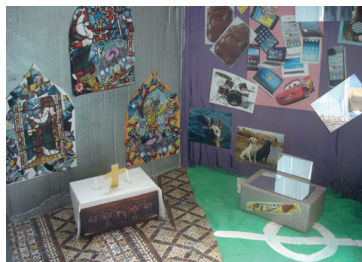


North Yorkshire

Agreed Syllabus for Religious Education

2024-2029



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Foreword

We are delighted to introduce the North Yorkshire Agreed Syllabus for 2024—2029. Religious Education (RE) is an important curriculum subject and a key component of a broad, balanced and rich curriculum. SACRE is confident that the new syllabus, alongside the supporting materials for teachers, will ensure that RE in North Yorkshire schools is an academic subject that is relevant, engaging and challenging. This electronic version is well suited to support all of our schools.

Our continued vision, ambition and priorities throughout North Yorkshire is ensuring our community, where people of different religions and worldviews, live side by side, displaying mutual respect, understanding and friendship. It is everyone's responsibility and essential that our children and young people are supported in developing these qualities and, whilst growing in confidence, achieve a level of critical awareness that helps them to become builders and shapers of a better North Yorkshire: inclusive, ambitious, creative and together. The agreed syllabus seeks to support schools with this work. It has been developed with RE Today following consultation with SACRE and the young people and teachers of North Yorkshire.

RE, through this Agreed Syllabus, will encourage and enable pupils to explore their own and other people's beliefs, values and traditions in meaningful and engaging ways. It will encourage pupils to share their diverse range of experiences and grow individually and together with sensitivity and respect towards people of all religions and world views.

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

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

Cllr Alyson Baker, Chair of North Yorkshire SACRE

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

Introduction

This Agreed Syllabus for Religious Education (RE) has been created for North Yorkshire SACRE and approved by North Yorkshire Council. It provides a syllabus for religious education for North Yorkshire schools.

Since 1944, all schools have been required to teach RE to all pupils on roll (with the exception that parents have the right to withdraw their children from the subject). Religious education remains part of the basic curriculum for all pupils.

The syllabus explains the value and purposes of RE for all pupils, and specifies for teachers what shall be taught in each age group. It provides a coherent framework for setting high standards of learning in RE and enabling pupils to reach their potential in the subject.

The new syllabus is the same as the previous syllabus in that it:

- outlines the **legal requirements for RE**
- includes a **principal aim for RE**, clarifying the purpose of the subject
- outlines the **breadth of study**, indicating which religions should be studied and when
- offers **key questions** at the heart of the syllabus
- develops **exemplar learning outcomes** for all key questions
- offers an outline of **knowledge/content** as a guide to teachers
- offers a **planning process** to support teachers.

The syllabus is updated in the following ways:

- It reflects a shift in language in the RE community toward the idea of organised and personal **worldviews** (see p. 19).
- It notes the focus in the 2019 Ofsted Education Inspection Framework on **curriculum** and supports teachers in planning a coherent curriculum.
- It reflects a growing interest in the RE community (and reflected in guidance from Ofsted) in different kinds of knowledge, including **substantive knowledge**, **disciplinary knowledge** and **personal knowledge** (see Section D3, p. 113 and in the booklet Building Progression through your new RE Agreed Syllabus on www.retoday.org.uk/syllabus-resources/ Password: ASyllabusRET!)
- It includes some additional units of work, reflecting the interest in **disciplinary methods** (Unit L2.5a) and also responding to important societal issues – **anti-racism** (Unit U2.9) and the **climate emergency** (Unit U2.10). There is an additional unit on Hindu Dharma in KS1 (Unit 1.9) and a systematic unit on Humanism (Unit L2.11) (see section E10), as well as three systematic units on Buddhists, Muslims and Sikhs in KS3 (Units 3.13, 3.14 and 3.15).
- It provides **extended guidance** within the syllabus document itself (e.g. on planning RE in special school settings) and online www.retoday.org.uk/syllabus-resources/

The syllabus is for implementation from September 2024 and is licensed for use in North Yorkshire schools from 2024 until 2029.

Further web-based support materials

RE Today Services maintains a weblink for additional resources which support the syllabus. These are updated as necessary. These non-statutory support materials on, for example, SEND, EYFS, sequencing and progression are of high usefulness, and we recommend RE Leads make use of them in implementing the syllabus

www.retoday.org.uk/syllabus-resources

Password: ASyllabusRET!

Contact RE Today to purchase the planned units of work that accompany the syllabus:

sales@retoday.org.uk

The demographics of religion and worldviews in North Yorkshire and beyond

The 2021 census information sets the demographic context for our local authority areas, 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. Diversity is central to British RE: pupils might learn much from seeing the wider regional and national pictures and understanding our nation better.

CENSUS 2021:	Population	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	No religion	Humanist	Religion not stated
North Yorkshire	615,489	342,441	2,035	1,679	631	2,984	325	1,491	226,720	159	35,758
%		55.6	0.3	0.3	0.1	0.5	0.1	0.2	36.9	0.03	5.8
York		89,019	1,045	1,043	273	2,488	179	764	93,527	51	13,930
%		43.9	0.5	0.5	0.1	1.2	0.1	0.4	46.1	0.03	6.9
Leeds	811,950	343,311	2,874	9,217	6,267	63,054	10,047	2,324	326,101	129	47,315
%		42.3	0.4	1.1	0.8	7.8	1.2	0.3	40.2	0.02	5.8
East Riding	342,215	182,396	885	758	284	1,966	227	606	133,856	59	20,560
%		53.3	0.3	0.2	0.1	0.6	0.1	0.9	39.1	0.02	6.0
ENGLAND	56,490,038	26,167,904	262,437	1,020,539	269,295	3,801,182	520,090	231,470	20,706,073	9,575	3,400,553
%		46.3%	0.5%	1.8%	0.5%	6.7%	0.9%	0.4%	36.7%	0.02%	6.0%

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. This is partly due to the different questions asked. The Census question asks an optional questions: 'What is your religion?' The BSA asks: 'Do you regard yourself as belonging to a religion?'

More information is available here: www.bsa.natcen.ac.uk/media/39293/1_bsa36_religion.pdf

Among young people, aged 16-29, the percentage rises to 70% saying they have no religion: see the report into *Europe's Young Adults and Religion* by Stephen Bullivant www.stmarys.ac.uk/research/centres/benedict-xvi/docs/2018-mar-europe-young-people-report-eng.pdf

Why RE Matters

Good quality RE matters now more than ever before. It enables greater understanding of every other subject of the curriculum and offers the opportunity to explore questions that get to the root of what it means to be human.

Tom Clayton

Methodist Representative North Yorkshire SACRE

Access to high-quality, objective, RE is an essential part of the education of children and young people in contemporary society. To make sense of the conflicts in the world, as well as the importance of contributing to a compassionate and tolerant society where different faiths and beliefs can reasonably coexist, it is vital that students learn about competing world views, both religious and non-religious. Non-religious beliefs now represent the position of more than half the population; the study of Humanism can show how it is possible to live meaningful, caring and fulfilled lives outside of a traditional religious setting. It can also show how it is possible to accept the beliefs of others without rancour or insult; to show, in other words, our humanity.

Professor John C Adams

Humanist Representative, North Yorkshire SACRE

Religious Education really matters because it fosters understanding, respect, and empathy for diverse beliefs, nurtures inclusive communities and encourages a deeper appreciation for our shared humanity.

Lee Talbot

Church of England Representative, North Yorkshire SACRE

Through the eyes of those who hold different faiths and world views, RE gives a space for reflection and discussion of the big questions which all humans, at times, will ponder - who am I etc. It allows a balance of response, involving both head and heart, which is not always available through other parts of the curriculum. As a year 5 child has said, 'In RE there is always another mystery to uncover. It helps us to decide who we want to be.'

Sarah Beveridge

Vice Chair and Quaker Representative, North Yorkshire SACRE

Religious Education is essential in all school settings. Exploration of faith, culture, tolerance, respect and community are all vital components for the landscape we find ourselves in - not only in the classroom but in society. Underpinning these values through the study of major and non-major religions and world views, ensure that the generation of tomorrow are fully equipped to promote a togetherness and acceptance that is long lasting. Having an environment so rich in debate and inquiry-based learning, is the basis of RE in the classroom. As a secondary school teacher, it is my privilege to answer questions from inquisitive minds and instil the love of learning from and about others on a daily basis. Without the study of RE I believe that the young minds of today would be lost without a platform to know the power of world views.

Tara Askew

Teacher Representative, North Yorkshire SACRE

In a world which is more connected than ever, it sometimes feels that we're more disconnected. RE is about learning how and why others live. It celebrates community and tradition whilst building understanding between others. RE teaches children the importance of heritage and a connection to something bigger than themselves. Religion is one of the major ways in which the world drives forward social change and anything which helps children comprehend its place in the world helps drive progress and understanding.

Hayden Cohen

Jewish Representative, North Yorkshire SACRE

Teaching and opening children’s minds about the diverse range of world views and beliefs within their local area and further afield in the wider world is both a privilege and a huge responsibility. RE enables children to explore the world we live in and the diversity of beliefs and values that the population has. RE has the ability to build universal enquiry skills children can use throughout their lives and become informed members of society.

Sarah Hodgson

Teacher representative, North Yorkshire SACRE

At its heart, education should enable the flourishing of all children and young people as they grow. Well taught and thoughtful RE encourages reflection on some of life’s key questions, providing opportunities for the exploration of what it is to be human, how we understand the world and how we can live well with one another. In a world shaped by faith, a good RE curriculum provides enriching ways for children and young people to become literate about belief and faith. By offering safe structures for the development of understanding, questioning and debate about religious and non-religious worldviews, it promotes a culture of dignity and respect for contemporary British society and the wider world. In our challenging and complex world, RE is integral to helping us live well as global brothers and sisters.

Revd Claire Soderman

Church of England Representative, North Yorkshire SACRE

A1 The purpose of RE

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

This broad purpose of RE is captured in the principal aim, which is intended to be a shorthand version for day-to-day use. Teachers should use it for short-term and long-term planning, to remind them of the purposes articulated above.

Principal aim

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

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

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

Ofsted 2019

The 2019 Ofsted Framework shows the importance of the ‘intent’ of the curriculum. This refers to ‘the extent to which the school’s curriculum sets out the knowledge and skills that pupils will gain at each key stage’ (paragraph 168). This purpose and principal aim of RE helps to set out the intent of your RE curriculum, alongside the knowledge and skills your pupils will gain at each key stage in RE, which are set out in section C in this syllabus.

A2 The aim(s) of RE

The threefold aim of RE elaborates the principal aim.

The curriculum for RE aims to ensure that all pupils:

- 1. Know about and understand a range of religious and non-religious worldviews¹, so that they can:**
 - describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals
 - identify, investigate and respond to questions posed, and responses offered, by some of the sources of wisdom² found in religious and non-religious worldviews
 - appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

- 2. Express ideas and insights about the nature, significance and impact of religious and non-religious worldviews, so that they can:**
 - explain, using reasoned arguments, their ideas about how beliefs, practices and forms of expression influence individuals and communities
 - express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues
 - appreciate and appraise varied dimensions of religion.³

- 3. Gain and deploy the skills needed to engage seriously with religious and non-religious worldviews, so that they can:**
 - investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively
 - enquire into what enables different individuals and communities to live together respectfully for the wellbeing of all
 - articulate clearly beliefs, values and commitments in order to explain why they may be important in their own and other people's lives.

Teachers should consider how their teaching contributes towards the principal aim of RE (p. 8) and how they help pupils to achieve the threefold aim above.

¹ The phrase 'religious and non-religious worldviews' is used in this document to include what are sometimes called 'organised' religions (e.g. Buddhism, Christianity, Hindu Dharma, Islam, Judaism, Sikhi) and 'organised' non-religious worldviews (e.g. Humanism). It also incorporates the implication that people have personal worldviews, which may reflect any organised tradition to which they belong, but also contain individual and personal elements. See p. 19 for more on worldviews.

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

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

A3 How to use this agreed syllabus: 12 steps

1. Key to implementing this revised syllabus is to take time to **understand the purpose and principal aim**, p. 8. Is this the understanding of what RE is in your school? Does RE in your school currently deliver this aim? If teachers are to teach RE effectively, it is vital that they understand what they are doing RE *for*. Schools should reflect on how meeting the principal aim contributes to SMSC and wider school priorities.
2. For each key stage, get to know the **Programme of Study** pages (EYFS p. 24; KS1 p. 36; KS2 p. 50; KS3, p. 77). These give the statutory requirements of the syllabus. Note that the syllabus is structured around the three aims (see p.9) and the three strands, *Believing, Expressing and Living*. The three aims form the basis of the end of key stage outcomes and the progressive 'Learning outcomes' in each unit of study. The overview of questions (pp. 20-21) shows how the key questions relate to the strands.
3. Review the **legal requirements** (see p. 12) and **curriculum time** for RE (see p. 15). Are you fulfilling the legal requirements for RE for all pupils? Are you giving sufficient time to allow pupils to make good progress in their understanding and skills?
4. Review the **religious and non-religious worldviews** studied at each key stage (see p. 14 for overview). Are you following the syllabus requirements? Are you meeting the needs of your children in terms of worldviews studied?
5. The syllabus is based around a **key question approach**, where the questions open up the content to be studied. The syllabus gives some example **key questions** to help you to deliver the statutory Programmes of Study. All of the questions are found on pp. 20-21, with EYFS also on p. 26, KS1 on p. 37, KS2 p. 51, KS3 p. 81 followed by detailed outlines for each question. These are not statutory, but are designed to support you in delivering high-quality RE that enables coherence and progression in the pupils' learning. The key question outlines give structured support in terms of 'emerging', 'expected' and 'exceeding' learning outcomes, and suggested content to enable good planning and progression.
6. **Review** your existing long-term plan. Ensure that this **meets the principal aim, reflects the key question approach** and **secures progression in relation to the end of key stage outcomes**. To this end, use the planning steps.
7. The **planning process** is at the heart of the syllabus (pp. 38, 52, 82). The five steps are designed to help teachers make best use of the key questions and plan excellent RE. As a staff/department, go through the planning process, following the steps and one example of a key question. Note that there is flexibility in terms of choosing outcomes and content, but that all steps need to be followed.
8. Take the opportunity of the new syllabus to audit your schemes of work to consider the **new religion and worldviews approach** (see p.19) with its exploration of the relationship between organised and individual worldviews. **Also draw attention to the ways of knowing** in each unit (see E5 p.128). These can be highlighted for teachers and made explicit to pupils: 'we are using *this* method, because it helps us in *this* way, and it generates this knowledge, which can be checked/tested in *this* way'. **Links to disciplines** can be made where appropriate.
9. Work to create a coherent **long-term plan** to begin in September 2024. Ensure RE is true to the principal aim and the Programmes of Study. Ensure that units are **sequenced** in ways that help your pupils to (read p.126) make good sense of their learning, building on what has been learnt before and preparing for what is to come.
10. If you are a Special School or have significant numbers of SEND pupils, read Sections C9 (p.101), E8 and E9 (p. 127, p. 128). There is freedom in the syllabus to adapt your RE to meet the needs of SEND pupils.
11. Share the positive adaptations and changes in RE with the governing body and other interested parties. This is an ideal chance to raise the profile of RE.
12. Use September 2024—July 2025 to implement the syllabus. Use the year to train staff who teach RE, improve and review your planning and teaching.

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

RE is for all pupils:

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

RE is determined locally, not nationally:

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

RE is plural:

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

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

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.

⁶ Education Act 1996 Schedule 31.

⁷ Education Act 1996 section 375.

⁸ www.judiciary.uk/wp-content/uploads/2015/11/r-fox-v-ssfe.pdf 'Equal respect' does not entail equal time.

⁹ In accordance with Human Rights Act 1988.

This agreed syllabus builds on good practice from the 2004 *Non-statutory Framework for RE*, produced by the then Qualifications and Curriculum Authority, the core ideas in the RE Council's non-statutory *Framework* from 2013¹⁰, elements of the 2018 Commission on RE final report,¹¹ the Ofsted 2019 Education Inspection Framework, the Ofsted RE Research Review 2021¹², and the REC 2024 *Handbook* for a religion and worldviews approach to RE¹³.

Right of withdrawal

This was first granted when religious education was religious *instruction* and carried with it the connotation of induction into the Christian faith. RE has been very different from this for some time. It is inclusive and wide-ranging, exploring a range of religious and non-religious worldviews. However, in the UK, parents still have the right to withdraw their children from RE on the grounds that they wish to provide their own religious education. (School Standards and Framework Act 1998 S71 (3)). This will be the parents' responsibility. However, it is good practice to talk to parents to ensure that they understand the aims and value of RE before honouring this right. Students aged 18 or over have the right to withdraw themselves from RE.

For more guidance on withdrawal, see www.natre.org.uk/membership/guidance-on-withdrawal/

B1.1 RE, academies and free schools

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

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

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

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

The Agreed Syllabus 2024–2029 for North Yorkshire fulfils the legal requirements set out above, has its roots in the REC's *Framework* (2013), and takes account of some key messages from the 2018 Commission on RE final report, the Ofsted 2019 Education Inspection Framework, the Ofsted RE Research Review 2021, and the REC 2024 *Handbook* on a religion and worldviews approach. It is written to support academies in meeting the requirements of their funding agreements. Academies are encouraged to adopt the syllabus, taking advantage of the resources and support that it offers.

¹⁰ A Curriculum Framework for Religious Education in England (REC 2013).

¹¹ Religion and Worldviews: the way forward (REC 2018).

¹² www.gov.uk/government/publications/research-review-series-religious-education/research-review-series-religious-education

¹³ <https://religiouseducationcouncil.org.uk/rec/wp-content/uploads/2024/04/24-25698-REC-Handbook-A4-DIGITAL-PAGES.pdf>

B2 What worldviews are to be taught?

This agreed syllabus requires that all pupils study Christianity in each key stage. In addition, pupils will study the principal religions represented in the UK, in line with the law. These are Islam, Hindu Dharma, Sikhi, Buddhism and Judaism. Furthermore, children from families where non-religious worldviews are held are represented in almost all our classrooms. Non-religious worldviews, including ‘organised’ examples such as Humanism, will also be the focus for study.

Religious traditions are to be studied in depth as follows:

4–5s Reception	Children will encounter Christians and people of other faiths, as part of their growing sense of self, their own community and their place within it.
5–7s Key Stage 1	Christians and Muslims or Jewish people
7–11s Key Stage 2	Christians, Muslims, Hindus and Jewish people
11–14s Key Stage 3	Christians, Muslims, Sikhs and Buddhists
14–16s Key Stage 4	Two religions required, usually including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96 ¹⁴
16–19s RE for all	Religions and worldviews to be selected by schools and colleges as appropriate.

Important notes:

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

- **The range of religious groups in the UK.** Groups such as Jehovah’s Witnesses, The Church of Jesus Christ of Latter-day Saints, the Bahá’í faith or the Jains are not excluded from study in this scheme for RE. Schools are always advised to make space for the worldviews of the local community, which is why the table above expresses minimum requirements.
- Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religious and non-religious worldviews.
- Notice the language: Christians rather than Christianity, Muslims rather than Islam. This is to reflect the fact that RE starts with encounters with living faiths rather than the belief structures of traditions. This also recognises the diversity within and between people of the same and different religions.
- Notice that many Sikhs prefer the term *Sikhi* instead of *Sikhism*; *Sikhi* is a verb and signifies that this faith 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.
- **Non-religious worldviews.** Good practice in RE, as well as European and domestic legislation, has established the principle that RE in schools without a religious character should be inclusive of both religions and non-religious worldviews. Schools should ensure that the content and delivery of the RE curriculum are inclusive in this respect.
- This syllabus requires that, in addition to the religions required for study at each key stage, non-religious worldviews should also be explored in such a way as to ensure that pupils develop mutual respect and tolerance of those with different worldviews. This is enabled through the following key questions: L2.6, L2.9, L2.11, U2.1, U2.5, U2.7, 3.1, 3.4, 3.9, 3.10 and 3.12.
- Learning from four religions across a key stage is demanding: the syllabus does not recommend tackling six religions in a key stage. Depth is more important than overstretched breadth. Schools are encouraged to teach less but teach it better.
- Key questions in this syllabus allow schools to draw in different traditions where they fit the theme and question, and where there are representatives of those traditions in the school and local community.

¹⁴ 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/>

B3 Time for religious education

Schools have a statutory responsibility to deliver religious education to all pupils, except those withdrawn by parents (see p. 14).

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

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

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

4–5s	36 hours of RE per year (e.g. 50 minutes a week or some short sessions implemented through 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 a 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 a week)
14–16s	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, supplemented with off-timetable RE days)
16–19s	Allocation of time for RE for all should be clearly identifiable.

Important notes:

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

C1 Curriculum design in RE

Teachers should be clear about how their curriculum fits together and be able to explain why they teach in 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 based around the three strands of Believing, Expressing, Living (see pp. 20–21). Each strand is broken down into ‘threads’, so that teachers can see what learning has gone before and what is to follow. Help pupils to see the narrative of your curriculum, to build on their prior learning as they move through the school.
- 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 beliefs.
- Explore religious and non-religious worldviews.
- Note that ‘worldviews’ can be individual 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 their own 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 beliefs/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.

See Section E4 (p. 126) Creating a coherent curriculum: long-term planning, and

www.retoday.org.uk/syllabus-resources/ Password: ASyllabusRET!

C2 Worldviews in RE

This syllabus refers to religious and non-religious worldviews throughout. The term ‘worldview’ encompasses a broad range of ideas, incorporating the religious and non-religious. Traditionally, RE has examined religious worldviews by looking at the traditional beliefs, teachings and practices of the world religions. Recent developments in RE, e.g. the 2024 REC *Handbook* on a religion and worldviews approach, differentiate between organised or institutional worldviews and individual worldviews.

Organised worldviews

Organised worldviews include the traditional religions studied in RE (Buddhism, Christianity, Hindu Dharma, Islam, Judaism and Sikhi). An organised worldview is ‘a view on life that has developed over time as a more or less coherent and established system with certain (written and unwritten) sources, traditions, values, rituals, ideals, or dogmas ... [it] has a group of believers who adhere to this view on life’¹⁵.

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.

Individual worldviews

Many people around the world are part of ‘organised worldviews’, and of course that influences their individual worldview. However, an individual’s own worldview may not necessarily reflect the official or traditional beliefs and teachings of the organised worldview. The REC *Handbook* applies the terms organised/institutional/individual worldviews to the object of study, the content of RE.

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 individual 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.

Personal worldviews

Everybody has a personal worldview – it is a way of describing how we encounter the world, including our own place in it, whether or not we have thought about it. It 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. The REC’s *Handbook* applies the term ‘personal worldviews’ to pupils and teachers within the classroom – i.e. the learners, to differentiate from the individual worldviews of adherents being studied in lessons.

Using the idea of worldviews in 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 individual worldviews that differ. The idea of personal worldviews applies to pupils’ own perspectives within the RE classroom.

¹⁵ van der Kooij, Jacomijn C., Doret J. de Ruyter and Siebren Miedema (2013) ‘“Worldview”: the meaning of the concept and the impact on religious education’, *Religious Education*, 108 (2): 210–228

C3 Religious education key questions: an overview

	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/interpreting)
Believing (Religious beliefs, teachings, sources; questions about meaning, purpose and truth)		1.1 Who is a Christian and what do they believe? 1.2 Who is a Muslim and what do they believe? 1.3 Who is Jewish and what do they believe?	L2.1 What do different people believe about God?	U2.1 Why do some people believe God exists?	3.1 Do we need to prove God's existence?
	F1 Which stories are special and why?	1.4 What can we learn from sacred books?	L2.2 Why is the Bible so important for Christians today?		3.2 Does living biblically mean obeying the whole Bible?
	F2 Which people are special and why?		L2.3 Why is Jesus inspiring to some people?	U2.2 What would Jesus do? Can people live by the values of Jesus in the twenty-first century?	3.3 What is so radical about Jesus?
				U2.3 What do religions say to us when life gets hard?	3.4 Is death the end? Does it matter? 3.5 Why is there suffering? Are there any good solutions?
Expressing (Religious and spiritual forms of expression; questions about identity and diversity)	F3. What places are special and why?	1.5 What makes some places sacred?	L2.4 Why do people pray?	U2.4 If God is everywhere, why go to a place of worship?	3.6 Should religious buildings be sold to feed the starving?
	F4. What times are special and why?	1.6 How and why do we celebrate special and sacred times?	L2.5 Why are festivals important to religious communities? L2.5a* How do people from religious and non-religious communities celebrate key festivals?	U2.5 Is it better to express your beliefs in arts and architecture or in charity and generosity? U2.9*** What can be done to reduce racism? Can religion help?	3.7 How can people express the spiritual through the arts?
			L2.6 Why do some people think that life is a journey and what significant experiences mark this?		

	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/interpreting)
Living (Religious practices and ways of living; questions about values and commitments)	F5. Being special: where do we belong?	1.7 What does it mean to belong to a faith community?	L2.7 What does it mean to be a Christian in Britain today? L2.8 What does it mean to be a Hindu in Britain today? L2.10** How do family life and festivals show what matters to Jewish people? L2.11+ What does it mean to be a Humanist in Britain today?	U2.6 What does it mean to be a Muslim in Britain today?	3.8 What is good and what is challenging about being a teenage Sikh or Buddhist or Muslim in Britain today?
					3.9 Should happiness be the purpose of life?
		1.8 How should we care for others and the world, and why does it matter?	L2.9 What can we learn from religions about deciding what is right and wrong?	U2.7 What matters most to Christians and Humanists?	3.10 Does religion help people to be good?
	F6. What is special about our world?			U2.8 What difference does it make to believe in ahimsa (harmlessness), grace, and/or Ummah (community)?	3.11 What difference does it make to believe in...?
			1.9+ Who is a Hindu and how do they live?		U2.10*** Green religion? What do religious and non-religious worldviews teach about caring for the Earth?
		+ These are two new, additional units	* This unit is optional but can be integrated with L2.5. It offers a way of looking at Christmas through different academic disciplines. ** If schools have not done the systematic unit on Jewish people (1.3) in KS1, they should include this systematic unit in LKS2.	*** These units are optional. They could be done in addition to the other UKS2 questions or in place of a question in the same strand.	3.13 The Buddha: how and why do his experiences and teachings have meaning for people today? 3.14 What is it like to be a Muslim teenager in Britain today? 3.15 How are Sikh teachings on equality and service put into practice today?

KS1 Units of Study

Key question 1.1 Who is a Christian and what do they believe?

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

Strand / Questions / Religions	Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Suggested content for learning: Teachers can select content from these examples and add more of their own.
<p>Strand: Believing</p> <p>Recommended Y1</p> <p>Questions in this thread: 1.2 Who is a Muslim and what do they believe? 1.3 Who is Jewish and what do they believe? L2.1 What do different people believe about God? U2.1 Why do some people believe God exists? 3.1 Do we need to prove God's existence?</p> <p>Worldviews: Christians</p>	<p>Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage:</p> <p>Emerging:</p> <ul style="list-style-type: none"> • Talk about the fact that Christians believe in God and follow the example of Jesus (A1). • Recognise some Christian symbols and images used to express ideas about God (A3). <p>Expected:</p> <ul style="list-style-type: none"> • Talk about some simple ideas about Christian beliefs about God and Jesus (A1). • Re-tell a story that shows what Christians might think about God, in words, drama and pictures, suggesting what it means (A2). • Talk about issues of good and bad, right and wrong arising from the stories (C3). • Ask some questions about believing in God and offer some ideas of their own (C1). <p>Exceeding:</p> <ul style="list-style-type: none"> • Make links between what Jesus taught and what Christians believe and do (A2). • Respond thoughtfully to a piece of Christian music and a Bible text that inspired it (B1). 	<ul style="list-style-type: none"> • Share stories that help to show how Christians think of God e.g. the book of Jonah in the Old Testament, the Annunciation (Luke 1:26–56), the lost son (Luke 15:11–32) and Pentecost (Acts 2:1–13). • Describe some of the beliefs that Christian traditions (organised worldviews) teach about God e.g. all-powerful, loving, close to every person, forgiving. • Look at art and recognise some symbols and images used to express ideas about God. • Listen to pieces of music that express ideas about God. • Talk to Christians about what they believe about God (personal worldviews). • Give opportunities for pupils to reflect on and express their own big questions about life and God, in particular through discussion, art, music and drama e.g. responding to the question 'Where is God?' through art. • Using a suitable children's Bible (e.g. <i>The Lion Storyteller Bible</i> or <i>New International Children's Version</i>), share stories that show the importance of Jesus to Christians e.g. a parable, a miracle, a teaching of Jesus, birth and death and resurrection of Jesus. • Linking with these stories, describe some of the beliefs that Christians hold about Jesus e.g. that he was kind to people in need, that he performed miracles, that he is the son of God, that he lives. • Investigate how Christians follow teaching from the Bible about how to live their lives e.g. prayer and worship, treating others kindly. Hear and think about some prayers Christians use. Note that not all Christians practise their faith in the same ways. • Experience thanking and being thanked, praising and being praised, and connect this experience simply to an idea about worship. • Many pupils have no personal belief in God but have just learnt lots about people who do. Give them the opportunity to comment on the idea of God for themselves, such as whether or not it has any meaning in their lives.

Upper Key Stage 2 Units of Study

Key question U2.2 What would Jesus do? (Can people live by the values of Jesus in the twenty-first century?)

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

Strand / Questions / Religions	Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Suggested content for learning: Teachers can select content from these examples and add more of their own.
<p>Strand: Living</p> <p>Recommended Y5</p> <p>Questions in this thread: F2 Which people are special and why? L2.3 Why is Jesus inspiring to some people? 3.3 What is so radical about Jesus?</p> <p>Worldviews: Christians</p>	<p>Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage:</p> <p>Emerging:</p> <ul style="list-style-type: none"> • Make connections between some of Jesus’ teachings and the way Christians live today (A1). • Discuss their own ideas about the importance of values to live by, comparing them to Christian ideas (C3). <p>Expected:</p> <ul style="list-style-type: none"> • Outline Jesus’ teaching on how his followers should live (A2). • Offer interpretations of two of Jesus’ parables and say what they might teach Christians about how to live (B3). • Explain the impact Jesus’ example and teachings might have on Christians today (B1). • Express their own understanding of what Jesus would do in relation to a moral dilemma from the world today (C3). <p>Exceeding:</p> <ul style="list-style-type: none"> • Explain the links between Jesus’ death on the cross and Christian belief in love and forgiveness, giving reasons why Christians want to follow Jesus (A2). • Investigate and explain the challenges of following Jesus’ teaching about love, forgiveness, justice and/or generosity, expressing their own ideas (C3). 	<ul style="list-style-type: none"> • Build on learning from key question L2.3, and note where some key texts have been studied before. Use the ideas below to explore Jesus’ teachings and example and how they inspire many Christians today. Consider the extent to which Jesus’ values and example would benefit today’s world, within the school community, local and national communities and out to the global community. • Examine Jesus’ mission (Luke 4:18–19). Find examples of where he fulfilled this. • Love: use some of Jesus’ stories, teachings and examples to understand what Christians believe he meant by loving others (e.g. greatest commandments, Matthew 22:37–40; good Samaritan, Luke 10:30–35; the lost son, Luke 15:11–32; love your enemies, Matthew 5:43–48; compare with Paul’s letter, 1 Corinthians 13:4–7; explore the idea of <i>agape</i> love – self-sacrificial love; make link with belief that Jesus died to show his love for all humans, John 3:16). • Forgiveness: use some of Jesus’ stories, teachings and examples to understand why he saw forgiveness as so important (e.g. forgive others, Mark 11:25/Luke 6:37; the two debtors, Luke 7:36–50; the unforgiving servant, Matthew 18:21–35; Jesus forgives those who crucify him, Luke 23:34; link to previous learning about sin and the ‘Fall’ in question L2.2). • Justice and fairness: use some of Jesus’ stories, teaching and examples to understand the way many Christians believe people should treat each other (the sheep and the goats, Matthew 25:31–46; serve others, Mark 9:35–37; not just speaking about justice but practising it, Luke 11:39–42). • Generosity and not being greedy: use some of Jesus’ stories, teaching and examples to understand the way many Christians believe people should handle wealth (the vineyard workers, Matthew 20:1–16; widow’s offering, Mark 12:41–44; the rich young man, Mark 10:17–27; Zacchaeus, Luke 19:1–9). • Read gospel passages that talk about the ‘kingdom of God’, where people live the way God wants people to live (e.g. mustard seed, Mark 4:30–32; hidden treasure, Matthew 13:44–46; good and bad soil, Matthew 13:1–8, 18–23; the great feast Luke 14:15–24). What would this kingdom be like? • Devise some moral dilemmas; pupils ask ‘what would Jesus do?’, to apply their learning in this unit. Reflect on and discuss what impact following Jesus’ example and teaching have on the school/local community/world. Some say Jesus’ demands are impossible: is this true, and if so, is it worth aiming for them or not?

Planning steps

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

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

Step 1: Key question	<ul style="list-style-type: none"> • Select a key question from p. 81. • 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 2 of the key question outlines/units of study on pp. 84-98. • Select learning outcomes appropriate for the age and ability of your pupils. • 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 3 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' or 'You can' 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' 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.

For guidance on long-term planning, see Section E4 (p. 126) *Creating a coherent curriculum: long-term planning* and www.retoday.org.uk/syllabus-resources/ Password: ASyllabusRET!

KS3 Units of Study

Key question 3.8 What is good and what is challenging about being a teenage Sikh/Buddhist/Muslim in Britain today?

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

Strand / Questions / Religions	Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Suggested content for learning: Teachers can select content from these examples and add more of their own.
<p>Strand: Living</p> <p>Recommended Y7</p> <p>Questions in this thread: F5 Where do we belong? 1.7: What does it mean to belong to a faith community? L2.7/8: What does it mean to be a Christian in Britain today? What does it mean to be a Hindu in Britain today? U2.6: What does it mean to be a Muslim in Britain today?</p> <p>Worldviews: Choose from Sikhs, Buddhists, Muslims.</p>	<p>Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage:</p> <p>Emerging:</p> <ul style="list-style-type: none"> • Explain how Muslim, Buddhist and/or Sikh teenagers express their faith in Britain today (A3). • Give examples of some challenges faced by Muslim, Buddhist and/or Sikh teenagers in Britain and how they respond (B2). <p>Expected:</p> <ul style="list-style-type: none"> • Appreciate what is good about being a teenage Sikh, Buddhist or Muslim in Britain today and appraise what challenges are involved (A3). • Investigate and explain what Sikh, Buddhist or Muslim teenagers say about Western values and express their own views (C3). • Explain how ancient spiritual practices still sustain believers (A2). <p>Exceeding:</p> <ul style="list-style-type: none"> • Offer explanations to account for how and why teenagers have to hold multiple religious and social identities in a diverse society (B2). • Examine and evaluate British society's treatment of immigrant religious groups (C2). 	<ul style="list-style-type: none"> • Ask Sikh, Muslim or Buddhist teenagers in your class this question! • Sikhs: Find out about what it means to become <i>amritdhari</i> in Sikhi. Read the 'British Sikh Report 2015' online, a quantitative analysis of the attitudes and actions of the British Sikh community (See also <i>Investigating Sikh Worldviews</i>, RE Today 2024). List the ways Sikhs view life in Britain as good, and ways Sikhs make a positive difference to life in Britain. • Sikhs: Find out about Gurmurkhi, the language developed by Guru Nanak so people from all castes could read the Sikh scriptures. However, the 2014 BSR notes that only 26% of British Sikhs can understand Gurmurkhi or Punjabi (2014, p. 23). To what extent is this a challenge for Sikh teenagers; are they losing touch with their roots, or putting down new ones? Devise a diagram of the multiple identities of British Sikhs. • Buddhists: Check out websites designed for Buddhists, such as Lion's Roar, and find out about mindfulness. Many teens find meditation helps with stress. Try a mindfulness exercise to calm the mind. Find out why Buddhists practise meditation and mindfulness. How far could such practices be useful to all teenagers, Buddhist or not? Is mindfulness a religious practice or can it be 'neutral'? • Buddhists: Learn the Buddhist view that the root cause of all unhappiness is craving. Compare to the offers of happiness in TV adverts and magazines. Find out how a Buddhist finds happiness in a materialist, consumerist country like Britain. • Muslims: Discuss the question: <i>what is British Islam?</i> E.g. Find examples of British Muslims creating contemporary media forms, such as British Muslim TV, whose tagline is 'confidently Muslim and comfortably British'. Browse through their programme list to see how British Muslims are exploring their faith in a Western context. • Muslims: look at Muslim artists who tackle Islamophobia, such as American photographer Ridwan Adhami (www.ridwanadhami.com). What stereotypes can the class see in his work? Conduct a media survey for a week; what stereotypes of Muslims can the class find in the media they encounter? How could British Muslim teenagers combat stereotypes about them? How <i>do</i> they? • NB: Be prepared to address the question of violent fundamentalist groups commandeering Islam, such as ISIS and Boko Haram, etc. Be prepared to discuss mainstream Muslim rejection of their actions.

C8 RE in KS4 and 5 /14–19

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

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). 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 agreed syllabus requires that all 14–16 students must pursue an accredited course** in Religious Studies or Religious Education leading to a qualification approved under Section 96 (see p. 14). The agreed syllabus does not require that every individual student be entered for this examination: that is a matter for schools. 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.

Note that teachers must ensure that RE in these phases accords equal respect to religious and non-religious worldviews. Following a GCSE course does not automatically fulfil this (see p. 14).

70 hours of tuition or 5% of curriculum time across Key Stage 4 is the normal requirement by which students can achieve the standards of the GCSE short course in Religious Studies. This is the minimum benchmark for RE provision at Key Stage 4 for schools using this syllabus. 140 hours of tuition is needed for GCSE RS Full Courses, in line with other GCSE subjects.

Schools should provide opportunities for those who wish to take A levels, alongside core RE for 16–19s. The minimum requirement is ten hours of core RE across Year 12–13.

What do students get out of RE at this age?

All students should extend and deepen their knowledge and understanding of religious and 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, for example:

- Investigate and analyse beliefs and practices of religions and worldviews (including non-religious 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 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 found in different religions and worldviews.
- 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.
- 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.

D2 A progression overview for 5-14s: outcomes

Aims in RE: A progression grid	At the end of key stage 1 most pupils will be able to:	At the end of key stage 2 most pupils will be able to:	At the end of key stage 3 most pupils will be able to:
Know about and Understand A1. Describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities	Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them;	Describe and make connections between different features of the religious and non-religious worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life in order to reflect thoughtfully on their ideas;	Explain and interpret ways that the history and culture of religious and non-religious worldviews influence individuals and communities, including a wide range of beliefs and practices in order to appraise reasons why some people support and others question these influences;
Know about and Understand A2. Identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom found in religious and non-religious worldviews	Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the communities from which they come;	Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities;	Explain and interpret a range of beliefs, teachings and sources of wisdom and authority in order to understand religious and non-religious worldviews as coherent systems or ways of seeing the world;
Know about and Understand A3. Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning	Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities;	Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning;	Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them;
Express and Communicate B1. Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities	Ask and respond to questions about what communities do, and why, so that they can identify what difference belonging to a community might make;	Observe and understand varied examples of religious and non-religious worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities;	Explain the religious and non-religious worldviews which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology;
Express and Communicate B2. Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value	Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves;	Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives;	Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful evaluation and analysis of controversies about commitment to religious and non-religious worldviews, accounting for the impact of diversity within and between communities;
Express and Communicate B3. Appreciate and appraise varied dimensions of religion	Notice and respond sensitively to some similarities between different religious and non-religious worldviews;	Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and worldviews;	Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied;
Gain and deploy skills C1. Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively	Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry;	Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own thoughtfully in different forms including (e.g.) reasoning, music, art and poetry;	Explore some of the ultimate questions that are raised by human life in ways that are well-informed, and which invite reasoned personal responses, expressing insights that draw on a wide range of examples including the arts, media and philosophy;
Gain and deploy skills C2. Enquire into what enables different communities to live together respectfully for the wellbeing of all	Find out about and respond with ideas to examples of co-operation between people who are different;	Consider and apply ideas about ways in which diverse communities can live together for the well-being of all, responding thoughtfully to ideas about community, values and respect;	Examine and evaluate issues about community cohesion and respect for all in the light of different perspectives from varied religious and non-religious worldviews;
Gain and deploy skills C3. Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people's lives.	Find out about questions of right and wrong and begin to express their ideas and opinions in response.	Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.	Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed, and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.