	4-6 hours in each year group
1.6 Who is Jewish and how do they live?	10-12 hours
1.7 Who is a Muslim and what do they believe?	10-12 hours
<i>Thematic units that compare beliefs and practices between different religious and non-religious worldviews</i>	
1.8 Who am I? What does it mean to belong?	6 hours
1.9 What makes some places sacred to believers?	8-10 hours
1.10 How should we care for the world and for others, and why does it matter?	6-8 hours

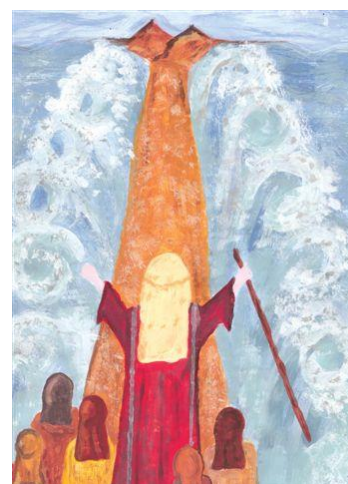
Notes

The key questions are designed to enable pupils 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 ensuring that all questions address the three strands (making sense of beliefs, understanding impact and making connections) across the key stage. However, the recommendation is for fewer key questions explored in more depth.

Please note planning sheets have not been provided for *Understanding Christianity* units as these will be planned using the unit booklets in the *Understanding Christianity* resource pack.

Long-term planning





The *Religious Education in Church of England Schools: A Statement of Entitlement* 2019 has amended the percentage of curriculum time for teaching Christianity from two thirds to 'at least 50%'. This is to allow for more balance between teaching about Christians and other religious and non-religious worldviews. The requirement to choose between studying Muslims or Jewish people in KS1 has been removed in this 2022 syllabus. This means that schools should look at their long-term plans and select units in such a way as to develop a coherent curriculum for pupils, building up knowledge over time. The units themselves are not compulsory, but are provided to support schools when considering long-term planning. See note on p.18 and section E.4 Creating a coherent curriculum p.90.



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 enable pupils to hold balanced and informed conversations about religion and [worldviews](#)

Step 1: Key question 	<ul style="list-style-type: none"> • Select a key question from p.28. • 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.
Step 2: Select learning outcomes 	<ul style="list-style-type: none"> • Use the learning outcomes from column 1 of the key question outlines/units of study on pp.30-39. • Being clear about these outcomes will help you to decide what and how to teach.
Step 3: Select specific content 	<ul style="list-style-type: none"> • Look at the suggested content for your key question, from column 2 in the key question outlines/units of study. • 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.
Step 4: Assessment: write specific pupil outcomes 	<ul style="list-style-type: none"> • Turn the learning outcomes into pupil-friendly 'I can', 'You can' or 'Can you..?' statements. • 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. • These 'I can/You can/Can you?' 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.
Step 5: Develop teaching and learning activities	<ul style="list-style-type: none"> • Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the outcomes. • Don't forget the skills you want pupils to develop, as well as the content you want them to understand. • Make sure that the activities allow pupils to practise these skills as well as show their understanding.

Key Question 1.6 Who is Jewish and how do they live?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to be able to achieve outcomes, as appropriate to their age and stage.</p> <p>Making sense of belief:</p> <ul style="list-style-type: none"> Recognise the words of the Shema as a Jewish prayer Re-tell simply some stories used in Jewish celebrations (e.g. Chanukah or Sukkot) Give examples of how the stories used in celebrations (e.g. Shabbat) remind Jews about what God is like. <p>Understanding the impact:</p> <ul style="list-style-type: none"> Give examples of how Jewish people celebrate special times (e.g. Shabbat, Sukkot, Chanukah) Make links between Jewish ideas of God found in the stories and how people live Give an example of how some Jewish people might remember God in different ways (e.g. mezuzah, on Shabbat). 	<ul style="list-style-type: none"> As a way in, discuss what precious items pupils have in their home – not in terms of money but in terms of being meaningful. Why are they important? Talk about remembering what really matters, what ideas they have for making sure they do not forget things or people, and how people make a special time to remember important events. Find out what special objects Jewish people might have in their home (e.g. ‘Through the keyhole’ activity, looking at pictures of mezuzah, candlesticks, challah bread, challah board, challah cover, wine goblet, other kosher food, Star of David on a chain, prayer books, chanukiah, kippah). Gather pupils’ questions about the objects. As they go through the unit, pupils will come across most of these objects. Whenever they encounter an object in the unit, do ensure that pupils have adequate time to focus on it closely and refer back to pupils’ questions and help the class to answer them where possible. Introduce Jewish beliefs about God as expressed in the Shema (Deuteronomy 6:4-9) i.e. God is one, that it is important to love God. (Note that some Jewish people write G-d, because they want to treat the name of God with the greatest respect.) Explore the meaning of the words, what they teach Jews about God, and how they should respond to God. Use this as the background to exploring mezuzah, Shabbat and Jewish festivals – how these all remind Jews about what God is like, as described in the Shema and how festivals help Jewish people to remember him. Look at a mezuzah, how it is used and how it has the words of the Shema on a scroll inside. Find out why many Jews have this in their home. Ask pupils what words they would like to have displayed in their home and why. Find out what many Jewish people do in the home on Shabbat, including preparation for Shabbat, candles, blessing the children, wine, challah bread, family meal, rest. Explore how some Jewish people call it the ‘day of delight’, and celebrate God’s creation (God rested on the seventh day). Put together a 3D mind-map by collecting, connecting and labelling pictures of all of the parts of the Shabbat celebrations. Talk about what would be good about times of rest if the rest of life is very busy, and share examples of times of rest and for family in pupils’ homes. Look at some stories from the Jewish Bible (Tenakh) which teach about God looking after his people (e.g. the call of Samuel (1 Samuel 3); David and Goliath (1 Samuel 17)).

<p>Making connections:</p> <ul style="list-style-type: none"> • Ask some questions about what Jewish people celebrate and why • Talk about what they think is good about reflecting, thanking, praising and remembering for Jewish people • Give a good reason for their ideas about whether any of these things are good for them too. 	<ul style="list-style-type: none"> • Use a variety of interactive ways of learning about the stories, meanings and what happens at festivals: e.g. Sukkot: read the story, linking the Favoured People’s time in the wilderness and the gathering of harvest; find out why this is a joyous festival; build a sukkah and spend some time in it; think about connections pupils can make with people who have to live in temporary shelter today; Chanukah: look at some art (e.g. search for Alex Levin online; www.artlevin.com); read the story and identify keywords; find out about the menorah (7-branched candlestick) and how the 9-branched Chanukiah links to the story of Chanukah. Explore how these experiences encourage times of reflection, thanksgiving, praise and remembrance for Jewish people. • Consider the importance and value of celebration and remembrance in pupils’ own lives. Experience celebrating in the classroom, with music, food or fun, and talk about how special times can make people happy and thoughtful. Make connections with the ways in which Jews celebrate, talk and remember, and talk about why this is so important to Jewish people, and to others.
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Key Question 1.7 Who is a Muslim and what do they believe?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to achieve these outcomes, appropriate to their age and stage.</p> <p>Making sense of belief:</p> <ul style="list-style-type: none"> • Recognise the words of the Shahadah and that it is very important for Muslims • Identify some of the key Muslim beliefs about God found in the Shahadah and the 99 names, and give a simple description of what some of them mean • Give examples of how stories about the Prophet show what Muslims believe about Muhammad. <p>Understanding the impact:</p> <ul style="list-style-type: none"> • Give examples of how Muslims use the Shahadah to show what matters to them • Give examples of how Muslims use stories about the Prophet to guide their beliefs and actions (e.g. care for creation, fast in Ramadan) • Give examples of how Muslims put their beliefs about prayer into action. 	<ul style="list-style-type: none"> • Introduce the idea that Muslims believe in Allah as the one true God (Allah is the word for God in Arabic, not a name. In Islam, the belief that there is only one God is referred to as <i>tawhid</i>.) • Find out about the Shahadah, and how this is the most important belief for Muslims. Talk about how it is part of a Muslim's daily prayers, and also part of the Call to Prayer; its words are incorporated into the <i>adhan</i>, which is often whispered into the ear of a newborn baby. Talk about why it is used these ways, and how it shows what is most important to Muslims. To be a Muslim is to submit willingly to God – to allow Allah to guide them through life. • Muslims believe it is impossible to capture fully what God is like, but they use 99 Names for God to help them understand Allah better. Explore some of the names and what they mean; look at some of them written in beautiful calligraphy. Ask the pupils to choose one of the names, think about what the name means, how might this quality be seen in their life or the life of others. Respond to the sentence starters: <i>One beautiful name found in the Qur'an for Allah is... If I was.....I would.... If other people were....they would...</i> Ask the pupils to create some calligraphy around a 'beautiful name' of Allah; ask them to explain why this characteristic of God might be important to a Muslim. • Remind pupils that the Shahadah says Muhammad is God's messenger (many Muslims say 'Peace be upon him' after his name – or write PBUH). Examine the idea that stories of the Prophet are very important in Islam. They say a lot about what the Prophet Muhammad (PBUH) said and did, and these stories often teach Muslims an inspiring lesson. Muslims follow Allah (God), but they learn a lot from the Prophet's example. Give examples of some stories of the Prophet Muhammad e.g. The Prophet cared for all Allah's creation (the story of the tiny ants); Muhammad forbade cruelty to any animal, and cared for animals himself to show others how to do it (the camel); he was considered very wise (Prophet Muhammad and the black stone); Muhammad believed in fairness and justice for all (Bilal the first Muezzin was a slave to a cruel master. The Prophet freed him, and made him the first prayer caller of Islam; see www.natre.org.uk/primary/good-learning-in-re-films/). Talk about how these stories might inspire people today. • Revisit the Shahadah – it says Muhammad is God's messenger. Now find out about the message given to Muhammad by exploring the story of the revelation of the Holy Qur'an, widely celebrated as the 'Night of

Making connections:

- Think, talk about and ask questions about Muslim beliefs and ways of living
- Talk about what they think is good for Muslims about prayer, respect, celebration and self-control, giving a good reason for their ideas
- Give a good reason for their ideas about whether prayer, respect, celebration and self-control have something to say to them too.

Power'. Find out about how, where, when and why Muslims read the Qur'an, and work out why Muslims treat it as they do (wrapped up, put on a stand etc).

- Introduce the idea of the Five Pillars as examples of *ibadah* or worship. Reciting the Shahadah is one pillar. Another is prayer, *salah*. Look at how Muslims try to pray regularly (five times a day). Find out what they do and say, and why this is so important to Muslims. What difference does it make to how they live every day? Give brief outlines of the other pillars (charity, fasting in Ramadan, pilgrimage) – these are studied in more depth in the Unit U2.9 on Muslims.
- Reflect on what lessons there might be from how Muslims live: how do they set a good example to others? Consider whether prayer, respect, celebration and self-control are valuable practices and virtues for all people to develop, not only Muslims.

Key Question 1.8 Who am I? What does it mean to belong?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage.</p> <p>Making sense of beliefs:</p> <ul style="list-style-type: none"> Recognise that loving others is important in lots of communities Say simply what Jesus and one other religious leader taught about loving other people. <p>Understanding the impact:</p> <ul style="list-style-type: none"> Give an account of what happens at a traditional Christian and Jewish or Muslim welcome ceremony, and suggest what the actions and symbols mean Identify at least two ways people show they love each other and belong to each other when they get married (Christian and/or Jewish and non-religious). <p>Making connections:</p> <ul style="list-style-type: none"> Give examples of ways in which people express their identity and belonging within faith communities and other communities, responding sensitively to differences 	<ul style="list-style-type: none"> Talk about stories of people who belong to groups. Find out about groups to which children belong, including their families and school, what they enjoy about them and why they are important to them. Help pupils to express their feelings of belonging and depending on others. Find out about some symbols of ‘belonging’ used in Christianity and at least one other religion, and what they mean (Christianity e.g. baptismal candles, christening clothes, crosses as badges or necklaces, fish/ICHTHUS badges, What Would Jesus Do bracelets WWJD; rosary, Bible; Islam: e.g. example of calligraphy; picture of Ka’ba; taqiyah – prayer cap; Judaism: mezuzah; menorah; Kiddush cup, challah bread; kippah); symbols of belonging in children’s own lives and experience. Explore the idea that everyone is valuable. Tell the story of the Lost Sheep and/or the Lost Coin (Luke 15) to show how, for Christians, all people are important to God. Connect to teachings about how people should love each other too: e.g. Jesus told his friends that they should love one another (John 13:34-35), and love everybody (Mark 12:30-31); Jewish teaching: note that Jesus is quoting the older Jewish command to love neighbours (Leviticus 19:18); Muslim teaching: ‘None of you is a good Muslim until you love for your brother and sister what you love for yourself’ Introduce Christian infant baptism and dedication, finding out what the actions and symbols mean. Compare this with a welcoming ceremony from another religion e.g. Jewish naming ceremony for girls – <i>brit bat</i> or <i>zeved habat</i>; Muslim <i>Aqiqah</i>; Humanist naming ceremony. Find out how people can show they love someone and that they belong with another person, for example, through the promises made in a wedding ceremony, through symbols (e.g. rings, gifts; standing under the <i>chuppah</i> in Jewish weddings). Listen to some music used at Christian weddings. Find out about what the words mean in promises, hymns and prayers at a wedding. Compare the promises made in a Christian wedding with the Jewish <i>ketubah</i> (wedding contract). Compare some of these promises with those made in non-religious wedding ceremonies. Identify some similarities and differences between ceremonies. Talk to some Christians, and members of another religion/worldview, about what is good about being in a community, and what kinds of things they do when they meet in groups for worship and community activities.

<ul style="list-style-type: none">• Talk about what they think is good about being in a community, for people in faith communities and for themselves, giving a good reason for their ideas• Talk about what they have learned and how their ideas have changed.	<ul style="list-style-type: none">• Explore the idea that different people belong to different religions/worldviews, and that some people are not part of religious communities, but that most people are in communities of one sort or another.• Find out about times when people from different religions and none work together, e.g. in charity work or to remember special events. Examples might include Christian Aid and Islamic Relief or Remembrance on 11th November.
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Key Question 1.9 What makes some places sacred to believers?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage.</p> <p>Making sense of belief:</p> <ul style="list-style-type: none"> Recognise that there are special places where people go to worship, and talk about what people do there Identify at least three objects used in worship in two religions and give a simple account of how they are used and something about what they mean Identify a belief about worship and a belief about God, connecting these beliefs simply to a place of worship. <p>Understanding the impact:</p> <ul style="list-style-type: none"> Give examples of stories, objects, symbols and actions used in churches, mosques and/or synagogues which show what people believe Give simple examples of how people worship at a church, mosque or synagogue Talk about why some people like to belong to a sacred building or a community. 	<p>Throughout this unit, make connections with pupils' prior learning from earlier in the year: how do places of worship connect with Christian and Muslims/Jewish beliefs and practices studied? E.g. key stories of Jesus are shown in a church, including clear links to Easter; the mosque is used as a place of prayer, and often contains calligraphy; many Jewish symbols are seen in synagogues and in the home.</p> <ul style="list-style-type: none"> Talk about how the words 'sacred' and 'holy' are used; what makes some places and things special, sacred or holy; consider what things and places are special to pupils and their families, and why. Do they have any things that are holy and sacred? Look at photos of different holy buildings and objects found inside them: can children work out which objects might go inside which building, and talk about what the objects are for? Match photos to buildings, and some keywords. Talk about why it is important to show respect for other people's precious or sacred belongings (e.g. the importance of having clean hands or dressing in certain ways). Explore the main features of places of worship in Christianity and at least one other religion, ideally by visiting some places of worship. While visiting, ask questions, handle artefacts, take photos, listen to a story, sing a song; explore the unusual things they see, do some drawings of details and collect some keywords. Find out how the place of worship is used and talk to some Christians, Muslims and/or Jewish people about how and why it is important in their lives. Look carefully at objects found and used in a sacred building, drawing them carefully and adding labels, lists and captions. Talk about different objects with other learners. Notice some similarities and differences between places of worship and how they are used, talking about why people go there: to be friendly, to be thoughtful, to find peace, to feel close to God. Explore the meanings of signs, symbols, artefacts and actions and how they help in worship e.g. church: altar, cross, crucifix, font, lectern, candles and the symbol of light; plus specific features from different denominations as appropriate: vestments and colour, icons; baptismal pool; pulpit; synagogue: ark, Ner Tamid, Torah scroll, tzitzit (tassels), tefillin, tallit (prayer shawl) and kippah (skullcap), hanukiah, bimah; mosque/masjid: wudu; calligraphy, prayer mat, prayer beads, minbar, mihrab, muezzin.

Making connections:

- Think, talk and ask good questions about what happens in a church, synagogue or mosque, saying what they think about these questions, giving good reasons for their ideas
 - Talk about what makes some places special to people, and what the difference is between religious and non-religious special places
 - Talk about what they have learned and what has helped them to learn.
- Explore how religious believers sometimes use music to help them in worship e.g. Christians and Jewish people sing Psalms, hymns and prayers. These may be traditional or contemporary, with varied instruments and voices. Music can be used to praise God, thank God, say sorry, to prepare for prayer. Muslims do not use music so freely, but still use the human voice for the Prayer Call and to recite the Qur'an in beautiful ways.
 - Listen to some songs, prayers or recitations that are used in a holy building, and talk about whether these songs are about peace, friendliness, looking for God, thanking God or thinking about God. How do the songs make people feel? Emotions of worship include feeling excited, calm, peaceful, secure, hopeful.
 - Use the idea of community: a group of people, who look after each other and do things together. Are holy buildings for God or for a community or both? Talk about other community buildings, and what makes religious buildings different from, say, a library or school.

Key Question 1.10 How should we care for the world and for others, and why does it matter?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage.</p> <p>Making sense of belief:</p> <ul style="list-style-type: none"> Identify a story or text that says something about each person being unique and valuable Give an example of a key belief some people find in one of these stories (e.g. that God loves all people) Give a clear, simple account of what Genesis 1 tells Christians and Jews about the natural world. <p>Understanding the impact:</p> <ul style="list-style-type: none"> Give an example of how people show that they care for others (e.g. by giving to charity), making a link to one of the stories Give examples of how Christians and Jews can show care for the natural earth Say why Christians and Jews might look after the natural world. 	<ul style="list-style-type: none"> Introduce the idea that each person is unique and important; use teachings to explain why Christians and Jews believe that God values everyone, such as for Christians: Matthew 6.26; Jesus blesses the children (Matthew 19, Mark 10, and Luke 18); for Jews and Christians: teachings such as Psalm 8 (David praises God’s creation and how each person is special in it). Use the Golden Rule to illustrate a non-religious view of the value of all people. Talk about the benefits and responsibilities of friendship and the ways in which people care for others. Talk about characters in books exploring friendship, such as Winnie the Pooh and Piglet or the Rainbow Fish. Explore stories from the Christian Bible about friendship and care for others and how these show ideas of good and bad, right and wrong, e.g. Jesus’ special friends (Luke 5:1–11), four friends take the paralysed man to Jesus (Luke 5:17–26), ‘The good Samaritan’ (Luke 10: 25–37); Jewish story of Ruth and Naomi (Ruth 1-4). Ask pupils to describe their friend’s special skills, leading to the idea that we all have special skills we can use to benefit others. Learn that some religions believe that serving others and supporting the poor are important parts of being a religious believer e.g. Zakat, alms giving, in Muslim practice; tzedekah (charity) in Jewish tradition. Read stories about how some people or groups have been inspired to care for people because of their religious or ethical beliefs e.g. Mother Teresa, Dr Barnardo, Sister Frances Dominica, the Jewish charity Tzedek; non-religious charities e.g. WaterAid and Oxfam. Consider diocesan and school global links e.g. of faith in action; invite local people who ‘live the link’. Also find out about religious and non-religious people known in the local area. Having studied the teachings of one religion on caring, work together as a group to create an event e.g. a ‘Thank you’ tea party for some school helpers – make cakes and thank-you cards, write invitations and provide cake and drink, or organise a small fund-raising event and donate the money to a local charity. Look carefully at some texts from different religious scriptures about the ‘Golden Rule’ and see if the children can suggest times when it has been followed and times when it has not been followed. Talk about how the golden rule can make life better for everyone. Express their ideas and responses creatively.

Making connections:

- Think, talk and ask questions about what difference believing in God makes to how people treat each other and the natural world
- Give good reasons why everyone (religious and non-religious) should care for others and look after the natural world.
- Talk about what they have learned and how their ideas have changed.

- Recall earlier teaching about Genesis 1: retell the story, remind each other what it tells Jewish and Christian believers about God and creation (e.g. that God is great, creative, and concerned with creation; that creation is important, that humans are important within it). Talk about ways in which Jews and Christians might treat the world, making connections with the Genesis account (e.g. humans are important but have a role as God's representatives on God's creation; Genesis 2:15 says they are to care for it, as a gardener tends a garden). Investigate ways that people can look after the world and think of good reasons why this is important for everyone, not just religious believers. Make links with the Jewish idea of *tikkun olam* (repairing the world) and Tu B'shevat (New Year for trees).

C.5 Lower Key Stage 2 Programme of Study

What do pupils gain from RE at this key stage?

Pupils should extend their knowledge and understanding of religious and non-religious worldviews, recognising their local, national and global contexts. They should be introduced to an extended range of sources and subject-specific vocabulary. They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life. Pupils should learn to express their own ideas in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.

Aims

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

The wider aims of Religious Education in Church schools are to enable pupils:¹⁰

- to know about and understand Christianity as a diverse global living faith through the exploration of core beliefs using an approach that critically engages with biblical text.
- to gain knowledge and understanding of a range of religions and worldviews appreciating diversity, continuity and change within the religions and worldviews being studied.
- to engage with challenging questions of meaning and purpose raised by human existence and experience.
- to recognise the concept of religion and its continuing influence on Britain's cultural heritage and in the lives of individuals and societies in different times, cultures and places.
- to explore their own religious, spiritual and philosophical ways of living, believing and thinking.

In this syllabus, RE teaching and learning should enable pupils to

A. Make sense of a range of religious and non-religious concepts and beliefs.	B. Understand the impact and significance of religious and non-religious beliefs.	C. Make connections between religious and non-religious concepts, beliefs, practices and ideas studied.
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End of Lower Key Stage 2 outcomes

RE should enable pupils to

<ul style="list-style-type: none"> • <i>Identify and describe the core beliefs and concepts studied</i> 	<ul style="list-style-type: none"> • <i>Make simple links between stories, teachings and concepts studied and how people live, individually and in communities</i> 	<ul style="list-style-type: none"> • <i>Raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live</i>
<ul style="list-style-type: none"> • <i>Make clear links between texts/sources of authority and the key concepts studied</i> 	<ul style="list-style-type: none"> • <i>Describe how people show their beliefs in how they worship and in the way they live</i> 	<ul style="list-style-type: none"> • <i>Make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly</i>
<ul style="list-style-type: none"> • <i>Offer informed suggestions about what texts/sources of authority might mean and give examples of what these sources mean to believers</i> 	<ul style="list-style-type: none"> • <i>Identify some differences in how people put their beliefs into practice</i> 	<ul style="list-style-type: none"> • <i>Give good reasons for the views they have and the connections they make</i> • <i>Talk about what they have learned and if they have changed their thinking</i>

These general outcomes are related to specific content within the key question outlines/units of study on pp.43-50.

¹⁰ As taken from *Religious Education in Church of England Schools: A Statement of Entitlement 2019*.

www.churchofengland.org/about/education-and-schools/church-schools-and-academies/religious-education

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Religions and worldviews

Across the whole of KS2, pupils will study Christianity for at least 50% of study time, plus Muslims, Jewish people, and Hindus and/or Sikhs.

Pupils may also learn from other religious and non-religious worldviews in thematic units.

Key questions

Unit question	Suggested time
L2.1 What do Christians learn from the Creation story? [UC 2a.1]	6-8 hours
L2.2 What is it like to follow God? [UC 2a.2]	8-10 hours
L2.3 What is the Trinity? [UC 2a.3]	6-8 hours
L2.4 What kind of world did Jesus want? [UC 2a.4]	6-8 hours
L2.5 Why do Christians call the day Jesus died 'Good Friday'? [UC 2a.5]	4-6 hours in each year group
L2.6 When Jesus left, what next? [UC 2a.6]	6-8 hours
L2.7 What does it mean to be a Hindu in Britain today?	10-12 hours
L2.8 What does it mean to be a Sikh in Britain today?	10-12 hours
<i>Thematic units that compare beliefs and practices between different religious and non-religious worldviews</i>	
L2.9 What are the deeper meanings of festivals?	6-10 hours
L2.10 How and why do believers show their commitments during the journey of life? (C, H/S)	8-10 hours

Notes

The key questions are designed to enable pupils 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 ensuring that all questions address the three strands (making sense of beliefs, understanding impact and making connections) across the key stage. However, the recommendation is for fewer key questions explored in more depth.

Please note planning sheets have not been provided for Understanding Christianity units as these will be planned using the unit booklets in the Understanding Christianity resource pack.

Long-term planning





The *Religious Education in Church of England Schools: A Statement of Entitlement 2019* has amended the percentage of curriculum time for teaching Christianity from two thirds to 'at least 50%'. This is to allow for more balance between teaching about Christians and other religious and non-religious worldviews. The requirement to choose between studying Muslims or Jewish people, and Hindus and Sikhs in KS2 has been removed in this 2022 syllabus. This means that schools should look at their long-term plans and select units in such a way as to develop a coherent curriculum for pupils, building up knowledge over time. The units themselves are not compulsory, but are provided to support schools when considering long-term planning. See note on p.18 and section E.4 Creating a coherent curriculum p.90.



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 enable pupils to hold balanced and informed conversations about religion and worldviews

Step 1: Key question 	<ul style="list-style-type: none"> • Select a key question from p.41. • 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.
Step 2: Select learning outcomes 	<ul style="list-style-type: none"> • Use the learning outcomes from column 1 of the key question outlines/units of study on pp.43-50. • Being clear about these outcomes will help you to decide what and how to teach.
Step 3: Select specific content 	<ul style="list-style-type: none"> • Look at the suggested content for your key question, from column 2 in the key question outlines/units of study. • 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.
Step 4: Assessment: write specific pupil outcomes 	<ul style="list-style-type: none"> • Turn the learning outcomes into pupil-friendly 'I can', 'You can' or 'Can you..?' statements. • 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. • These 'I can/You can/Can you?' 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.
Step 5: Develop teaching and learning activities	<ul style="list-style-type: none"> • Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the outcomes. • Don't forget the skills you want pupils to develop, as well as the content you want them to understand. • Make sure that the activities allow pupils to practise these skills as well as show their understanding.

Key Question L2.7 What does it mean to be a Hindu in Britain today?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage.</p> <p>Making sense of belief:</p> <ul style="list-style-type: none"> Identify some Hindu deities and describe Hindu beliefs about God (e.g. Brahman, trimurti) Offer informed suggestions about what Hindu <i>murtis</i> express about God Make links between Hindu beliefs and the aims of life (e.g. karma). <p>Understanding the impact:</p> <ul style="list-style-type: none"> Describe how Hindus show their faith within their families in Britain today (e.g. home puja) Describe how Hindus show their faith within their faith communities in Britain today (e.g. arti and bhajans at the mandir; Diwali), indicating some differences in how Hindus show their faith. <p>Making connections:</p> <ul style="list-style-type: none"> Make links between the Hindu idea of everyone having a ‘spark’ of God in 	<ul style="list-style-type: none"> Show images of Hindu deities, Brahma, Vishnu and Shiva (the Trimurti) and their consorts, Saraswati, Lakshmi and Parvati. What do these images suggest God is like? Explore the idea that these deities help Hindus relate to the Ultimate Reality, Brahman. See if pupils can identify common or distinctive features for different deities. What aspect of Brahman do they express? Use the story of Svetaketu to illustrate the Hindu idea of Brahman being invisible but in everything. Think about cycles of life, death and rebirth that we see in nature (e.g. seasons, seeds/bulbs, forest fires, etc.). Note how necessary they are for life. Talk about what pupils think death has to do with life; this Hindu idea suggests that death/destruction is often a necessary part of life. Connect with Trimurti – Brahma (Creator), Vishnu (Preserver) and Shiva (sometimes called ‘Destroyer’, or ‘Transformer’). Explore the qualities of each of these deities in the context of the idea of the cycle of life. Talk about the idea for some Hindus that all living beings possess a ‘spark’ of Brahman, the Ultimate Reality. This ‘spark’ is known as ‘atman’ and means that all living beings are sacred and special. Talk about how people might treat each other and the natural world differently if everyone believed that all living beings contained the ‘spark’ of God. What is good about this idea? Is it helpful for people who are not Hindus, or who do not believe there is a god? Make a set of school rules for a world where everyone has an ‘atman’. Compare with the actual school rules: how far do we try to treat everyone as if they are special? Explore Hindu ideas about the four aims of life (punusharthas) dharma: religious or moral duty; artha: economic development, providing for family and society by honest means; kama: regulated enjoyment of the pleasures and beauty of life; moksha: liberation from the cycle of birth and rebirth; reincarnation. Compare these with pupils’ goals for living. Explore Hindu ideas of karma – how actions bring good or bad karma. Find out how and why ‘snakes and ladders’ links with Hindu ideas of karma. Find out about how Hindus show their faith within their families. Show pupils objects you might find in a Hindu’s home and why e.g. murtis, family shrine, statues and pictures of deities, puja tray including incense, fruit, bells, flowers, candles; some sacred texts such as the Bhagavad Gita, AUM symbols. Find out what they mean, how they are used, when and why.

<p>them and ideas about the value of people in the world today, giving good reasons for their ideas</p> <ul style="list-style-type: none"> • Consider and weigh up the value of taking part in family and community rituals in Hindu communities and express insights on whether it is a good thing for everyone, giving good reasons for their ideas and talking about whether their learning has changed their thinking. 	<ul style="list-style-type: none"> • Explore the kinds of things Hindu families would do during the week e.g. daily puja, blessing food, arti ceremony, singing hymns, reading holy texts, visit the temple etc. Make links with stories and beliefs about the deities worshipped. Talk about which objects and actions are most important and why. What similarities and differences are there with the family values, and community and home rituals of pupils in the class? • Find out how Hindus celebrate Diwali in Britain today, linking with the story of Rama and Sita. Ask what the festival means for Hindus, and weigh up what matters most at Diwali. Talk about whether Hindus should be given a day off at Diwali in Britain. • Find out about and compare other Hindu celebrations, e.g. Holi, or Navaratri/Durga Puja in Britain and overseas. • Talk about what good things come from sharing in worship and rituals in family and community. Are there similarities and differences with people in other faith communities pupils have studied already, or with people who are not part of a faith community? If possible, invite a Hindu visitor to talk about how they live, including ideas studied above.
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Key Question L2.8 What does it mean to be a Sikh in Britain today?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage.</p> <p>Making sense of belief:</p> <ul style="list-style-type: none"> Identify some of the core beliefs of Sikhism, e.g. one God, the message of Guru Nanak, equality and service Make clear links between the Mool Mantar and Sikh beliefs and actions Offer informed suggestions about what some of the teachings of the Gurus mean to Sikhs today. <p>Understanding the impact:</p> <ul style="list-style-type: none"> Make simple links between the life of at least one of the Gurus and some actions Sikhs take today (e.g. Guru Nanak and the langar; Guru Gobind Singh and the Khalsa) Give some examples that demonstrate that remembering God, working hard and serving others are important to Sikhs today. 	<ul style="list-style-type: none"> Find out about how many Sikhs and gurdwaras there are in Leeds and Yorkshire (e.g. www.gnnsjleeds.com/content/view/27/59/). What do pupils notice about Sikhs that is distinctive? What questions would they ask a Sikh visitor? Keep these questions and see how many are answered during the unit. Develop more questions as you teach the unit and see if you can ask a Sikh visitor to answer them. Explore the key beliefs in Sikhism. Talk about the idea of God: what words can pupils use to describe what religious believers say about God? Connect with their prior learning and compare their words with the Mool Mantar, the first hymn composed by Guru Nanak, which gives a statement about core Sikh ideas about God. Note similarities and differences between ideas of God already studied. What do they think the words mean? Use an investigation into Guru Nanak and the rest of the Ten Gurus to find out why service (sewa), human equality and dignity are important to Sikhs. For example, find out about Guru Nanak's early life, his call and disappearance in the river, his message on his return (link with the Mool Mantar), and his setting up of the community at Kartarpur; make links with idea of service, equality and dignity. Talk about what inspires people about Guru Nanak and what people inspire pupils. Explore the importance of some of the other gurus too, e.g. the collecting together of the first Sikh scriptures, Adi Granth by Guru Arjan; Guru Har Gobind leading imprisoned Sikhs to freedom; the forming of the Khalsa under Guru Gobind Singh. Discuss the importance of the Guru Granth Sahib. Explore why it is treated as a living guru. Find out how it is used, treated and learnt from. What is the difference between 'special', 'enjoyable', 'inspiring' and 'holy' texts? Find out what matters most to the Sikh community. Explore, for example, the Khalsa, Sikh symbols such as the Ik Onkar and the Five Ks, the role of the gurdwara (ideally with a visit, where possible), eating together in the langar and serving others; what do pupils think are the most important values for the Sikh community, from what they have learned already? Introduce some of the key Sikh values: remembering and serving God; working hard and honestly; sharing with people who are less fortunate; treating people equally; serving other people, no matter who they are. Find examples from what they have already studied about Sikhs to illustrate these ideas.

Making connections:

- Raise questions about what matters to Sikhs (e.g. equality, service, honest work), and say why they still matter today
- Make links between key Sikh values and life in the world today, identifying which values would make most difference in pupils' own lives and in the world today
- Talk about what they have learned and whether they have changed their thinking.

- Examine a significant Sikh festival, for example, Vaisakhi, Guru Nanak's birthday or Divali, and find out what they mean to Sikhs. Look at the stories, meaning and the practices related to this festival in Britain today. Talk about why these celebrations are important in the lives of Sikhs.
- As pupils study the key beliefs and practices of Sikh living, ask them to consider what beliefs, practices, stories/teachings, people and values are significant in their own lives. Consider their experience of community in comparison to Sikh community life. Reflect on what forms of guidance the pupils turn to when they need guidance or advice. Consider what benefits there might be in school, in the local community and further afield, if people were more willing to treat others equally, share, and serve others. What actions could pupils take to bring more equality?

Note that many Sikhs prefer the term 'Sikhi' to the term 'Sikhism'. *Sikhi* is a verb and signifies that this worldview is not just about a system of belief, it is a path to follow, a way of life – about learning to be human. The term 'Sikh' comes from the word *sikhna* which means 'to learn': hence a Sikh is a learner.

Key Question L2.9 What are the deeper meanings of festivals?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage.</p> <p>Making sense of belief:</p> <ul style="list-style-type: none"> Identify the main beliefs at the heart of religious festivals (i.e. at least one festival in at least two religions) Make clear links between these beliefs and the stories recalled at the festivals. <p>Understanding the impact:</p> <ul style="list-style-type: none"> Make connections between stories, teachings, symbols and beliefs and how believers celebrate these festivals Describe how believers celebrate festivals in different ways (e.g. between celebrations at home and in community; and/or a variety of ways of celebrating within a religious tradition). <p>Making connections:</p> <ul style="list-style-type: none"> Raise questions and suggest answers about what is worth celebrating and remembering in religious communities and in their own lives 	<p>Note: it is important to be clear about what prior learning has taken place. It is possible to re-visit festivals that have been taught previously, building on pupils' understanding but not simply repeating previous material.</p> <ul style="list-style-type: none"> Think about times in their own lives when pupils remember and celebrate significant events/people, and why and how they do this. Select two or three festivals, building on prior learning. For each one, use active, creative and engaging ways to find out the meanings of stories behind them; how believers express the meaning of religious festivals through symbols, sounds, actions, story and rituals; similarities and differences between the way festivals are celebrated: e.g. Christmas or Holy Week within different Christian traditions; between home and places of worship; <ul style="list-style-type: none"> Christianity: <i>Christmas</i>: Gospel nativity accounts; good news for the poor, peace on earth, gift of Jesus' incarnation; <i>Easter</i>: Gospel accounts of Holy Week; teachings and example of Jesus, sacrifice, resurrection and salvation; Hinduism: <i>Diwali</i>: Rama and Sita, good overcomes bad; ideas of blessings and good fortune, Lakshmi; Diwali lamps and mandalas; celebrations in the home and at mandir Judaism: <i>Pesach</i>: story of Moses and the Exodus; seder meal; freedom, faithfulness of God; <i>Rosh Hashanah</i>: Jewish New Year, looking back and looking forward, remembering Creation; shofar, sweet foods, tashlich; <i>Yom Kippur</i>: Day of Atonement – fasting, repentance, praying for forgiveness; Mitzvah Day – a modern festival of social action. Islam: <i>Ramadan and Eid</i>: celebrating the end of fasting; self-control, submission to Allah. Compare key elements of the selected festivals, as well as recalling those studied previously: shared values, story, beliefs, hopes and commitments. Consider the value for pupils themselves of the ideas and concepts that are at the heart of these festivals: e.g. celebration; community; identity and belonging; tradition; bringing peace; good overcoming bad; celebrating freedom; saying sorry; forgiveness; self-control. Consider (using Philosophy for Children methods where possible) questions about the deep meaning of the festivals: does light conquer darkness (Diwali)? Is love stronger than death (Easter)? Can God free

<ul style="list-style-type: none"> • Make links between the beliefs and practices studied and the role of festivals in the life of Britain today, showing their understanding of the values and beliefs at the heart of each festival studied, giving good reasons for their ideas • Talk about what they have learned, how and why their thinking has changed. 	<p>people from slavery (Pesach)? Is it good to say sorry (Yom Kippur)? Does fasting make you a better person? How? (Ramadan and Eid-ul-Fitr; Lent).</p> <ul style="list-style-type: none"> • Explore the benefits of celebration to religious communities by asking some local believers: why do they keep on celebrating ancient events? • Consider questions about the role of festivals in the life of Britain today: Is Comic Relief day a bigger festival than Easter? Should everyone be allowed a day off work for their festivals? Is Christmas for the Christians or for everyone? Can the real meaning of a festival be preserved, or do the shops and shopping always take over?
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Key Question L2.10 How and why do believers show their commitments during the journey of life?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage.</p> <p>Making sense of belief:</p> <ul style="list-style-type: none"> Identify some beliefs about love, commitment and promises in two religious traditions and describe what they mean Offer informed suggestions about the meaning and importance of ceremonies of commitment for religious and non-religious people today. <p>Understanding the impact:</p> <ul style="list-style-type: none"> Describe what happens in ceremonies of commitment (e.g. baptism, sacred thread, marriage) and say what these rituals mean Make simple links between beliefs about love and commitment and how people in at least two religious traditions live (e.g. through celebrating forgiveness, salvation and freedom at festivals) Identify some differences in how people celebrate commitment (e.g. different practices of marriage, or Christian baptism). 	<p>Throughout this unit, make connections with pupils’ prior learning. Compare the ways Christians mark the journey of life with whichever other religion/worldview has been studied this year, as well as non-religious responses, where appropriate.</p> <ul style="list-style-type: none"> Explore and use the religious metaphor of life as a journey. What are the significant milestones on this journey? What other metaphors could be used for life? Consider the value and meaning of ceremonies which mark milestones in life, particularly those associated with growing up and taking responsibility within a faith community. How do these practices show what is important in the lives of those taking these steps? Explore the symbols and rituals used and the promises made; explore what meaning these ceremonies have to the individual, their family and their communities; reflect on the on-going impact of these commitments: <ul style="list-style-type: none"> Christians: e.g. Baptists/Pentecostals celebrate “believers’ baptism” or “adult baptism”; compare this with Church of England and Roman Catholic celebration of infant baptism (note that infant baptism has been introduced in previous units, and “believer’s baptism” / “adult baptism” may have been encountered in L2.3, so build on that learning); Roman Catholics celebrate first communion and confession; Church of England and Roman Catholics celebrate confirmation Hindus: sacred thread ceremony Jews: <i>bar/bat mitzvah</i> Consider whether and how non-religious people (e.g. Humanists) mark these moments. Why are these moments important to people? Rank, sort and order some different commitments held by believers in different religions – and by the pupils themselves. Think about the symbolism, meaning and value of ceremonies that mark the commitment of a loving relationship between two people: compare marriage ceremonies and commitments in two religious traditions e.g. Christian and Hindu/Jewish (NB Christian and Jewish marriage introduced in Unit 1.8, so build on that learning). What happens? What promises are made? Why are they important? What prayers are offered? How do people’s religious beliefs show through these ceremonies and commitments? Compare with non-religious ceremonies.

Making connections:

- Raise questions and suggest answers about whether it is good for everyone to see life as journey, and to mark the milestones
- Make links between ideas of love, commitment and promises in religious and non-religious ceremonies
- Give good reasons why they think ceremonies of commitment are or are not valuable today.

- Work with the metaphor of life as a journey: what might be the signposts, guidebooks, stopping points or traffic jams? Does religious or spiritual teaching help believers to move on in life's journey?
- Create a 'map of life' for a Hindu, Jewish or Christian person, showing what these religions offer to guide people through life's journey. Can anyone learn from another person's 'map of life'? Is a religion like a 'map for life'?
- Reflect on their own ideas about the importance of love, commitment, community, belonging and belief today.

Note: Pupils may naturally bring up the topics of death or afterlife in this unit. If they do, discussions about these topics may be valid as part of pupils' RE in this unit and these discussions should be handled sensitively. However, these topics are not the main focus of this unit as they appear in the Upper Key Stage 2 units.

C.6 Upper Key Stage 2 Programme of Study

What do pupils gain from RE at this key stage?

Pupils should extend their knowledge and understanding of religious and non-religious worldviews, recognising their local, national and global contexts. They should be introduced to an extended range of sources and subject-specific vocabulary. They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life. Pupils should learn to express their own ideas in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.

Aims

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

The wider aims of Religious Education in Church schools are to enable pupils:¹¹

- to know about and understand Christianity as a diverse global living faith through the exploration of core beliefs using an approach that critically engages with biblical text.
- to gain knowledge and understanding of a range of religions and worldviews appreciating diversity, continuity and change within the religions and worldviews being studied.
- to engage with challenging questions of meaning and purpose raised by human existence and experience.
- to recognise the concept of religion and its continuing influence on Britain’s cultural heritage and in the lives of individuals and societies in different times, cultures and places.
- to explore their own religious, spiritual and philosophical ways of living, believing and thinking.

In this syllabus, RE teaching and learning should enable pupils to

A. Make sense of a range of religious and non-religious concepts and beliefs.	B. Understand the impact and significance of religious and non-religious beliefs.	C. Make connections between religious and non-religious concepts, beliefs, practices and ideas studied.
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End of Upper Key Stage 2 outcomes

RE should enable pupils to

<ul style="list-style-type: none"> • <i>Identify and explain the core beliefs and concepts studied, using examples from texts/sources of authority in religions</i> 	<ul style="list-style-type: none"> • <i>Make clear connections between what people believe and how they live, individually and in communities</i> 	<ul style="list-style-type: none"> • <i>Make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. believers and atheists)</i>
<ul style="list-style-type: none"> • <i>Describe examples of ways in which people use texts/sources of authority to make sense of core beliefs and concepts</i> 	<ul style="list-style-type: none"> • <i>Using evidence and examples, show how and why people put their beliefs into practice in different ways, e.g. in different communities, denominations or cultures</i> 	<ul style="list-style-type: none"> • <i>Reflect on and articulate lessons people might gain from the beliefs/practices studied, including their own responses, recognising that others may think differently</i>
<ul style="list-style-type: none"> • <i>Taking account of the context(s), suggest meanings for texts/ sources</i> 		<ul style="list-style-type: none"> • <i>Consider and weigh up how ideas studied in this unit relate to their own experiences and experiences of</i>

¹¹ As taken from *Religious Education in Church of England Schools: A Statement of Entitlement 2019*.

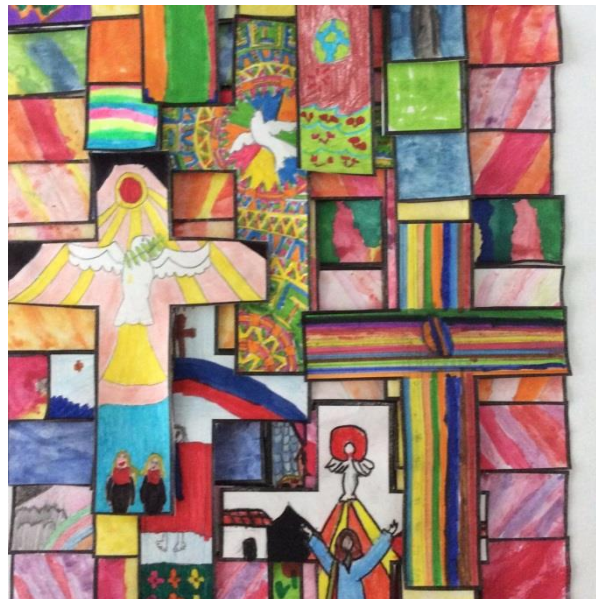
<p><i>of authority studied, comparing their ideas with ways in which believers interpret them, showing awareness of different interpretations.</i></p>		<p><i>the world today, developing insights of their own and giving good reasons for the views they have and the connections they make</i></p>
		<ul style="list-style-type: none"> • <i>Talk about what they have learned, how their thinking may have changed and why</i>

These general outcomes are related to specific content within the key question outlines/units of study on pp.55-66.

Religions and worldviews

Across the whole of KS2, pupils will study Christianity for at least 50% of study **time, plus Muslims, Jewish people, and Hindus and/or Sikhs**

Pupils may also learn from other religious and non-religious worldviews in thematic units.



Key questions

Unit question	Suggested time
U2.1 What does it mean if God is holy and loving? [UC 2b.1]	6-8 hours
U2.2 Creation and science: conflicting or complementary? [UC 2b.2]	6-8 hours
U2.3 How can following God bring freedom and justice? [UC 2b.3]	6-8 hours
U2.4 Was Jesus the Messiah? [UC 2b.4]	6-8 hours
U2.5 What would Jesus do? [UC 2b.5]	6-8 hours
U2.6 What did Jesus do to save human beings? [Y5] [UC 2b.6]	6-8 hours
U2.7 What difference does the Resurrection make for Christians? [Y6]? [UC 2b.7]	6-8 hours
U2.8 What kind of king is Jesus? [UC 2b.8]	6-8 hours
Either: U2.9 What does it mean for Muslims to follow God?	10-12 hours
Or: U2.10 What does it mean for a Jewish person to follow God?	10-12 hours
<i>Thematic units that compare beliefs and practices between religious and non-religious worldviews</i>	
U2.11 Why do some people believe in God and some people not?	6-8 hours
U2.12 What will make our city/town/village a more respectful place?	6-8 hours
U2.13 Why is pilgrimage important to some religious believers?	6-8 hours
U2.14 How do religions help people live through good times and bad times?	6-8 hours

Notes

The key questions are designed to enable pupils 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 ensuring that all questions address the three strands (making sense of beliefs, understanding impact and making connections) across the key stage. However, the recommendation is for fewer key questions explored in more depth.

Please note planning sheets have not been provided for *Understanding Christianity* units as these will be planned using the unit booklets in the *Understanding Christianity* resource pack.





Long-term planning

The *Religious Education in Church of England Schools: A Statement of Entitlement* 2019 has amended the percentage of curriculum time for teaching Christianity from two thirds to 'at least 50%'. This is to allow for more balance between teaching about Christians and other religious and non-religious worldviews. The requirement to choose between studying Muslims or Jewish people, and Hindus and Sikhs in KS2 has been removed in this 2022 syllabus. This means that schools should look at their long-term plans and select units in such a way as to develop a coherent curriculum for pupils, building up knowledge over time. The units themselves are not compulsory, but are provided to support schools when considering long-term planning. See note on p.18 and section E.5 Creating a coherent curriculum.

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 enable pupils to hold balanced and informed conversations about religion and worldviews

Step 1: Key question 	<ul style="list-style-type: none"> • Select a key question from p.53. • 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.
Step 2: Select learning outcomes 	<ul style="list-style-type: none"> • Use the learning outcomes from column 1 of the key question outlines/units of study on pp.55-66. • Being clear about these outcomes will help you to decide what and how to teach.
Step 3: Select specific content 	<ul style="list-style-type: none"> • Look at the suggested content for your key question, from column 2 in the key question outlines/units of study. • 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.
Step 4: Assessment: write specific pupil outcomes 	<ul style="list-style-type: none"> • Turn the learning outcomes into pupil-friendly 'I can', 'You can' or 'Can you..?' statements. • 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. • These 'I can/You can/Can you?' 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.
Step 5: Develop teaching and learning activities	<ul style="list-style-type: none"> • Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the outcomes. • Don't forget the skills you want pupils to develop, as well as the content you want them to understand. • Make sure that the activities allow pupils to practise these skills as well as show their understanding.

Key Question U2.9 What does it mean for Muslims to follow God?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage.</p> <p>Making sense of belief:</p> <ul style="list-style-type: none"> Identify and explain Muslim beliefs about God, the Prophet and the Holy Qur'an (e.g. tawhid; Muhammad as the Messenger, Qur'an as the message) Describe and explain ways in which Muslim sources of authority guide Muslim living (e.g. Qur'an guidance on five pillars; hajj practices follow example of the Prophet). <p>Understanding the impact:</p> <ul style="list-style-type: none"> Make clear connections between Muslim beliefs and worship (e.g. Five Pillars, mosques, art) Give evidence and examples to show how Muslims put their beliefs into practice in different ways. <p>Making connections:</p> <ul style="list-style-type: none"> Make connections between Muslim beliefs studied and Muslim ways of living in Britain/Yorkshire today 	<p>Note that this unit builds on a previous unit on Muslim worldviews (1.7) and some thematic study (e.g. 1.10, L2.8), so start by finding out what pupils already know.</p> <ul style="list-style-type: none"> Set the context, using the information in the 2011 census (see Guidance E.7). Ask pupils how many Muslims they think there are in Britain, Yorkshire and the region. This unit explores what it is like to be a Muslim in Yorkshire. Talk about the fact that there are different Muslim groups: the largest (globally and locally) are Sunni; the next major group are called Shi'a; some Muslims are Sufi. Find out which tradition your nearest mosque belongs to. Revise learning about Allah from Unit 1.7: explore the idea of tawhid (the oneness of God) and how the 99 Names are used to express the character of God; use of geometry and calligraphy to express beliefs. Give an overview of the Five Pillars as expressions of <i>ibadah</i> (worship and belief in action). Deepen pupils' understanding of the ones to which they have already been introduced: Shahadah (belief in one God and his Prophet); and salat (daily prayer). Find out more about sawm (fasting); and zakat (alms giving). Introduce hajj (pilgrimage) [detailed study of this is in Unit U2.13 on pilgrimage]. What happens, where, when, why? Explore how these affect the lives of Muslims, moment by moment, daily, annually, in a lifetime. Think about and discuss the value and challenge for Muslims of following the Five Pillars, and how they might make a difference to individual Muslims and to the Muslim community (ummah). Investigate how they are practised by Muslims in Yorkshire/Britain today. Consider what beliefs, practices and values are significant in pupils' lives. Consider the significance of the Holy Qur'an for Muslims as the final revealed word of God: how it was revealed to the Prophet Muhammad by the Angel Jibril; examples of key stories of the Prophets (e.g. Ibrahim, Musa, Isa, Prophet Muhammad) noting how some of these stories are shared with Christian and Jewish people (e.g. Ibrahim/Abraham, Musa/Moses, Isa/Jesus); examples of stories and teachings, (e.g. Surah 1 <i>The Opening</i>; Surah 17 - the Prophet's Night Journey); how it is used, treated, learnt. Share. Find out about people who memorise the Qur'an and why (hafiz, hafiza). Find out about the difference between the authority of the Qur'an and other forms of guidance for Muslims: Sunnah (practices, customs and traditions of the Prophet Muhammad); Hadith (sayings and

<ul style="list-style-type: none"> • Consider and weigh up the value of e.g. submission, obedience, generosity, self-control and worship in the lives of Muslims today and articulate responses on how far they are valuable to people who are not Muslims • Reflect on and talk about what and how they have learned, and how and why their thinking has changed. 	<p>actions of the Prophet Muhammad). Reflect on what forms of guidance pupils turn to when they need guidance or advice, and examine ways in which these are different from the Qur'an for Muslims.</p> <ul style="list-style-type: none"> • Explore how Muslims put the words of the Qur'an and the words and actions of the Prophet Muhammad into practice, and what difference they make to the lives of Muslims, e.g. giving of sadaqah (voluntary charity); respect for guests, teachers, elders and the wise; refraining from gossip; being truthful and trustworthy. • Investigate the design and purpose of a mosque/masjid and explain how and why the architecture, artwork and activities (e.g. preparing for prayer) reflect Muslim beliefs.
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Key Question U2.10 What does it mean for a Jewish person to follow God?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage.</p> <p>Making sense of belief:</p> <ul style="list-style-type: none"> Identify and explain Jewish beliefs about God Give examples of some texts that say what God is like and explain how Jewish people interpret them. <p>Understanding the impact:</p> <ul style="list-style-type: none"> Make clear connections between Jewish beliefs about the Torah and how they use it Make clear connections between Jewish commandments and how Jews live (e.g. in relation to kosher laws) Give evidence and examples to show how Jewish people put their beliefs into practice in different ways (e.g. some differences between Orthodox and Progressive Jewish practice). 	<p>Note that this unit builds on a previous unit on Jewish life (Unit 1.6) and some thematic units (e.g. F4, F6, 1.8, 1.9, 1.10, L2.9 and L2.10) so start by finding out what pupils already know.</p> <ul style="list-style-type: none"> Recap prior learning about Jewish beliefs about God in ‘the Shema’, including belief in one God and the command to love God with all their heart, soul and might. Recall where it is found (Deuteronomy 6:4–9), how it links to beliefs about God and its use in the mezuzah. Learn about Orthodox use of the Shema in the tefillin. (Note: some Jews do not write the name of God out fully, instead they put ‘G-d’ as a mark of respect, and so that God’s name cannot be erased or destroyed.) Find out more about the titles used to refer to God in Judaism and how these reveal Jewish ideas about the nature of God (e.g. Almighty, King, Father, Lord, King of Kings). Use some texts that describe these names (e.g. the Shema, Ein Keloheinu and Avinu Malkeinu. These Jewish prayers might be found in a siddur, a daily prayer book, although Avinu Malkeinu is only said at Rosh Hashanah and Yom Kippur). Find out about how a Sefer Torah (handwritten scroll) is produced, covered and treated and the reasons for this; how it is used each week in the synagogue and for the annual cycle of readings. Talk about the Jewish holy book – the Written Torah or TeNaKh: this name refers to Torah (Law), Nevi’im (the Prophets), Ketuvim (the Writings). (Note the overlap with the Christian Old Testament.) Look at some examples of texts and stories from these different parts of the Tenakh (E.g. Esther; Psalms of David. Find out about the place of the Torah at the heart of Jewish belief and practice and the importance of regular Torah study for many Jews. Build on prior learning: e.g. Recall the Creation story and how it is used at Rosh Hashanah; how Shabbat is inspired by God resting on day 7. Note how much of the Torah (the first five books of the Tenakh) is devoted to the story of Exodus and Passover, and the laws that were then given – and are still followed by the Jewish community today: the Torah contains 613 commandments (mitzvot), including the Ten Commandments. One group of these mitzvot deals with which foods may or may not be eaten. Find out about kosher food laws and how they affect the everyday lives of Jewish people. Note that not all Jews keep all these laws.

Making connections:

- Make connections between Jewish beliefs studied and explain how and why they are important to Jewish people today
 - Consider and weigh up the value of e.g. tradition, ritual, community, study and worship in the lives of Jews today, and articulate responses on how far these ideas are valuable to people who are not Jewish
 - Talk about how ideas of tradition, ritual, community and study relate to their own lives, giving good reasons for their views and explaining how their thinking has developed during the unit.
- Explore the fact that there is diversity within Jewish worldview traditions, which explains why Jews do not all keep the kosher laws in the same way. Find out some features of Orthodox and Progressive Judaism in relation to kosher, and Shabbat observance.
 - Find out about some contemporary Jews, both local and global. Use this to reflect upon the diversity of the Jewish community. Find out about local Jewish communities. Explore two synagogues: e.g. one Orthodox and one Progressive. Compare them and find out similarities and differences: objects found in them: e.g. ark, Ner Tamid, bimah; layout, services (bit.ly/2m3QWwg for a comparison). Find out about the place of the synagogue in the life of the Jewish community.
 - Reflect on the value of ritual and tradition in Jewish communities, comparing its value in schools, families and other communities. Compare this with ritual and traditions in the lives of pupils themselves.

Key Question U2.11 Why do some people believe in God and some people not?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage.</p> <p>Making sense of belief:</p> <ul style="list-style-type: none"> Define the terms ‘theist’, ‘atheist’ and ‘agnostic’ and give examples of statements that reflect these beliefs Identify and explain what religious and non-religious people believe about God, saying where they get their ideas from Give examples of reasons why people do or do not believe in God. <p>Understanding the impact:</p> <ul style="list-style-type: none"> Make clear connections between what people believe about God and the impact of this belief on how they live Give evidence and examples to show how Christians sometimes disagree about what God is like (e.g. some differences in interpreting Genesis). <p>Making connections:</p>	<ul style="list-style-type: none"> During this unit, take the opportunity to find out what pupils already know from previous study, and build on that prior learning. Their understanding of what God is like as far as Christians, Jews and Muslims are concerned should be reasonably developed by now. Find out about how many people in the world and in your local area believe in God – using global statistics, the 2011 and 2021 UK census results (see Guidance E.7). Ask pupils why they think so many people believe in God. Collect these reasons. Find out about how many do not believe. Learn the words ‘theist’ (believes in God), ‘agnostic’ (cannot say if God exists or not) and ‘atheist’ (believes there is no god). To explore the key question, ask pupils to raise questions about the existence and nature of God. Focus on Christian ideas of God, in order to make this more manageable. Start by clarifying what Christians believe God is like and where they get their ideas from. Revisit some of the names of God and metaphors for God in the Bible (e.g. God as Father, Spirit, Son, eternal, almighty, holy, shepherd, rock, fortress, light). If this God exists, what difference would ‘he’ make to the way people live? Investigate a range of viewpoints on the question, from believers to atheists. Compare the sources of authority of Christians (e.g. Bible, Church teachings, religious leaders, individual conscience) with some non-religious sources (e.g. individual conscience, some philosophers and other thinkers). Explore some reasons why people do or do not believe in God. Consider some of the main reasons. These include: family background – many people believe (or don’t believe) because of their home background; religious experience – many people say they have experienced a sense of ‘the presence of God’ or had prayer answered; many would argue that the Universe, the Earth and life are extraordinary and are best explained as the result of an all-powerful Creator. Many people who do not believe in God point to the existence of terrible suffering as a key reason. Many atheists argue that religions are all created by humans. Some argue that there is no need to use a Creator to explain the existence of the Universe and life; they argue that science provides reliable evidence and explanations, and that religion does not.

<ul style="list-style-type: none"> • Reflect on and articulate some ways in which believing in God is valuable in the lives of believers, and ways it can be challenging • Consider and weigh up different views on theism, agnosticism and atheism, expressing insights of their own about why people believe in God or not • Make connections between belief and behaviour in their own lives, talking about what they have learned and how and why their thinking may or may not have changed in the light of their learning. 	<ul style="list-style-type: none"> • Recall and build on learning from Unit U2.2 to explore how and why Christians still believe in God in an age of science. Many Christians would say that they want to find out more about the world and how it works – doing science is part of their response to belief in God as Creator. Find out about Christians who are also scientists (e.g. Jennifer Wiseman, John Polkinghorne, Denis Alexander, Russell Stannard, and local examples). • Invite some Christians, agnostics and atheists in to answer questions about why they do or do not believe in God. • Explore what impact believing in God might make on the way someone lives his or her everyday life. Is faith in God restricting or liberating? How do people respond to God? E.g. from personal responses in private prayer, study, worship; communal responses of worship and striving for justice. • Talk about and reflect upon the possible benefits and challenges of believing or not believing in God in Britain today. Get pupils to reflect upon their own views and how they view people with different beliefs than their own.
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Key Question U2.12 What will make our city/town/village a more respectful place?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage.</p> <p>Making sense of belief:</p> <ul style="list-style-type: none"> Identify the religions and beliefs represented locally and regionally, and explain some of their key beliefs Describe examples of how different communities deal with diversity and interfaith issues. <p>Understanding the impact:</p> <ul style="list-style-type: none"> Make clear connections between what different people believe and the way they live (e.g. involvement in community, in interfaith projects etc.) Explain how and why people respond differently to diversity and interfaith issues (e.g. inclusivism, exclusivism etc). <p>Making connections:</p> <ul style="list-style-type: none"> Make connections between religious and non-religious beliefs and practices related to living with difference in community Reflect on and articulate lessons people might gain from the experience of living in 	<ul style="list-style-type: none"> Play a simple guessing game about statistics of religions and worldviews in Britain and the world to get a sense of ‘how religious the world is’ today. Use the census data in Guidance E.7 and the Pew Research Forum (e.g. www.globalreligiousfutures.org/questions). How big are the biggest religions in local areas, the UK and worldwide? Imagine if the world were a village of 100 or 1000 people and scale it down (for detailed example on this, see <i>Opening Up Respect</i> ed. Fiona Moss, 2011 RE Today). Revise the key beliefs from earlier learning. Note the increase in people identifying themselves as non-religious. Make links with unit U2.11, and see e.g. www.stmarys.ac.uk/research/centres/benedict-xvi/docs/2017-may-no-religion-report.pdf . Use photopacks of each of the religions or worldviews you have chosen to study in this unit, or more widely in KS2: ask pupils to choose four pictures from ten that sum up each religion/worldview, and one from each that shows how it contributes to the whole community. Find out about different approaches to diversity among religions and beliefs (e.g. pluralism, exclusivism, inclusivism). Learn from diversity through visiting places of worship from different denominations and different religions. Use thoughtful approaches to visiting, such as giving pupils a sense to focus on during their visit, and pool their responses at the end of the trip; identify similarities and differences between places of worship and practices. Find out about local examples of different religious communities in your area, looking at changes over time, and differences between them e.g. food, buildings, community work. Why are there now more than 50 mosques in Yorkshire, where 60 years ago there were none? Why are there over 600 Churches in the Diocese of York and over 600 in the Diocese of Leeds, some of them over 900 years old? Local examples include York Minster, Ripon Cathedral and Bridlington Priory. Find out about some of the differences across the UK – compare local rural and urban communities for diversity; identify similarity and difference. Develop understanding of examples of community harmony, reflecting that this does not mean ‘being all the same’ but does mean ‘accepting our differences’; create a ‘charter for peace’ among religions and beliefs. Speculate on the impact on your communities if religion were banned. What would be missed and by whom?

<p>communities of diverse beliefs and practices, including their own responses</p> <ul style="list-style-type: none"> • Talk about how and why people think differently about diversity and interfaith, giving good reasons for their own views • Consider and weigh up the ways in which the ideas studied relate to their own experiences and views of the world today. 	<ul style="list-style-type: none"> • Find out about examples of interfaith work in your area or another nearby. Compare those that worked on shared social justice projects and shared celebrations e.g. interfaith week; Concord Leeds Interfaith Fellowship; York City of Festivals, a local City of Sanctuary. Talk about what good can come from these kind of events. • Consider teaching from different religions and beliefs about dealing with difference e.g. responses of respect, tolerance, mutual learning and recognising each other's spirituality, rather than mere argument or even conflict. What examples are there for the way in which pupils handle difference? • Weigh up examples of how people have dealt well with difference or conflict. Give pupils some scenarios to think about in which people choose conflict or acceptance, hostility or tolerance. How would they respond?
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Key Question U2.13 Why is pilgrimage important to some religious believers?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage.</p> <p>Making sense of belief:</p> <ul style="list-style-type: none"> Identify some of the beliefs that lie behind places and times of pilgrimage in at least two religions (e.g. ummah in Islam; Mary in Roman Catholicism) Explain ways in which stories that lie behind sites of pilgrimage connect with beliefs (e.g. Shiva and the Ganges; Israel as G-d's Chosen or Favoured people in Judaism). <p>Understanding the impact:</p> <ul style="list-style-type: none"> Explain the spiritual significance and impact of pilgrimage on pilgrims in at least two religions Compare the similarities and differences between ways in which people undertake pilgrimage and how they affect the way they live. 	<ul style="list-style-type: none"> Find out about special places that hold significance for pupils, and why they are important; talk about what happened there that is memorable, and ways in which they might remember it. Consider the difference between a place that is 'special' and one that is seen by some as being 'holy' or 'sacred'. Building on prior learning, connecting beliefs and practices already studied, consider the spiritual significance of places of pilgrimage e.g. York Minster, Whitby Abbey, Iona, Lindisfarne, Lourdes or Walsingham for some Christians. Describe what happens at these places of pilgrimage – sights, sounds, practices and the beliefs that lie behind them. Explain aspects of the actions completed on pilgrimage and their significance for believers e.g. praying at the shrine of St Bernadette of Lourdes. Talk about what difference the journey makes to people's lives. Explore the events that originally started the pilgrimage to these sites and the stories that are told about going on pilgrimage. Find out what makes a pilgrim feel they have made a good choice in going to this place. Building on prior learning, connecting beliefs and practices already studied, consider the spiritual significance of Hajj for Muslims; Jerusalem for Jews; River Ganges and Varanasi for Hindus or the Golden Temple for Sikhs. Describe what happens at these places of pilgrimage – sights, sounds, practices and the beliefs that lie behind them. Explain aspects of the actions completed on pilgrimage and their significance for believers e.g. throwing stones at the devil on Hajj, bathing in the river Ganges for Hindus. Talk about what difference the journey makes to people's lives. Explore the events that originally started the pilgrimage to these sites and the stories that are told about going on pilgrimage. Find out what makes a pilgrim feel they have made a good choice in going to this place. Compare the chosen example with the Christian pilgrimage studied. Identify and comment on the similarities and differences. Explore the equivalent places of pilgrimage for non-religious people. Compare two pilgrimage experiences noting similarities and differences. Can pupils make a list of similarities? A list of differences? Can they explain the reasons for these similarities and differences? Gather together, sort and rank a variety of reasons believers give for making or not making a pilgrimage. Consider the significance of times of reflection, repentance, journey and remembrance. Talk about ways in which these are (or are not) present in the life of pupils and of other people who don't hold religious

<p>Making connections:</p> <ul style="list-style-type: none"> • Evaluate and explain the importance of pilgrimage in the world today, giving good reasons for their views • Reflect on and articulate lessons that people might gain from the idea and practice of pilgrimage, including their own responses • Consider and weigh up the value of e.g. reflection, repentance and remembrance, in the world today, including in their own lives • Talk about how and why their thinking has developed through this unit. 	<p>beliefs. Comment on whether these things are valuable for all people, including pupils, and whether going on a pilgrimage really should be in everyone's 'bucket list' for a full and rich life.</p> <ul style="list-style-type: none"> • Imagine creating a pilgrimage site for the 21st Century, in your local area. Tell the story of its origins and devise appropriate experiences, showing understanding of the nature and purpose of pilgrimage studied.
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Key Question U2.14 How does religion help people live through good and bad times?

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to be able to achieve these outcomes, as appropriate to their age and stage.</p> <p>Making sense of belief:</p> <ul style="list-style-type: none"> Describe at least three examples of ways in which religions guide people in how to respond to good and hard times in life Identify beliefs about life after death in at least two religious traditions, comparing and explaining for similarities and differences. <p>Understanding the impact:</p> <ul style="list-style-type: none"> Make clear connections between what people believe about God and how they respond to challenges in life (e.g. suffering, bereavement) Use evidence and examples to show how beliefs about resurrection/judgement/ heaven/ karma/ reincarnation make a difference to how someone lives. 	<ul style="list-style-type: none"> Explore how different religions and worldviews use the symbolism of light and dark to mark the good times and hard times in life. E.g. the use of colour by Christians in Holy Week and Easter, the place of candlelight in the Divali celebrations to mark the triumph of good over evil, the way the Jewish festival of Chanukah explores struggling against evil. Think about emotional or spiritual ‘opposites’ such as fear and comfort, danger and safety, life and death. Teachers may want to introduce the topic of death and afterlife – children have many questions, and they are not often encouraged to explore this sensitive territory. Use stimulus material to encourage pupils to ask questions about life, death, suffering, and what matters most in life. Analyse and evaluate pupils’ questions, to recognise and reflect on how some ‘big questions’ do not have easy answers, and how people offer different answers to some of the big questions about life, death, suffering etc. Explore how some people might thank God in good times, and how, more broadly, living a life of gratitude can lead to happier and healthier lives, whether religious or non-religious (see Psalm 103; www.happierhuman.com/benefits-of-gratitude/). Explore the value of thankfulness and include ‘an attitude of gratitude’ not just for when life is good but through all situations (search for ‘Lifesavers’ e.g. www.lifesavers.co.uk/resources-home) Explore ways in which religions help people to live, even when times are tough, e.g. through prayer, giving a sense of purpose, a guide to deciding what is right and wrong, membership of a community who care for each other, opportunities to celebrate together. Ask some religious believers to explain how their faith has helped them in difficult times, and how it encourages them to enjoy life too. Use the story of Job in the Jewish and Christian scriptures. Introduce the idea that most religious traditions teach about some form of life after death, which can bring comfort to people as they face suffering, or if they are bereaved. Teach pupils that some people believe that death is the end of life, and that there is no afterlife. Learn some key concepts about life after death in Christian traditions (such as resurrection, judgement, heaven, salvation through Jesus); and Hindu Dharma (karma, soul, samsara, reincarnation and moksha); also one secular/non-religious view about what happens after death, e.g. Humanism.

Making connections:

- Reflect on a range of artistic expressions of afterlife, articulating and explaining different ways of understanding these
 - Consider and weigh up how religion might help people in good and bad times, giving good reasons for their ideas and insights
 - Talk about what they have learned, how their thinking may have changed and why.
- Compare ceremonies that mark death/passing away, noting similarities and differences, how these express different beliefs, and how they might be important to the living.
 - Read and respond to prayers, liturgies, meditation texts and songs/hymns used when someone has died, and think about the questions and beliefs they address.
 - Look at examples of 'art of heaven' in which religious believers imagine the afterlife; explore how these art works reflect Christian, Hindu and non-religious beliefs; get pupils to respond with art work of their own. How do ideas of life after death help people in difficult times?
 - Respond to the question, 'How does religion help people live through good and bad times?' Consider how important this role of religion is, in a country where religious belief is declining, but in a world where religious belief is growing.

C.7 Key Stage 3 Programme of Study

What do pupils gain from RE at this key stage?

Students should extend and deepen their knowledge and understanding of a range of religions and worldviews, recognising their local, national and global context. Building on their prior learning, they learn to appreciate religions and beliefs in systematic ways. They should draw on a wide range of subject-specific language confidently and flexibly, learning to use the concepts of religious study to describe the nature of religion. They should understand how beliefs influence the values and lives of individuals and groups, and how religions and beliefs have an impact on wider current affairs. They should be able to appraise the practices and beliefs they study with increasing discernment based on analysis, interpretation and evaluation, developing their capacity to articulate well-reasoned positions.

Aims

The principal aim of RE is to enable pupils to hold balanced and informed conversations about religion and worldviews

The wider aims of Religious Education in Church schools are to enable pupils:¹²

- to know about and understand Christianity as a diverse global living faith through the exploration of core beliefs using an approach that critically engages with biblical text.
- to gain knowledge and understanding of a range of religions and worldviews appreciating diversity, continuity and change within the religions and worldviews being studied.
- to engage with challenging questions of meaning and purpose raised by human existence and experience.
- to recognise the concept of religion and its continuing influence on Britain's cultural heritage and in the lives of individuals and societies in different times, cultures and places.
- to explore their own religious, spiritual and philosophical ways of living, believing and thinking.



¹² As taken from *Religious Education in Church of England Schools: A Statement of Entitlement 2019*.

In this syllabus, RE teaching and learning should enable pupils to

A. Make sense of a range of religious and non-religious concepts and beliefs.	B. Understand the impact and significance of religious and non-religious beliefs.	C. Make connections between religious and non-religious concepts, beliefs, practices and ideas studied.
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End of Key Stage 3 outcomes

RE should enable pupils to

<ul style="list-style-type: none"> Give reasoned explanations of how and why the selected key beliefs and concepts are important within the religions studied 	<ul style="list-style-type: none"> Give reasons and examples to account for how and why people put their beliefs into practice in different ways, individually and in various communities (e.g. in different denominations, communities, times or cultures) 	<ul style="list-style-type: none"> Give coherent accounts of the significance and implications of the beliefs and practices studied, in the world today
<ul style="list-style-type: none"> Explain how and why people use, interpret and make sense of texts/sources of authority differently 	<ul style="list-style-type: none"> Show how beliefs guide people in making moral and religious decisions, applying these ideas to situations in the world today 	<ul style="list-style-type: none"> Evaluate personally and impersonally how far the beliefs and practices studied help to make sense of the world
<ul style="list-style-type: none"> Show awareness of different methods of interpretation and explain how appropriate different interpretations of texts/sources of authority are, including their own ideas 		<ul style="list-style-type: none"> Respond to the challenges raised by questions of belief and practice in the world today and in their own lives, offering reasons and justifications for their responses
		<ul style="list-style-type: none"> Account for how and why their thinking has/has not changed as a result of their studies

Religions and worldviews

- Christians for at least 50% of study time
- and three from Buddhists, Hindus, Jews, Muslims and Sikhs.

Pupils may also learn from other religions represented in the local area, and **should study at least one example of a non-religious worldview, such as Humanism.**

Key questions

Unit question
3.1 What does it mean for Christians to believe in God as Trinity?
3.2 Should Christians be greener than everyone else?
3.3 Why are people good and bad?
3.4 Does the world need prophets today?
3.5 What do people do when life gets hard?
3.6 Why do Christians believe Jesus was God on earth?
3.7 What is so radical about Jesus?
3.8 The Buddha: how and why do his experiences and teachings have meaning for people today?
3.9 Why don't Hindus want to be reincarnated and what do they do about it?
3.10 What is good and what is challenging about being a Muslim teenager in Britain today?
3.11 What is good and what is challenging about being a Jewish teenager in the UK today?
3.12 How are Sikh teachings on equality and service put into practice today?
3.13 What difference does it make to be an atheist or agnostic in Britain today?
<i>Thematic units that compare beliefs and practices between different religious and non-religious worldviews</i>
3.14 Good, bad; right, wrong: how do I decide? <i>Religious and non-religious worldviews</i>
3.15 How far does it make a difference if you believe in life after death? <i>Christians, Muslims, Hindus, non-religious worldviews</i>
3.16 Why is there suffering? Are there any good solutions? <i>Christians, Hindus/Buddhists, non-religious worldviews</i>
3.17 How can people express the spiritual through the arts? <i>Religious and non-religious worldviews</i>

Notes

The key questions are designed to enable pupils 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 ensuring that all questions address the three strands (making sense of beliefs, understanding impact and making connections) across the key stage. However, the recommendation is for fewer key questions explored in more depth.

Please note KS3 Unit outlines have not been provided for Understanding Christianity units as these will be planned using the unit booklets in the *Understanding Christianity* resource pack.

KS3 Unit outlines

All units are intended to last 6-8 hours, and to build on prior learning. All units offer stepping stones towards the current GCSE specifications for examination 2018 onwards.

Unit question	Unit outline: suggested content
3.8 The Buddha: how and why do his experiences and teachings have meaning for people today?	Explore the key events in the life of the Buddha, and his key teachings, including the Four Noble Truths and the Middle Way. Read and examine some stories and texts, e.g., from the Pali canon. Explore some symbols, beyond the statues of the Buddha. Introduce the Sangha. Compare Buddhist ethics with Humanist ethics. Examine what it is about Buddhism that makes it appealing to Westerners, and whether mindfulness should be extracted from its Buddhist context as 'Right Mindfulness' and used in a secular context.
3.9 Why don't Hindus want to be reincarnated and what do they do about it?	Explore Hindu ideas about samsara, karma, moksha, atman and Brahman. Find out about some of the different paths to moksha (e.g. karma yoga, bhakti yoga, jnana yoga and astanga yoga). Look at the four aims of life (purusharthas): dharma, artha, kama and moksha, and explore how they feature in the lives of Hindu teenagers in Britain today. Analyse some sacred texts dealing with dharma (e.g. from Bhagavad Gita or Ramayana). Explore and evaluate the idea of dharma and varna in modern Hindu communities. Examine and evaluate Hindu commitments to non-violence and to the environment.
3.10 What is good and what is challenging about being a Muslim teenager in Britain today?	Discuss the question, What is British Islam? Find some examples of Muslims exploring their faith in a Western context. Find out about some of the different Muslims traditions and communities represented locally; find out about some differences making use of local voices. Explore some similarities and differences between key groups (e.g. Sunni and Shi'a). Look at Muslim artists who challenge Islamophobia; do a media survey for how Muslims are portrayed; consider how teenagers could combat stereotypes.
3.11 What is good and what is challenging about being a Jewish teenager in the UK today?	Find out how young British Jews follow their tradition and the part it plays in their identity, e.g. as part of different communities, such as Orthodox/Progressive; within their family; at synagogue; during Shabbat, Pesach, Yom Kippur etc. Explore the diversity within local Judaism (e.g. Orthodox/Progressive/secular Jews). Find out about Jewish belief in a relationship with God as his 'Chosen' or 'Favoured' People, and how this is explained in the Torah. Consider Jewish theological responses to the Shoah (Holocaust). Explain Jewish responsibilities such as keeping kosher and Shabbat, and social justice/tzedaka. How do teenage Jews put these ideas into practice?
3.12 How are Sikh teachings on equality and service put into practice today?	Find out how and why Sikhs remember God; explore Guru Nanak's teaching about equality and service, exemplified in the community at Kartarpur. Examine how key Sikh beliefs and teachings were put into practice by the Gurus and by Sikhs today. Find out about Sikh duties of Nam Simran, Kirat Karna and Vand Chhakna, and how these can be fulfilled at the gurdwara. Find out from some young Sikhs what it means to be an amritdhari Sikh at school today, including obligations (e.g. Five Ks) and prohibitions (e.g. no harmful drugs). Explore and evaluate how the annual British Sikh Report presents the impact of Sikhs in Britain today (www.britishsikhreport.org/).

<p>3.13 What difference does it make to be non-religious in Britain today?</p>	<p>Define atheist and agnostic, and outline some of the varieties of both groups. Use sources to examine the diversity within the non-religious community, e.g. Census 2011 figures alongside the 2012 Theos report <i>Faith of the Faithless</i> and the 2015 British Social Attitudes Survey (e.g. analysed here: www.stmarys.ac.uk/research/centres/benedict-xvi/docs/2017-may-no-religion-report.pdf). Explore the identity of people who are 'spiritual but not religious'. Examine non-religious alternatives to religious community participation and action, such as the Sunday Assembly and the Kindness Offensive. Find out about British Humanism, including Humanists UK, and talk to some representatives to find some answers to the key question.</p>
<p>3.14 Good, bad; right, wrong: how do I decide? <i>Religious and non-religious worldviews</i></p>	<p>Examine some key terms: ethics, morality, absolute and relative morality. Use case studies and moral dilemmas to explore how beliefs, values and principles act as a guide for moral decision-making. Consider where people get their moral guidance from. Explore how Christians and/or Buddhists, Muslims, Sikhs and non-religious people decide what is right and wrong, looking at teachings and codes for living and finding out how these are applied to everyday living and social issues. Consider the practice of virtue as well as the application of laws. Reflect upon what students have learned about their own ways of thinking and deciding about moral issues.</p>
<p>3.15 How far does it make a difference if you believe in life after death? <i>Christians, Muslims, Hindus, non-religious worldviews</i></p>	<p>Consider a range of reasons people give for belief in life after death. Reflect on why this belief endures, even among people who identify as non-religious (see Unit 3.13). Examine and compare a range of beliefs and teachings about death and the afterlife, such as Christian (e.g. resurrection, purgatory, heaven, hell, soul, Judgment Day); Muslim (e.g. akhirah, Paradise, Day of Judgment, resurrection of the body); Buddhist (samsara, rebirth, nibbana/nirvana; arahat/arahant); Sikh (Immortality of the soul, samsara, reincarnation, mukti); Humanist (this life as the only one; immortality only by remembrance). Consider the varied impact of these beliefs on how people live today.</p>
<p>3.16 Why is there suffering? Are there any good solutions? <i>Christians, Hindus/Buddhists, non-religious worldviews</i></p>	<p>Explore questions raised by the experience of suffering, in relation to God, the world, human life and life after death. Examine different causes and types of suffering. Explore biblical accounts of why we suffer, such as ideas of the Fall (link with Unit 3.3); compare the experience of Job (link with Unit 3.5) and with the Christian idea of Jesus as the 'crucified God', experiencing the suffering of humanity. Consider a philosophical approach: how can a good God allow suffering? Explore different responses, such as the free will defence. Look at Buddhist descriptions of suffering (dukkha) and the solution (following the Noble Eightfold Path). Address the unit key questions in the light of their learning.</p>
<p>3.17 How can people express the spiritual through the arts? <i>Religious and non-religious worldviews</i></p>	<p>Explore a range of definitions of 'spiritual' and 'spirituality' and consider some examples such as ways in which Muslim art overcomes the prohibition on picturing God and still express faith; diverse cultural and ethnic Christian portrayals Jesus; connect with the idea of incarnation; sand mandalas and how Tibetan Buddhists use them to aid meditation and exemplify impermanence; how klezmer music expresses joy within Ashkenazi Jewish communities, and the importance of celebration and joyous connection with God, considering if spiritual experiences are always so positive; and how the music of raags accompany the reading of Sikh scriptures to alter emotional states. Express creatively their own sense of the spiritual.</p>

C.8 RE for 14s-19s

Statutory Requirements

All state-funded schools must teach RE to all students on school rolls, including all those in 14–19 education (unless withdrawn by their parents, or, if 18 or over, they withdraw themselves). RE must be taught at every year group. It is important that teaching enables suitable progression from the end of Key Stage 3, in varied ways that meet the learning needs of all students. All students can reasonably expect their learning will be accredited, and **this Diocesan Syllabus requires that all 14-16 students should pursue an accredited course** approved under Section 96¹³, in line with the Statement of Entitlement¹⁴, which states that

“All pupils in Church schools should follow a recognised and appropriate qualification or course in RE or Religious Studies at KS 4. This includes pupils who have SEND.”

This Syllabus states that schools should also provide opportunities for those who achieve suitable grades at GCSE or equivalent to follow an appropriate A-level course, in addition to the provision of the core RE entitlement for all students at KS5. The minimum requirement is 10 hours of core RE across Y12-Y13.

Appropriate modes of accreditation include nationally accredited courses in RE such as GCSE and A level RS, and a wide range of enrichment courses and opportunities, such as the Extended Project Qualification. Good practice examples include many schools where all students take GCSE RS courses at 16, since these qualifications are an excellent platform for 14–16 RE.

Curriculum balance

The Statement of Entitlement requirements are as follows:

- At KS4 the study of Christianity will be a significant part of any Religious Studies qualification.
- At KS5, all students should continue to develop their understanding of Christianity and other religions and worldviews.

What do students gain from RE at this age?

All students should extend and deepen their knowledge and understanding of religions and worldviews (including non-religious worldviews), explaining local, national and global contexts. Building on their prior learning, they appreciate and appraise the nature of different religions and worldviews in systematic ways. They should use a wide range of concepts in the field of Religious Studies confidently and flexibly to contextualise and analyse the expressions of religions and worldviews they encounter. They should be able to research and investigate the influence and impact of religions and worldviews on the values and lives of both individuals and groups, evaluating their impact on current affairs. They should be able to appreciate and appraise the beliefs and practices of different religions and worldviews with an increasing level of discernment based on interpretation, evaluation and analysis, developing and articulating well-reasoned positions. They should be able to use different disciplines of religious study to analyse the nature of religion.

Specifically students should be taught to:

- Investigate and analyse the beliefs and practices of religions and worldviews using a range of arguments and evidence to evaluate issues and draw balanced conclusions.
- Synthesise their own and others' ideas and arguments about sources of wisdom and authority using coherent reasoning, making clear and appropriate references to their historical, cultural and social contexts.
- Develop coherent and well-informed analysis of diversity in the forms of expression and ways of life

¹³ Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State. <https://section96.education.gov.uk/>

¹⁴ *Religious Education in Church of England Schools: A Statement of Entitlement 2019*

www.churchofengland.org/about/education-and-schools/church-schools-and-academies/religious-education

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found in different religions and worldviews.

- Use, independently, different disciplines and methods by which religions and worldviews are to analyse their influence on individuals and societies.
- Account for varied interpretations of commitment to religions and worldviews and for responses to profound questions about the expression of identity, diversity, meaning and value.
- Argue for and justify their own positions with regard to key questions about the nature of religion, providing a detailed evaluation of the perspectives of others.
- Enquire into and develop insightful evaluations of ultimate questions about the purposes and commitments of human life, especially as expressed in the arts, media and philosophy.
- Use a range of research methods to examine and critically evaluate varied perspectives and approaches to issues of community cohesion, respect for all and mutual understanding, locally, nationally and globally.
- Research and skilfully present a wide range of well-informed and reasonable arguments which engage profoundly with moral, religious and spiritual issues.

D. Assessing Pupils' Progress in Religious Education

D.1 Assessment, achievement and attainment

In RE, by the end of each key stage, pupils are expected to know, understand and apply the content, skills and methods specified in the relevant Programme of Study, as in all subjects of the curriculum. The expectation is that pupils' achievements will be weighed up by teachers using criteria arising from the Programmes of Study.

Assessment in this agreed syllabus is related to end-of-phase expectations

- In RE, at 7, 11 and 14, pupils should show that they know, understand and apply the knowledge, understanding, skills and methods specified in the Programmes of Study. In addition, this syllabus offers a mid-way marker for end of Y4, age 9, to help show pupils' progress through KS2.
- The end-of-phase outcomes are set out on p.19 and repeated within each section of the syllabus. These allow teachers to see how they represent progress in relation to knowledge, understanding and skills. Within each unit outline, learning outcomes are presented that relate to the end-of-phase outcomes. Whilst the end-of-phase outcomes are general, the unit learning outcomes are specifically related to the content (knowledge, understanding and skills) required to address the key question.
- The learning outcomes for each unit are expressed in relation to the three elements of the teaching and learning approach (making sense of beliefs, understanding the impact, making connections).
- Note that the spiral nature of the curriculum means that pupils will encounter some of the same concepts in different questions at different key stages. Exploring the same concepts again, from a different perspective and using different materials, is essential to support pupils' ability to connect ideas and develop a coherent understanding of religion and belief, consolidating and embedding learning.

The learning outcomes in this syllabus support teachers in assessing whether pupils are on track to meet end-of-phase and end-of-key stage expectations

- Assessment requires teachers to know what individual pupils know and can do. The learning outcomes on each key question outline will help teachers to assess this, and to devise appropriate learning activities to enable pupils to secure their understanding and skills.
 - Schools need to be able to track progress of pupils. Using the unit learning outcomes as stepping stones towards the end of key stage outcomes will allow teachers to track progress in each unit. Again, Ofsted is very clear that the curriculum is the progression model and so pupils need to be assessed against the knowledge, understanding and skills that they have been taught in a unit, building on what they have learnt before.
 - This is not the same as giving pupils a level. Teachers know that pupils' understanding at the beginning of a topic may dip as they encounter new and unfamiliar material. Where the key question builds on previous learning (which is why a carefully constructed long-term plan is essential) pupils will start with and build on some prior knowledge. Building on this prior knowledge and recalling previous knowledge will help pupils to make more progress.
- Schools will need to adapt the information they gain from the learning outcomes to whichever tracking system their school uses. Schools are encouraged to avoid mechanical 'tick-boxing' exercises and focus their assessment on supporting individual pupils to develop their knowledge, understanding and skills in RE.

The unit and end-of-phase learning outcomes support teachers' planning for all pupils

- Teachers in RE should plan their approach to the whole key stage with the learning intentions of the end of the phase/key stage in clear view.

- Using the learning outcomes for each key question is also essential when planning learning activities for pupils. Classroom activities should enable pupils to build up knowledge and understanding, in a variety of ways, allowing pupils plenty of opportunities to achieve the outcomes. Through the unit, teachers should be aware of how far pupils achieve the outcomes, so as to guide their next steps in teaching.
- The learning outcomes may be broken down further into smaller 'I can' statements by teachers when planning lessons and learning activities for pupils (see p.81 for examples).
- Setting high expectations early in the key stage, in terms of the matters, skills and processes of RE is most likely to enable pupils to reach the highest possible standards for all groups of pupils.

The end of key stage statements can be used for reporting to parents

- As with all subjects of the curriculum, parents are entitled to expect an annual report which clearly describes the progress and achievement of each child in relation to the Programme of Study in RE.
- Good RE reporting is individual, positive, criterion-referenced, accurate and diagnostic.

D.2 Formative and summative assessment using this syllabus

When introducing and supporting schools using this syllabus, the key message around assessment has been around doing what is both *meaningful* and *manageable*. In the first instance teachers need to understand what knowledge, understanding and skills the curriculum expects. Once they understand this, they can give good feedback within lessons on what the pupils know, understand and can do, what they don't know or don't understand, and what they need to do next.

Effective assessment in RE

In the last few years, there has been increasing emphasis on providing pupils with a knowledge-rich curriculum. There is much discussion around what this means in practice, but most agree that a knowledge-rich curriculum is one in which the specifics of what pupils are to learn is clearly set out, and where skills are explicitly linked to this knowledge and understanding, rather than being broad and generic.

When planning how RE will be taught and assessed at your school, be sure to consider how you will give pupils opportunities to explore and understand both the knowledge you are sharing as well as the different ways of knowing. The teaching and learning activities, and the assessment of these activities should demonstrate pupils' engagement with:

- *substantive knowledge*, that is the factual and conceptual content of the curriculum
- *disciplinary knowledge or ways of knowing*, that is the methods, procedures and tools that are part and parcel of RE
- *personal knowledge*, that is pupils' own worldviews and how they shape their encounters with the content of RE.

This syllabus gives pupils such opportunities. For instance, in the Christianity units such as 1.1 What do Christians believe God is like? and U2.1 What does it mean if God is holy and loving?, pupils develop core substantive knowledge which will inform their engagement with the approaches needed to study Unit 3.1, If God is Trinity, what does that mean for Christians? The disciplinary knowledge developed in these units stems largely from theology, and pupils also work with the disciplinary knowledge of natural sciences (Unit U2.2 Creation and science: conflicting or complementary? and Unit 3.2 Should Christians be greener than everyone else?) and skills in ethics (a branch of philosophy, e.g. Unit 3.14 Good, bad; right, wrong: how do I decide?). In units like these, there are many opportunities for pupils to consider different, often contrasting and sometimes conflicting ways of knowing. As teachers, we can ensure that these are made explicit to pupils through the design of learning activities as well as in the design of our assessments.

Formative assessment

This requires teachers to do what we always do: listen to, observe and study what pupils say and do in lessons; in other words, formative assessment (or 'assessment for learning'). This will allow us to give good verbal feedback to pupils as whole classes, groups and individuals, and occasionally give written formative feedback as well. All this formative assessment is done in lessons and it informs our ongoing practice, as we need to adapt our planning depending on what we discover.

There are many strategies that support this formative assessment, but it is important to remember that as you listen, watch, quiz, question, check for misconceptions, scribble notes, etc., you don't need to provide evidence for every bit of pupils' attainment. In this syllabus, we actively encourage pupils to have individual books that can be looked at when a subject leader needs to monitor pupil work, and for when SIAMS asks for samples of books.

Summative assessment

Once teachers are confident that they understand the learning that is expected in a unit of work, this allows them to provide information for whatever accountability or summative assessment system a school is using. It is best if RE doesn't set itself out to be different from other subjects and so uses the same system as, for example, geography or history.

The system that has proved most effective, meaningful, manageable and popular with this diocesan syllabus is remarkably simple. At the end of a unit of work, i.e. approximately four to six times a year, a teacher considers each pupil's progress against the unit outcomes and notes whether they are working at the expected standard, emerging or exceeding. They can do this by flicking through samples of work, remembering progress using knowledge retrieval strategies and by using their professional judgement. If teachers understand the learning that is expected in the unit, they know how much pupils are achieving. This can be filled in on a simple electronic or written form and handed to the subject leader, as appropriate to whole school assessment policy and practice.

The subject leader is then able to do several things. Firstly, they can 'dip test' as a form of moderation. This involves choosing a couple of pupils and asking a few teachers to talk about the 'RE story' of the pupil, i.e. explain why they have chosen to categorise Olivia as emerging or Umar as exceeding in a particular unit. This could involve asking for an explanation as to why they are an outlier or are exceeding in this unit when they were categorised as emerging in the previous unit. They can also create statistics to enable them to compare attainment in RE with another subject. This can be explored further during pupil interviews that check on knowledge recall and understanding of what has been taught.

Assessment using this example depends upon teachers understanding clearly what is being taught, giving feedback during the day-to-day encounter in RE lessons and then recording the pupils' overall achievement across the unit. These three things, when held together, produce a system that is informative to the pupil, teacher and subject leader (it is *meaningful*) and does not take lots of time to carry out (it is *manageable*).

As far as pupil learning is concerned, summative assessment or assessment for accountability is less important than formative assessment. It has an entirely different purpose, namely, to check up on progress over time, to see if any particular classes or groups of pupils are making excellent progress or falling behind. Summative assessment is important, but it should take second place to what is going on in the classroom between pupil and teacher.

Teachers and pupils should not assume that summative assessment will always indicate upward progress, e.g., showing that a pupil has moved up a grade or step, etc. Consider the effect of pupils encountering a completely new unit, encountering knowledge about Hindu ways of living for the first time, at the age of 8 or 9. It would be inappropriate to expect the same depth of learning in this as we do in an aspect of Christianity, where learning may have been built up over several years. At the very least, unfamiliar vocabulary may mean learning is slower. Conversely, it may also be the case that a pupil studying their own religion or worldview can demonstrate learning that exceeds expectations, and which is not typical of what they know, understand or can do in relation to other elements of the syllabus.

It is clear, therefore, that when creating a summative assessment system, careful thought needs to be given as to what is being assessed and how often. One important point to consider when planning summative assessment is to have a realistic expectation of how much time is being spent on assessment. In most schools, RE will have no more than one fifth of the curriculum time of, say, English, and should only require a commensurate amount of time for summative assessment.

When planning for assessment in RE, key questions to consider are:

- How often is summative assessment really required?
- How will the resulting information be used?
- With whom is it shared? Is it meaningful to them?
- Is it worth the time?

Assessment in primary RE

The purpose of assessment in primary RE is to ensure that pupils improve what they know, understand and can do regarding the different aspects of RE they are studying. There are different ways of achieving this depending on whether you are teaching 5- or 9-year-olds. Whatever strategies are being employed it is the formative strategies, those that go on in the classroom, that are of most importance.

There is a danger that when making a judgement on a pupil's progress in RE, teachers may be unsure how to judge pupils and have ended up making judgements based on a pupil's ability in, say, English or history. In order to prevent this, teachers need to be confident in what needs to be learnt in a unit. They need to be informally and continually using lots of formative assessment strategies as part of everyday teaching and learning. Putting information into a summative assessment system should not then be an issue. The teacher can use their knowledge of the pupils and their professional judgement to record how pupils are achieving, as in the example below.

An example of a summative model in primary RE

In this example, the teacher has produced a useful document that succinctly and effectively conveys summative information about how their class has responded to a unit from this syllabus. This will be a useful starting point for discussion with the subject leader, perhaps making comparisons with other groups of learners undertaking the same unit. With this overview, groups of learners within the class can be identified, e.g. by gender, pupil premium, and so on, and strategies can be put in place to deal with attainment gaps. Review notes could include reflection on what specific areas of learning need to be targeted in the next unit, and how learners who have not met the expected outcomes might be supported.

Year 4		Term: Autumn 1 & 2	
Unit: Hindus L2.8		Strand: Living	
Key question: What does it mean to be a Hindu in Britain today?			
Children: 35		SEN	
Emerging	Expected	Exceeding	
<p>Talk about what is special and of value about belonging to a group that is important to them (B2).</p> <p>Show an awareness that some people belong to different religions (B1).</p>	<p>Recognise and name some symbols of belonging from their own experience, for Christians and at least one other religion, suggesting what these might mean and why they matter to believers (A3).</p> <p>Give an account of what happens at a traditional Christian infant baptism /dedication and suggest what the actions and symbols mean (A1).</p> <p>Identify two ways people show they belong to each other when they get married (A1).</p> <p>Respond to examples of co-operation between different people (C2)</p>	<p>Give examples of ways in which believers express their identity and belonging within faith communities, responding sensitively to differences (B2).</p> <p>Identify some similarities and differences between the ceremonies studied (B3).</p>	
<ul style="list-style-type: none"> • Imogen L • Olivia • Shakir • Sam S • Danilo • Lexi (started school midway) • Rhianna • Harrison • Dilan 	<ul style="list-style-type: none"> • Zayne • Harkirat • Joshua • Poppy W • Max • James • Sam B • Rio • Casey • Callum • Tia • Daisy O • Isabelle E 	<ul style="list-style-type: none"> • Vritika • Alice • Yemisi • Daisy P • Umar • Isabel M • Sophie • Sara • Jake • Luke • Elisya 	
%	%	%	%
Unit review notes:			

Assessment in secondary RE

This syllabus stipulates that at Key Stage 4 pupils should study Christianity plus one other major world religion through a suitable Religious Studies/Religious Education course leading to a qualification approved under Section 96 of the Learning and Skills Act 2000. For most pupils this will mean studying for a Religious Studies GCSE full or short course qualification. Assessment at Key Stage 4 should therefore be informed by the requirements for the chosen course of study.

RE is a statutory requirement within the 16-19 curriculum. While the syllabus does not set out what pupils should study in RE at this stage, we recommend that the emerging, expected and exceeding model will still prove useful in determining what pupils know, understand and can do in relation to their learning of RE.

Assessing RE at Key Stage 3

The diocesan syllabus stipulates that, as minimum requirement, pupils should develop knowledge and understanding around four world religions at Key Stage 3, namely: Christianity, and three from Buddhism, Islam, Judaism or Sikhism (or Sikhi, as many Sikhs prefer – see note on p.46). The units in the syllabus are designed to help pupils to develop knowledge and skills, building on the primary key stages, and enabling them to be prepared for the demands of GCSE Religious Studies, or any other form of study of RE at Key Stage 4.

This syllabus recommends that schools should not extend GCSE studies into Key Stage 3. Pupils are entitled to a rich, broad curriculum at Key Stage 3 and should not be denied this by having to prepare for GCSE early. For one thing, it narrows the range of religions and worldviews too early.

Likewise, assessment at Key Stage 3 should not be dominated by GCSE grading. Examinations can only test a sample of a pupil's knowledge and understanding, and so it should not be the aim of the Key Stage 3 curriculum to drill exam knowledge and to practise exam-style written responses (see Daisy Christodoulou's book, *Making Good Progress? The Future of Assessment for Learning*, OUP 2017). The Key Stage 3 curriculum should help to explore a wider context for religions and beliefs, so that study at GCSE level takes place within a secure foundational understanding. Planning and assessment, therefore, should enable a broader, contextual understanding.

It is essential that assessment at Key Stage 3 should be manageable and worthwhile, taking account of the large numbers of pupils that most secondary RE teachers teach. Formative assessment should enable teachers to be clear what pupils do and do not understand, so that they can plan accordingly. It should make it clear to pupils what they need to do to deepen their understanding and to develop their skills in handling what they have learnt. Summative assessment should be proportionate to the amount of curriculum time given to RE, and especially where lesson time is limited, formative assessment should not impinge disproportionately on time for learning RE.

An example of whole class marking in secondary RE

Below is an example of a whole class feedback form based on a Key Stage 3 unit in this syllabus. It is a successful model for formative assessment that enables a teacher to efficiently make clear to pupils what they need to do to deepen their understanding and to develop their skills in handling what they have learnt.

As with the primary example above, instead of marking individual books, a teacher reads a class set of responses to a task deliberately set to elicit pupils' understanding of the content or concept at hand. The teacher then records on a single sheet of paper the whole class's current understanding, by writing names and comments under key headings. This method is flexible and can be adapted to the needs of a particular cohort. It therefore guides the next lesson, correctly identifying where pupils are making good progress and where they need most support.

Unit 3.3 What's so radical about Jesus?		
Whole-class feedback		
Class: 7K	Teacher: SH	Date: 23/11
Praise: Tilly: key biblical texts Sam: using sources ✓ Conor: link to q. READ OUT	Missing/Incomplete Andrew T: absent Lydia / Taro: sparse examples	SPAG errors/literacy: believe / beliefs Pharisee Prayer as noun, pray as verb
General WWW: Jesus as Jewish; historical figure and importance for Christians Using quotes. Applying prior knowledge	Misconceptions: "Radical" doesn't need to be negative Jesus as God - incarnation - not another God	DIRT questions/follow-up: Why has 'radical' come to be seen as negative? Whose perspective? Who's in power? Examples of positive radicals today? Greta etc.
General EBI: - Separate fact + opinion - aware of own personal worldviews	Actions/questions: Examples of how to show evidence How do different people/groups view Jesus at the time?	Presentation: Aisling Tahir
Cause for concern or Intervention Jordan / Ginny - full sentences needed literacy issue or timing?	Use of quotes: Mixed - good starting points but not fully explained.	

D.3 Using unit and end-of-phase outcomes for assessing pupils' learning

Below are some examples to show what kind of response a pupil might give to show that they have achieved the unit learning outcomes.

End-of-phase outcome: KS1	Unit outcomes: Unit 1.1 God	Examples of pupil-friendly 'I can'/'You can...'/ 'Can you...?' statements
<p>Making sense of beliefs</p> <ul style="list-style-type: none"> Identify core beliefs and concepts studied and give a simple description of what they mean Give examples of how stories show what people believe (e.g. the meaning behind a festival) Give clear, simple accounts of what stories and other texts mean to believers 	<ul style="list-style-type: none"> Identify what a parable is Tell the story of the Lost Son from the Bible simply and recognise a link with the Christian idea of God as a forgiving Father Give clear, simple accounts of what the story means to Christians 	<p>I can/You can/Can you...?</p> <p>...explain how the parable of the Lost Son teaches Christians about God's love and forgiveness (Pupils' responses might include some of the following: e.g. <i>Christians say God is like the father in the story. The father forgives his son, even after running off to do his own thing. The father runs to his son – he wants him back. God wants people to turn back to him too: he is ready to forgive. Christians say God is loving not angry.</i>)</p>
<p>Understanding the impact</p> <ul style="list-style-type: none"> Give examples of how people use stories, texts and teachings to guide their beliefs and actions Give examples of ways in which believers put their beliefs into practice 	<ul style="list-style-type: none"> Give at least two examples of a way in which Christians show their belief in God as loving and forgiving (e.g. by saying sorry, by seeing God as welcoming them back; by forgiving others) Give an example of how Christians put their beliefs into practice in worship (e.g. by saying sorry to God) 	<p>I can/You can/Can you...?</p> <p>... say why Christians pray and say sorry to God for forgiveness (e.g. <i>Christians know they go their own way and think, say and do bad things – they sin even though they want to be good. They believe God is very willing to forgive if they are sorry.</i>)</p> <p>...explain why Christians try to forgive others (e.g. <i>Jesus teaches that Christians should love like God does, including forgiving those who do wrong. This is like the father in the parable.</i>)</p>
<p>Making connections</p> <ul style="list-style-type: none"> Think, talk and ask questions about whether the ideas they have been studying, have something to say to them Give a good reason for the views they have and the connections they make Talk about what they have learned 	<ul style="list-style-type: none"> Think, talk and ask questions about whether they can learn anything from the story for themselves, exploring different ideas Give a reason for the ideas they have and the connections they make 	<p>I can/You can/Can you...?</p> <p>... talk and ask questions to explore the meaning of the story for me (e.g. <i>Who am I most like in this story? Do I think it is good to say sorry? I don't believe in God/I'm not sure about God, but is there something for me in this story?)</i></p> <p>... give a reason for my ideas (e.g. <i>I like the father because he lets his son make his own mistakes/because he is generous and forgiving. I don't know who I am like in the story but I'd like to be kind. I don't believe in God/I'm not sure about God, but I think that it is good to say sorry and to forgive others who say sorry. I think the brother is jealous and that messes up his love for his family.</i>)</p>

These example 'I can' statements are only a sample, indicating stepping stones towards pupils achieving the highlighted unit outcomes. Teachers can develop their own, as long as they stay close to the unit outcomes.

The example pupil statements are also only a sample. They are not intended to be the complete answers. They illustrate the kind of response that is appropriate at each phase. The language is not written in the way pupils might express the ideas themselves, but it is indicative of the kind of content teachers might expect to hear in pupils' responses.

E. Guidance

This section of Guidance, and indeed this whole syllabus, is set within the context of the Church of England Vision for Education: *Deeply Christian, Serving the Common Good*, July 2016. The Executive summary states; 'In Church schools the deeply Christian foundation for this vision will be seen explicitly in teaching and learning both in RE and across the curriculum, and also in the authentically Christian worship and ethos of those schools.'¹⁵

RE has an essential place within the vision of the Church school. This is a vision that goes beyond RE, beyond British values and spiritual, moral, social and cultural development (SMSCD). It is a vision that:

'...embraces the spiritual, physical, intellectual, emotional, moral and social development of children and young people. We offer a vision of human flourishing for all, one that embraces excellence and academic rigour, but sets them in a wider framework. This is worked out theologically and educationally through four basic elements which permeate our vision for education:

- Wisdom
- Hope
- Community
- Dignity...'

'The vision is for the common good of the whole human community and its environment, whether national, regional or local. It is hospitable to diversity, respects freedom of religion and belief, and encourages others to contribute from the depths of their own traditions and understandings.'

The Guidance that follows fits within this broader vision of education.

¹⁵ www.churchofengland.org/media/2532839/ce-education-vision-web-final.pdf

E.1 How Religious Education promotes spiritual, moral, social and cultural development

The ongoing place of SMSC in education

What we now call spiritual, moral, social and cultural development (SMSC) has always been part of education. The notion of developing not just academic and practical skills in the emerging generation but also self-knowledge, moral courage, a capacity for imaginative sympathy for others and so on has long been a desired outcome of education. Over the decades this has been incorporated in a number of policies such as Every Child Matters and Community Cohesion, terms which refer to the sort of person an education system hopes to create.

SMSC has been the way this wider development of the whole person has been expressed in education policy since the 1944 Education Act. The 2013 National Curriculum articulates the purpose of education like this:

Every state-funded school must offer a curriculum which is balanced and broadly based¹⁶ and which:

- *promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society, and*
- *prepares pupils at the school for the opportunities, responsibilities and experiences of later life.*

Current priorities

The 2019 Ofsted Inspection Handbook that guides inspectors in applying the Education Inspection Framework has this to say about how spiritual, moral, social and cultural development play a part in inspection judgements:

'Before making a final judgement on overall effectiveness, inspectors will always consider the spiritual, moral, social and cultural development of pupils at the school, ...' (Paragraph 166)

Attention to spiritual, moral, social and cultural development in the current framework for inspection has often led to mention of good practice in relation to RE in inspection reports. The new framework specifically mentions religious education in this section, which should clarify expectations. (See paragraphs 216 and 219)

www.gov.uk/government/publications/school-inspection-handbook-eif

The 2021 SIAMS inspection schedule has this to say about how spiritual development:

The school has a clear and secure understanding of and approach to the spiritual development of all, that is distinguishable from social, moral, and cultural development. Equally rich spiritual opportunities, regardless of age, exist across the curriculum and these enable the development of curiosity through questioning that helps adults and pupils to explore and articulate spiritual and ethical issues. Pupils value learning and enjoy questioning, listening, and responding creatively across a range of subjects.

Religious Education: a key contributor but not the only vehicle for SMSC

In terms of RE, there are two specific points to note. Firstly, although RE does make an enormous contribution to SMSC development it is a *whole school* responsibility. RE lessons should support the school's overall ethos; they may offer more in the way of spiritual or moral education than other subjects

¹⁶See Section 78 of the 2002 Education Act, which applies to all maintained schools. Academies are also required to offer a broad and balanced curriculum in accordance with Section 1 of the 2010 Academies Act.

and RE teachers may enjoy working on SMSC-related projects with other colleagues, but every subject and every teacher have a duty to promote pupils' SMSC development.

Secondly, the increased priority of SMSC from September 2014 should not mean more work for the average RE teacher. RE lesson content, skills and resources are already rich in SMSC. You may conduct a quick audit to gain an overview of your SMSC provision, or when creating a new display you may decide to give it an SMSC focus, but you should not have to produce more than the high-quality RE you already produce.

The next two pages contain tips and ideas for each category of SMSC. Use them as a checklist for an audit, to start a discussion in a staff meeting, or when selling a new RE project to your senior leaders. Many activities in your classroom will meet more than one of these criteria. You should not be reinventing the wheel, but realising how much SMSC you already provide.

Activities for spiritual development in Religious Education

The 'spiritual' should not be confused with 'religious'. Spiritual development refers to the aspects of the child's spirit which are enhanced by school life and learning, and may describe the 'spirit' of determination, sharing or open-mindedness. Spiritual development describes the ideal spirit of the school. RE can support this by promoting:

- **Self-awareness:** offering opportunities for pupils to reflect on their own views and how they have been formed, as well as the views of others
- **Curiosity:** encouraging pupils' capacity for critical questioning, such as by keeping big questions in a 'question box' or as part of a wall display, and allowing time and space where these questions can be addressed to show that they are important
- **Collaboration:** utilising lesson techniques which engender group collaboration and communication such as Community of Enquiry/ P4C, circle time, debates, Socratic Circles or group investigations
- **Reflection:** providing a space to reflect on pupils' own values and views, as well as those of others, and to consider the impact of these values
- **Resilience:** promoting a spirit of open enquiry into emotive or complicated questions, in order to learn how to cope with difficult ideas when they arise in the future
- **Response:** exploring ways in which pupils can express their responses to demanding or controversial issues
- **Values:** promoting an ethos of fairness and mutual respect in the classroom and compassion and generosity in pupils through exploring inspiring examples of these qualities in others
- **Appreciation:** encouraging pupils' ability to respond with wonder and excitement by exploring some of the marvels and mysteries of the natural world, of human ingenuity, and examples of the capacity of humans to love, create, organise and overcome adversity
- **Exploring beyond their personal experience:** encouraging pupils to wonder, and consider ideas that touch on the 'other', a sense of paradox, mystery, the numinous: ideas that some relate to the transcendent, not necessarily in supernatural terms such as to do with a god or God, but in the sense that many people apprehend an idea of there being something greater than material human existence.

Activities for moral development in Religious Education

Moral development is about exploring and developing pupils' own moral outlook and understanding of right and wrong. It is also about learning to navigate the fact of moral diversity in the world. RE is extremely well-suited to exploring social and personal morality in significant ways:

- 1) **Valuing others:** in exploring the views of others, young people are well-prepared in RE to appreciate the uniqueness of all humans and their moral value, and to act in the world and towards others accordingly.
In the classroom: offer activities which enable teamwork and trust and require empathy. Welcome speakers or visit places of worship to learn from people of different backgrounds; explore case studies centring on forgiveness, generosity and other beneficial social moral values; use puppets, toys or persona dolls with younger children to develop their sense of moral connection with others.
- 2) **Moral character development:** RE offers a safe space where pupils can learn from their mistakes, appreciate ideas of right and wrong, continue to strive after setbacks, take the initiative, act responsibly and demonstrate resilience. RE should present pupils with the challenge of responding in real and concrete ways to some of moral questions they face.
In the classroom: encourage your pupils to take part in whole-school endeavours to enlarge their characters. Involve them in establishing appropriate moral codes for classroom, school and the wider community. Suggest participation on the school council or the school play, in sport, music and debates, to contribute to charity events or take part in mentoring or 'buddy' schemes.
- 3) **Moral diversity:** activities in RE lessons should help pupils feel confident when taking part in debates about moral issues. Debates and discussions should prepare pupils for the fact that there will always be disagreement on matters of morality and their right of expression is balanced by a responsibility to listen to the views of others.
In the classroom: choose age-appropriate topics which allow exploration of different moral outlooks such as religious texts about right and wrong, codes for living, treatment of animals and the environment, gender roles in religion, religious views of homosexuality, and so on.

Activities for social development in Religious Education

Social development refers to the ways young people are shaped in schools with an eye on the sort of society we wish to create in the future. Developing children and young people socially means giving them the opportunities to explore and understand social situations and contexts they may encounter in school or outside. In the RE classroom, such social situations may include exploring:

- **Shared values:** opportunities to consider values which are or should be part of society, such as those associated with right and wrong, treatment of others or diversity
- **Idealised concepts:** topics which require reflection on the abstract concepts our society is built on, such as justice, fairness, honesty and truth, and specific examples of how they affect our common life, such as in relation to how people treat each other in the classroom and school, issues of poverty and wealth, crime and punishment
- **Moral sources:** a chance to reflect on *where* ideas about how we should behave come from, whether religious or non-religious texts, teachings or traditions, in order to more fully understand social and behavioural norms
- **Influences:** opportunities to explore and reflect on the great influence on individuals of family, friends, the media and wider society, in order to understand how our behaviour is affected for good or ill
- **Social insight:** a chance to acquire insight into significant social and political issues which affect individuals, groups and the nation, such as how churches and gurdwaras may contribute practically to needs in their local communities, or how some religious and non-religious charities fight to change government policies where they are unjust
- **Role models:** teachers should model the sort of behaviour we expect of our children and young people, and RE should explore role models, from the famous like Desmond Tutu, to the many local examples in the school and its community
- **Experiential learning:** pupils should have opportunities to embody for themselves expected behavioural and social norms, whether through class discussions, group work and ongoing behaviour expectations, or through special events such as school visits or drama workshops.

Activities for cultural development in Religious Education

There are two meanings associated with 'cultural' development, and RE embodies both of them. Firstly the term refers to the pupils' own home culture and background, whether religious or not, and secondly the term describes our national culture. Schooling should prepare all young people to participate in Britain's wider cultural life, whatever their own background. Cultural development could be evident in RE in two major ways:

- 1) Own culture:** RE is the perfect subject in which to explore Britain's rich diversity of religious, ethnic and geographical cultures. Although all children share Britain's common life, cultural diversity is part of that life and no child should feel their cultural background is a barrier to participation. Some common RE activities which promote children's understanding of communities and cultural groups, including their own, could include:

In the classroom: explore food, festivals, music, art, architecture and other forms of religious and cultural expression. For good RE, this should make connection with religious teachings, beliefs, practices and identity, such as inviting parents who are willing to come and talk about their home culture, beliefs and religious practices, or encouraging students who belong to a particular religious and cultural group to share their ideas, beliefs and experiences in class discussion.

- 2) Wider culture:** schooling is a preparation for adult life in terms of behaviour and expectations as well as in achieving qualifications. This wider cultural education prepares children for adulthood.

In the classroom: cultural education is found whenever children make sense of the world around them and explore why we act the way we do. Provide opportunities for participation in classroom and whole-school events, including art, music, drama, sport, activism and serving others; explore what it is like to encounter difficulties in learning and relationships, and be open about the sorts of behaviours that are expected.

E.2 Religious Education and British Values

Since September 2014, school inspection in England has explored and judged the contribution schools make to actively promoting British values. RE can make a key educational contribution to pupils' explorations of British values, and excellent teaching of RE can enable pupils to learn to think for themselves about them.

Questions about whether social and moral values are best described as 'British values' or seen as more universal human values will continue to be debated (not least in the RE classroom!), but for the purposes of teachers of RE, the subject offers opportunities to build an accurate knowledge-base about religions and beliefs in relation to values. This in turn supports children and young people so that they are able to move beyond attitudes of tolerance towards increasing respect, so that they can celebrate diversity.

Values education and moral development are a part of a school's holistic mission to contribute to the wellbeing of each pupil and of all people within our communities. The RE curriculum focuses learning in some of these areas, but pupils' moral development is a whole-school issue.

Mutual tolerance

Schools do not accept intolerant attitudes to members of the community: attitudes which reject other people on the basis of race, faith, gender, sexual orientation or age are rightly challenged. A baseline for a fair community is that each person's right to 'be themselves' is to be accepted by all. Tolerance may not be enough: RE can challenge children and young people to be increasingly respectful and to celebrate diversity, but tolerance is a starting point. It is much better than intolerance.

Respectful attitudes

In the RE curriculum, attention focuses on developing mutual respect between those of different faiths and beliefs, promoting an understanding of what a society gains from diversity. Pupils will learn about diversity in religions and worldviews, and will be challenged to respect other persons who see the world differently to themselves. Recognition and celebration of human diversity in many forms can flourish where pupils understand different faiths and beliefs, and are challenged to be broad-minded and open-hearted.

Democracy

In RE, pupils learn the significance of each person's ideas and experiences through methods of discussion. In debating the fundamental questions of life, pupils learn to respect a range of perspectives. This contributes to learning about democracy, examining the idea that we all share a responsibility to use our voice and influence for the wellbeing of others.

The rule of law

In RE, pupils examine different examples of codes for human life, including commandments, rules or precepts offered by different religious communities. They learn to appreciate how individuals choose between good and evil, right and wrong, and they learn to apply these ideas to their own communities. They learn that fairness requires that the law apply equally to all, irrespective – for example – of a person's status or wealth. They have the opportunity to examine the idea that the 'rule of law' focuses specifically on the relationship between citizens (or subjects) and the state, and to how far this reflects or runs counter to wider moral codes and precepts.

Individual liberty

In RE, pupils consider questions about identity, belonging and diversity, learning what it means to live a life free from constraints. They study examples of pioneers of human freedom, including those from within different religions, so that they can examine tensions between the value of a stable society and the value of change for human development.

E.3 How does RE build cultural capital for learners?

The 2019 Ofsted Education Inspection Framework talks about cultural capital. It is a sociological concept which describes a person’s social assets, usable in seeking and securing status within the social groups to which the individual belongs, from the local and familial to the national or global.

Cultural and social assets include, for example, education, family status, style of speech – whatever gives access to a society’s benefits. Religions make key contributions to cultural capital in many areas. This might relate to culture in its widest sense, including film, food, sport, fashion, the arts, language, history, science – and indeed religions and worldviews, in relation to the multicultural society. The distribution and accumulation of cultural capital – as with financial capital – seems to be unequal, and this can lead to some groups being disadvantaged.

Cultural capital comprises both the material and symbolic goods which a person can access and use within the economy. Think of it as the accumulated cultural knowledge that confers social status and power, including all the cultural offers religions make for their followers.

In the Ofsted Framework, the concept is applied to all inspections, and used in this key requirement:

Intent: leaders take on or construct a curriculum that is ambitious and designed to give all learners, particularly the most disadvantaged and those with special educational needs and/or disabilities (SEND) or high needs, the knowledge and cultural capital they need to succeed in life. (p9)

https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/801429/Education_inspection_framework.pdf

How does this connect to RE?

In relation to religious education, this concept has clear relevance and currency. Teachers of RE over many years have argued that a rich knowledge of the cultural and religious milieu in which children and young people are growing up has high value in the world of work and in social life more generally, and pupils surveyed about the value of RE often agree. Whilst it is obvious that the responsibilities of a school regarding cultural capital for all its pupils are by no means the sole responsibility of RE, it is also useful to describe how RE can make the contribution. The diagram offers a simple description of RE’s potential in relation to cultural capital.

Cultural capital and RE	
An ambitious RE curriculum can give pupils the kinds of rich knowledge of religions and worldviews that enable them to participate fully in the cultural life of modern diverse Britain. RE opens minds to global diversity and cultures.	Effective RE enables all pupils to understand the significance of spiritual and moral issues in our contemporary culture, so that they can both contribute to and benefit from the multicultural society in which they live.
Effective RE enables pupils to develop cultural competency and cultural navigation skills from their own worldview or religion in relation to the religions and worldviews of others.	RE gives pupils from every background access to the kinds of cultural capital with which religions and worldviews engage - e.g., in the arts, language, literature, sciences, sport, fashion and the economy in all its aspects. This includes the ways religions and worldviews challenge prevailing ideas, e.g. from moral perspectives.

Examples of RE's contribution to cultural capital

<p><i>Experiences in RE which enhance cultural capital:</i></p> <ul style="list-style-type: none"> ▪ Being able to explore the culture and values of different religions and worldviews ▪ Receiving visitors from different religion and worldview communities ▪ Visiting places of worship of different religious communities ▪ Engaging with music, dance, drama and the arts inspired by religions and worldviews. 	<p><i>Opportunities to demonstrate cultural capital:</i></p> <ul style="list-style-type: none"> ▪ Collaborative teamwork activities that enable learners to express their own culture and beliefs in creative ways ▪ Engaging in activities which enable learners to see, experience and use for themselves 'the best that has been thought and said' in religions and worldviews ▪ Chances to participate in making cultural experiences that have lasting positive impact on the learners.
<p><i>A religiously educated young person's skills and competencies include:</i></p> <ul style="list-style-type: none"> • The skills needed to navigate a society in which different cultures, religions and worldviews are present • The skills of listening and dialogue which enable mutual understanding and respect • The skills needed to contribute to enabling inclusive communities, e.g. in class or school, to flourish for the wellbeing of all. 	<p><i>Skills and competencies in cultural capital which RE offers:</i></p> <ul style="list-style-type: none"> ▪ The ability to speak confidently about their engagement with and appraisal of religious and spiritual aspects of culture ▪ The ability to engage with and respond for themselves to dilemmas of belief and value in their society ▪ The ability to make and enjoy cultural 'products' such as art, music, dance, drama in the context of RE.

E.4 Creating a coherent curriculum: long-term planning

The syllabus presents the required RE outcomes for pupils throughout the school, to meet the aim(s), using the key questions as a means of opening up the core content. Although the constituent parts of the curriculum are provided for teachers, it is still necessary to take these parts and fashion a curriculum that works for their pupils in the context of their school. Here are a few things to bear in mind.

A pupils' eye view

The temptation is to take some units/key questions, and slot them into a long-term plan to ensure 'coverage'. This is not going to lead to a coherent curriculum in the experience of pupils. It is important to think about how pupils encounter the questions, content and experiences of the subject. While RE is not the same as maths or English, in that there is not a set of basic skills needed before being able to move to more advanced skills, it is still important to think through the overall narrative of the curriculum.

Planning to build on prior learning

It is important that any curriculum is set up so that pupils can make connections between the learning. A long-term plan needs to take account of how learning builds across a year group and key stage. Teaching needs to build from one unit to the next.

- *For example, in Y2, pupils may study Muslims (1.7 Who is Muslim and what do they believe?) – their first in-depth focus on Muslims, only encountered before in a thematic unit about belonging; Unit 1.7 builds on this prior learning, and could take a full term, or be split into two half-term units. The next unit (1.3 Why does Christmas matter?) builds on prior learning about Christianity, deepened with another unit (e.g. 1.4 What is the good news that Jesus brings?). In the summer term, a thematic unit (e.g. 1.9 What makes some places sacred to believers?) allows pupils to encounter Muslims and Christians again, recalling and reinforcing earlier learning, and allowing for the inclusion of other traditions, as well as exploring how non-religious people may also have significant places (but not sacred ones).*
- *Across the year groups, pupils in Y2 may study Muslims (1.7 Who is Muslim and what do they believe?); they revisit some of this learning in Lower KS2 with the thematic unit on festivals, where they explore Ramadan and Eid (L2.9 What are the deeper meanings of festivals?) They thus have secure foundations for exploring U2.9 'What does it mean for Muslims to follow God?' in Upper KS2.*

Extending pupils' learning

Building on prior learning is not just a matter of referring back to previous years in RE – although that is vital for a coherent curriculum and pupil progress. Teachers should also be aware of what pupils will have encountered across the school curriculum. For example, they can build on learning from English around analysis of texts, to do with structure, purpose, inference and meaning; and from history around chronology, continuity and change.

Building on pupils' own contexts

Of course, children do not only exist in school – they will have prior knowledge from their own experiences outside school too. The planned curriculum should take account of this, for example by recognising and responding to the fact that pupils living in rural Yorkshire and those growing up in Leeds will have different experiences of diversity, religious identity, practice and belief.

Embedding learning

Schools are increasingly aware of the need for pupils to encounter subject content and practise skills multiple times for them to be able to embed information into their long-term memory. Short, medium and long-term planning needs to build in deliberate opportunities to revisit and recall past learning (from previous years, terms and lessons). Units of work are not separate units – they are part of a longer journey where pupils can revisit and apply past learning to new contexts, helping them to know more and remember more.

Principles for curriculum design in RE

Teachers should be clear about how their curriculum fits together and be able to explain why they teach units and content in the order in which they do it. This page includes some key ideas to bear in mind when planning your RE curriculum.

Your RE curriculum needs to be structured so that it...

...makes sense to pupils

- Offer a clear structure for learning: in this syllabus, units are all based around the process of 'making sense of beliefs', 'understanding the impact' and 'making connections'.
- Use a good grounding of systematic study of individual religions to prepare pupils for thematic study, where they compare religions. For example, you will find that studying two religions separately in the first two terms and then comparing them in the summer term will help pupils to make sense of and build on their learning through the year.

...focuses on core concepts

- Select key ideas and concepts at the heart of religious and non-religious worldviews.
- Explore these from different perspectives to enrich understanding (e.g. asking how a religious person or a non-religious person might respond to a key question or idea, or how adherents from different places, times or denominations may respond).
- In general, going deeper is preferable to going broader, given the time constraints. Don't focus on coverage – focus on understanding.

...allows pupils to encounter diverse examples of religion and worldviews

- Offer pupils contemporary, contextual accounts, rather than implying that there is a generic Christianity, Islam or atheism that always applies to all followers.
- Show something of the diversity of religion/worldviews (across time and place; within and between traditions) by using examples and case studies.
- Get pupils into texts, not just short quotes, developing skills of reading and interpretation.
- Show connections and differences across religions and worldviews.
- Explore religious and non-religious worldviews.
- Note that 'worldviews' can be personal and organised, with overlaps and fuzzy edges. (The religions traditionally studied in RE may be seen as 'organised' worldviews, but individual believers within those traditions will have 'personal' worldviews that have common features but are not identical.)

...enables pupils to embed learning in their long-term memory

- Clarify technical terms and check pupil understanding regularly.
- Find creative ways to enable pupils to handle and absorb core knowledge.
- Give pupils repeated opportunities to engage with content.
- Give pupils a chance to revisit and recall knowledge – in thoughtful and engaging ways (i.e. not just quizzing!). For example, revisit through presenting images or texts from previous units for pupils to label, describe, annotate and explain.

...makes space for pupils' own **personal** worldviews

- Allow pupils to articulate ideas, with reasons, arguments, rebuttals and responses – but leaving space for ambiguity and contradiction.
- Recognise the significant number of non-religious pupils in RE – and make space for them as a focus for study. What do they believe and why? How do they live and why?

...encourages pupils' personal development, applying their learning to living

- Enable pupils to disagree respectfully.
- Engage pupils in handling and applying their learning.
- Give opportunities for pupils to make connections between the ideas studied, with the world around them, and with their own worldviews.
- Be aware of their own 'positionality' i.e. how their own ideas, values, experiences, beliefs, upbringing will affect the lens they look at subject matter

E.5 Ways of knowing: disciplines in this syllabus

Applying disciplines

The Church of England Statement of Entitlement 2019 states:

“RE will go beyond a sociological study of religious phenomena and will introduce pupils to a range of relevant disciplines including theology, philosophy and the human and social sciences.”

The idea of exploring the content of RE through the lens of academic disciplines is increasingly influential, building on the Church of England’s ‘balanced RE’ approach¹⁷. This syllabus does not explicitly adopt that model, but some disciplines sit behind some questions.

- Most of the Christianity questions are **theological**: they explore what it means for Christians to be Christian – how believing in God and Jesus affects how they understand the world.
- **Philosophical** questions include clarifying what words mean, to see if arguments stand up, and also explore **ethical** questions – deciding what is right and wrong.
- **Human and social sciences, such as:**
 - **Sociological** questions explore how and why society is the way it is.
 - **Psychology** looks at how people think and feel.

For example:

Theology	Philosophy	Sociology	Psychology
L2.3 What is the Trinity?	3.14 Good, bad, right, wrong: how do I decide?	L2.10 How and why do believers show their commitments during the journey of life?	U2.14 How do religions help people through good times and bad times?
3.6 Why do Christians believe Jesus is God on Earth?	3.16 Why is there suffering? Are there any good solutions?	3.12 How are Sikh teachings on equality and service put into practice today?	

These units do not include specific methods from the disciplines, although applying some of these methods would help to broaden and enrich study. It is legitimate to think about using more than one discipline in a unit. For example, Unit U2.11 Why do some people believe in God and some people not? includes some social science (sociological census data), some theology (examination of what Christians say God is like) and then back to social sciences (psychology on how people think about God, and how belief in God affects how they think and feel about life; and sociology to explore the evidence for the impact on people’s lives, such as the relationship between believing in God, identifying as Christian, and practising worship, Bible reading or prayer for example.)

OFSTED: ‘ways of knowing’

The OFSTED Research Review (see p. 8) has focused attention on different kinds of knowledge in RE – substantive, ways of knowing (including disciplinary knowledge) and personal knowledge.

‘Ways of knowing’ is a broad category – broader than the application of specific disciplines, as outlined above. It indicates that we can use different methods to create knowledge. For example, we might observe someone’s behaviour (we’ve never seen a Muslim praying before); we might ask someone questions (we

¹⁷ https://www.churchofengland.org/sites/default/files/2018-03/Key%20principles%20of%20a%20balanced%20curriculum%20in%20RE_0.pdf

ask the Muslim what she is doing and why); we might look at texts or teachings from within a tradition (Qur'an 2.238 tells Muslims they should 'guard strictly the five obligatory prayers'; we might see that traditions from outside a 'sacred' text are still important (the story of Bilal indicates that prayer was an early tradition in Islam); we might use some survey data (perhaps finding out that not all Muslims do pray five times a day); we might look for diversity within a religious tradition (e.g. we find that some Muslims (i.e. Shi'a) combine some of the set prayer times so that they carry out prayer three times a day).

It is helpful for pupils to recognise the methods being used, and to be able to weigh up how reliable and important they are. For example, a sacred text such as the Qur'an can carry huge weight within a tradition, because of the belief that it is the revealed message from God. A survey asking a thousand people for their views can be very informative, but it is not the same kind of source as a sacred text. The same applies to an interview with an individual; the sample size is too small to allow us to make generalisations across a tradition.

These 'ways of knowing' can encompass the disciplines. However, applying the idea of 'ways of knowing' may be particularly helpful with younger children, only introducing the disciplinary as they move up through the primary school.

E.6 Models of curriculum provision

This syllabus allows flexibility in RE provision. It is for schools to decide how RE should be delivered, ensuring that there is continuity and progression in learning across key stages, and that annual reports of pupils' progress can be provided. Note that:

- **RE is a core subject of the curriculum for all pupils.** The 'basic' school curriculum includes the National Curriculum, RE and Sex Education and in Church schools RE has the status of a core subject. The requirements of this Diocesan syllabus are not subject to the flexibility of the Foundation Subjects. RE is a legal entitlement for all pupils in all year groups throughout their schooling, from Reception year up to and including Key Stage 5.

Primary schools will have different approaches to meet different requirements. They may use the following approaches or a combination of them:

- teaching RE as a separate subject either timetabled on a weekly basis or delivered in blocks of time at different points in the school year (ensuring the requirements of the Diocesan syllabus are met, that pupils are able to recall and revisit prior learning and make progress across the year)
- teaching RE within whole-school topics which bring together a number of subject areas (note: if this approach is followed it is essential that RE is planned to meet the objectives of the Diocesan syllabus)
- teaching some religions separately, or systematically – there are several units that enable this
- teaching RE units thematically i.e. teaching units which draw on more than one religion to explore a religious concept such as sacred books, worship or life as journey – there are units that take a thematic approach
- organising a rolling programme of study units, in order to meet the needs of schools with mixed-age classes, with units planned so that the pitch and expectations for each unit are matched to the different ages and abilities within the class. (For example, a mixed year 3 and 4 class may be taught a sequence of RE units over a two year cycle, year A and year B, ensuring learning outcomes and activities are carefully planned to meet pupils' different ages and abilities)
- in small schools, where the same RE unit is taught across different classes, ages and abilities at a given time, lessons should be planned so that pitch and expectations are matched to different ages and abilities
- some schools use an 'RE Week' or an 'RE Day' to focus learning, then follow up the 'big experience' with linked lessons over several weeks. Such 'big events' planning is demanding of teachers, but can help the whole school to focus and develop the subject. **A day is about 5 hours, so is not, of course, a substitute for a term's work.** The key to success is clarity about the RE learning that is planned, along with the value of 'spaced learning' where the ideas explored in an RE day or week are revisited and followed up in subsequent weeks. This kind of an RE-themed day or week of study can complement (but should not usually replace) the regular weekly programme of lessons.

In secondary schools, timetabled weekly lessons are the norm, and this gives good opportunities for pupils to build on prior learning. Cross-curricular projects may make links across disciplines, which can be valuable in helping pupils to see connections beyond RE lessons. As with primary cross-curricular projects, it is essential that the RE is planned to meet the requirements of the Diocesan syllabus.

Planning to ensure continuity and progression

Continuity can be achieved if planning starts from the diocesan syllabus and careful attention is paid to what has been taught before and what is likely to follow. This highlights the importance of a coherent school curriculum plan.

Progression is the development of knowledge and understanding, skills, concepts and attitudes in a key stage and in relation to previous and subsequent key stages. It is achieved through building on earlier

learning. It is not just about accumulation of knowledge but concerns a developing ability to deepen understanding by making use of reflective, interpretative and evaluative skills. Pupils should increasingly be challenged to discover the underlying messages of the teaching behind religious traditions, stories, artefacts and ceremonies.

Progression is characterised by the provision of opportunities for pupils to:

- extend their knowledge and understanding of religions and beliefs
- extend their ability to use religious vocabulary and interpret religious symbolism in a variety of forms
- deepen their reflection on questions of meaning, offering their own thoughtful and informed insights into religious and non-religious views of life's meaning and purpose
- explore fundamental questions of beliefs and values in relation to a range of contemporary issues.

Continuity and progression can be achieved when pupils have increasingly challenging opportunities to:

- appreciate the importance of religion in the lives of many people
- grow in understanding of the influence of belief on behaviour, values and attitudes
- consider their own beliefs, values and attitudes
- consider religious perspectives on contemporary social and moral issues.

E.7 The Demographics of religion and worldviews in Yorkshire, the region and the nation

The 2011 census information sets the demographic context for the county, the region and the nation. We do not intend to educate pupils only for their current life, perhaps in a village or a town, but also for a plural nation and a diverse world. The purpose of RE includes enabling pupils to be ready to live well in a wider world: the region, the nation, the global community.

CENSUS 2011:	Population	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	No religion	No religion: Humanist	Religion not stated
Yorkshire and the Humber	5,283,733	3,143,819	14,319	24,074	9,929	326,050	22,179	16,517	1,366,219	1,188	360,627
Leeds	751,485	419,790	2,772	7,048	6,847	40,772	8,914	2,396	212,229	189	50,717
York	198,051	117,856	1,016	983	202	2,072	133	747	59,646	73	15,396
Bradford	522,452	239,843	1,000	4,882	299	129,041	5,125	1,686	108,027	112	32,549
Wakefield	325,837	216,215	573	831	117	6,475	399	973	79,497	35	20,757
Barnsley	231,221	158,287	344	232	49	945	197	623	55,536	25	15,008
Scarborough	108,793	72,544	295	167	67	551	8	402	26,665	34	8,094
Harrogate	157,869	108,289	414	236	334	573	82	533	36,227	65	11,181
Craven	55,409	37,301	134	65	16	506	34	187	12,935	28	4,231
Calderdale	203,826	114,667	593	616	153	14,802	355	808	57,193	73	14,639
Kirklees	422,458	225,751	845	1,544	189	61,280	3,330	1,300	100,829	93	27,390
Selby	83,449	59,182	133	87	60	95	51	206	18,070	14	5,565
Kingston upon Hull	256,406	140,753	771	439	172	5,447	289	794	89,336	46	18,405
Middlesbrough	138,412	87,511	370	591	45	9,757	564	246	30,797	138,412	87,511
ENGLAND AND WALES	56,075,912	33,243,175	247,743	816,633	263,346	2,706,066	423,158	240,530	14,097,229	15,067	4,038,032

This table selects data for religious affiliation from the 2011 Census, providing a context for RE in the county of Yorkshire and the region. We have included here the cities of Leeds and York, as well as national numbers. We need RE that prepares young people for life in the village, county, region, nation and world. Diversity is not always evident in every part of the county or the region, but pupils might learn much from seeing this regional picture and understanding it. Some parts of Yorkshire are not as diverse as some areas, but the county as a whole still reflects a range of religions and beliefs.

Note that the findings of the British Social Attitudes Survey 2018 (National Centre for Social Research), a national survey of around 3,000 adults, indicates a greater percentage of people (52%) identifying as having no religion. More information is available here: www.bsa.natcen.ac.uk/media/39293/1_bsa36_religion.pdf