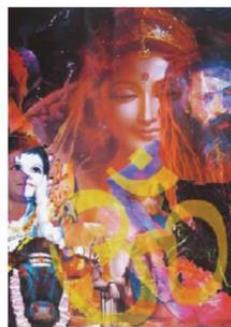


Religious Literacy for All

The Agreed Syllabus for Religious Education 2016-2021

A Joint Project of 5 SACREs in

Manchester, Salford, Stockport, Tameside and Trafford



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Foreword

Introduction

This Agreed Syllabus for Religious Education (RE) has been created for 5 SACREs in the Local Authorities of Manchester, Salford, Stockport, Tameside and Trafford and approved by the 5 SACREs and Agreed Syllabus Conferences. It provides a syllabus for Religious Education for the schools in these 5 local authority areas.

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. It parallels the National Curriculum for community schools, but is also recommended for Church schools, academies and free schools.

The new syllabus builds on the previous RE work of the 5 Authorities and SACREs in that it:

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

The syllabus is for implementation from Autumn 2016.

Acknowledgements

Thanks to members of the SACREs, teachers and all those involved in the work for the Greater Manchester RE Hub, who were active in the development of this agreed syllabus.

A1 The purpose of RE

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

The purpose of RE is captured in the principal aim, which is intended to be a short-hand version for day-to-day use. Teachers should use it when planning RE, whether long-term or short-term. It should be considered as a doorway into the wider purpose 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, to find out what people believe and what difference this makes to how they live, so that pupils can make sense of religion, reflecting on their own ideas and ways of living.’

A2 The aim(s) of RE

The threefold aim of RE elaborates the principal aim.

The curriculum for RE aims to ensure that all pupils:

1. Know about and understand a range of religions and 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 religions and worldviews
- appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

2. Express ideas and insights about the nature, significance and impact of religions and worldviews, so that they can:

- explain reasonably 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 religions and worldviews, so that they can:

- find out about and 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 beliefs, values and commitments clearly in order to explain why they may be important in their own and other people's lives.

Throughout schooling, teachers should consider how their teaching contributes towards the principal aim of RE in the local area, and how they help pupils to achieve the threefold aim.

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

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

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

A3 How to use this agreed syllabus: 12 steps

1. Key to implementing this revised syllabus is getting to **know the purpose and principal aim**, p.6. Is this the understanding of what RE is in your school? Does RE in your school currently deliver this aim? If teachers are to teach RE effectively, it is vital that they understand what they are doing RE *for*. Reflect on how fulfilling the principal aim will contribute to SMSC and wider school priorities.
2. For each key stage, get to know the **Programme of Study** pages (EYFS p.19; KS1 p.31; KS2 p.45; KS3, p.69). These give the statutory requirements of the syllabus. Note that the syllabus is structured around the three aims (see p.6) and the three strands, *Believing, Expressing and Living*. The three aims form the basis of the end of key stage outcomes, and the progressive 'Learning outcomes' in each unit of study. The overview of questions (p.16) show how the key questions relate to the strands.
3. Review the **legal requirements** (see p.11) and **curriculum time** for RE (see p.14). Are you fulfilling the legal requirements for RE for all pupils? Are you giving sufficient time to allow pupils to make good progress in understanding and skills?
4. Review the **religions and beliefs** studied at each key stage (see p.13 for overview). Are you following the syllabus requirements? Are you meeting the needs of your children?
5. The syllabus is based around a **key question approach**, where the questions open up the content to be studied. The syllabus gives some example **key questions** to help you to deliver the statutory Programmes of Study. All of the questions are found on p.16-17, with EYFS on p.22, KS1 on p.33; KS2 p.47; KS3 p.71; these are followed by detailed outlines for each question. These are not statutory but are designed to support you in delivering high-quality RE that enables coherence and progression. The key question outlines give structured support in terms of 'emerging', 'expected' and 'exceeding' learning outcomes and suggested content, to enable good planning and progression.
6. **Audit the topics you already cover** in your existing long-term plan. There may well be overlap with your current RE, but schools will still need to go through and adjust (or, if necessary, re-write) Schemes of Work to ensure that RE **meets the principal aim, reflects the key question approach and secures progression in relation to the end of key stage outcomes**. To this end, use the planning steps.
7. The **planning process** is at the heart of the syllabus (p.34, 48, 72). The five steps are designed to help teachers to 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 **styles of teaching and learning** that pupils are encountering. Is RE engaging and encouraging enquiry? How is RE delivered? Does it link to other subjects? Is it taught in blocks or on a once-a-week model? What is best for learning in RE? (See Section E4 for more on this, p.110.)
9. Work to create a coherent **long-term plan** to begin in September 2015. The syllabus is flexible enough to allow RE to be taught in a variety of ways – RE days or weeks, linking with other subjects and discretely. Ensure RE is true to the principal aim and the Programmes of Study.
10. If you are a Special School or have significant numbers of SEND pupils, read Section C7 (p.89). There is freedom in the syllabus to adapt your RE to meet the needs of SEND pupils.
11. Share the positive adaptations and changes in RE with the governing body and other interested parties. This is an ideal chance to raise the profile of RE.
12. Use September 2015–July 2016 to implement the syllabus gradually. Adapt what works well and create a scheme of work that fits with your methods of curriculum delivery and delivers the principal aim of the syllabus. Use the year to train staff who teach RE, improve and review.

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 locally determined, 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 multi-faith:

- 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

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

This agreed syllabus builds on the good practice from the 2004 *Non-statutory Framework for RE*, produced by the then Qualifications and Curriculum Authority, and also the core ideas in the RE Council's non-statutory *Framework* from 2013.⁸

Right of withdrawal

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

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

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).

This Agreed Syllabus 2016–2021 fulfils the legal requirements set out above, and has its roots in the REC's *Framework* (2013). It is written to support academies in meeting the requirements of their funding agreements. Academies are encouraged to adopt the syllabus, taking advantage of the resources and support that it offers.

B2 What religions are to be taught?

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

Religious traditions are to be studied in depth as follows:

Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions, which are that pupils should learn from:	
4–5s Reception	Children will encounter Christianity and other faiths, as part of their growing sense of self, their own community and their place within it.
5–7s Key Stage 1	Christians and Muslims or Jewish people
7–11s Key Stage 2	Christians, Muslims, Hindus and Jewish people
11–14s Key Stage 3	Christians, Muslims, Sikhs and Buddhists
14–16s Key Stage 4	Two religions required, usually including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96 ⁹
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 Baha’i faith or the Jains are not excluded from study in this scheme for RE. Schools are always advised to make space for the worldviews of the local community, which is why the table above expresses minimum requirements.
- Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions and beliefs.
- **Notice the language:** Christians rather than Christianity; Hindus rather than Hinduism. This is to reflect the fact that RE starts with encounters with living faiths rather than the history and belief structures of traditions. This also recognises diversity within and between people of the same and different religions.
- **Non-religious worldviews:** Good practice in RE, as well as European and domestic legislation, has established the principle that RE in schools without a religious character should be inclusive of both religions and non-religious worldviews. Schools should ensure that the content and delivery of the RE curriculum are inclusive in this respect.
- This syllabus requires that, in addition to the religions required for study at each key stage, non-religious worldviews should also be explored in such a way as to ensure that pupils develop mutual respect and tolerance of those with different faiths and beliefs. This is enabled through the following key questions: L2.6, L2.9, U2.1, U2.5, U2.7, 3.1, 3.4, 3.9, 3.10 and 3.12.
- However, learning from four religions across a key stage is demanding: the syllabus does not recommend tackling six religions in a key stage. Depth is more important than overstretched breadth. Schools are encouraged to teach less but teach it better.
- The key questions offered in this syllabus allow for schools to draw in different traditions, where they fit the theme and question, and where there are representatives of those traditions in the school and local community.

⁹ Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State. http://www.dfes.gov.uk/section96/uploads/download_records_full.xls

B3 Time for RE

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

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

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

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

4–5s	36 hours of RE , 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.** RE is a core subject of the curriculum for all pupils. RE is an entitlement for all pupils through their secondary schooling. For schools offering GCSE short course RE in Y9 and Y10, there is still a requirement that there is identifiable RE in Y11.
- **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 headteachers and governors do not plan to allocate sufficient curriculum time for RE is unlikely to be able to enable pupils to achieve appropriate standards in their RE.

C1 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 we live by the values of Jesus in the twenty-first century?	3.3 What is so radical about Jesus?
				U2.3 What do religions say to us when life gets hard?	3.4 Is death the end? Does it matter? 3.5 Why is there suffering? Are there any good solutions?
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?	U2.5 Is it better to express your beliefs in arts and architecture or in charity and generosity?	3.7 How can people express the spiritual through the arts?
			L2.6 Why do some people think that life is a journey and what significant experiences mark this?		

	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?	U2.6 What does it mean to be a Muslim in Britain today?	3.8 What is good and what is challenging about being a teenage Sikh or Buddhist or Muslim in Britain today?
					3.9 Should happiness be the purpose of life?
		1.8 How should we care for others and the world, and why does it matter?	L2.9 What can we learn from religions about deciding what is right and wrong?	U2.7 What matters most to Christians and Humanists?	3.10 Does religion help people to be good?
	F6. What is special about our world?			U2.8 What difference does it make to believe in ahimsa (harmlessness), grace, and/or Ummah (community)?	3.11 What difference does it make to believe in...?
					3.12 Is religion a power for peace or a cause of conflict in the world today?

C2 RE in EYFS: 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 may, however, form 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 choose to 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 expectations 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 many 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 get out of 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.

RE in the Early Years Foundation Stage

Children in EYFS should encounter religions and 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.

In line with the DfE's 2013 EYFS Profile, RE can, through planned, purposeful play and through a mix of adult-led and child-initiated activity, provide these opportunities for pupils:

Communication and Language

- Children listen with enjoyment to stories, songs and poems from different communities and traditions and respond with relevant comments, questions or actions
- They use talk to organise, sequence and clarify thinking, ideas, feelings and events
- Children answer 'who', 'how' and 'why' questions about their experiences in response to stories, experiences or events from different sources
- They talk about how they and others show feelings
- They develop their own narratives in relation to stories they hear from different communities.

Personal, Social and Emotional Development

- Children understand that they can expect others to treat their needs, views, cultures and beliefs with respect
- They work as part of a group, taking turns and sharing fairly, understanding that groups of people need agreed values and codes of behaviour, including adults and children, to work together harmoniously
- They talk about their own and others' behaviour and its consequences, and know that some behaviour is unacceptable
- Children think and talk about issues of right and wrong and why these questions matter
- They respond to significant experiences showing a range of feelings when appropriate
- They have a developing awareness of their own needs, views and feelings and be sensitive to those of others
- Children have a developing respect for their own cultures and beliefs, and those of other people
- They show sensitivity to others' needs and feelings, and form positive relationships.

Understanding the World

- Children talk about similarities and differences between themselves and others, among families, communities and traditions
- They begin to know about their own cultures and beliefs and those of other people
- They explore, observe and find out about places and objects that matter in different cultures and beliefs.

Expressive Arts and Design

- Children use their imagination in art, music, dance, imaginative play, role play and stories to represent their own ideas, thoughts and feelings
- They respond in a variety of ways to what they see, hear, smell, touch and taste.

Literacy

- Children are given access to a wide range of books, poems and other written materials to ignite their interest.

Mathematics

- Children recognise, create and describe some patterns, sorting and ordering objects simply.

These learning intentions for RE are developed from relevant areas of the Early Years Foundation Stage Profile (DfE, 2013).

RE 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 terminology
- 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.

RE in the reception class

Non-statutory guidance for RE for all 4–5 year olds in the reception class

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 are suggestions of questions, outcomes and content that will ensure good provision for RE in reception.

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.

Strands:	Foundation Stage: Discovering the world
Believing	F1 Which stories are special and why?
	F2 Which people are special and why?
Expressing	F3 Which places are special and why?
	F4 Which times are special and why?
Living	F5 Where do we belong?
	F6 What is special about our world and why?

C3 RE in KS1: Programme of Study

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

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

Aims:

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

RE teaching and learning should enable pupils to...

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

RE should enable pupils to:

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

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

Religions and worldviews

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

Key questions

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

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

Notes:

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

Planning steps

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

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

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

Step 1: Key question	<ul style="list-style-type: none"> • Select a key question from p.33. • 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.36-43. • 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.

C4 RE in KS2: Programme of Study and planning steps



Harry, age 9. The Last Supper: "The Last supper was happy even though it was the last supper. I have done the darkness closing in." © NATRE/Spirited Arts

C4 RE in KS2: Programme of Study

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

Pupils should extend their knowledge and understanding of religions and 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 engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

RE teaching and learning should enable pupils to...

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

RE should enable pupils to:

A1. Describe and make connections between different features of the religions and worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life, in order to reflect on their significance.	B1. Observe and understand varied examples of religions and worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities.	C1. Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own in different forms including (e.g.) reasoning, music, art and poetry.
A2. 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.	B2. 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.	C2. Consider and apply ideas about ways in which diverse communities can live together for the wellbeing of all, responding thoughtfully to ideas about community, values and respect.
A3. Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning.	B3. Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences within and between different religions and worldviews.	C3. 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.

These general outcomes are related to specific content within the key question outlines/units of study on pp.50-67.

Religions and worldviews

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

Key questions (recommended year groups in brackets)

Believing <i>(Religious beliefs, teachings, sources; questions about meaning, purpose and truth)</i>	
L2.1 What do different people believe about God? <i>Christians, Hindus and/or Muslims (Y3)</i>	U2.1 Why do some people think God exists? <i>Christians and non-religious (e.g. Humanists) (Y5)</i>
L2.2 Why is the Bible so important for Christians today? (Y3)	
L2.3 Why is Jesus inspiring to some people? (Y4)	U2.2 What would Jesus do? (Can we live by the values of Jesus in the twenty-first century?) (Y5)
	U2.3 What do religions say to us when life gets hard? <i>Christians, Hindus and non-religious (e.g. Humanists) (Y6)</i>
Expressing <i>(Religious and spiritual forms of expression; questions about identity and diversity)</i>	
L2.4 Why do people pray? <i>Christians, Hindus and/or Muslims (Y3)</i>	U2.4 If God is everywhere, why go to a place of worship? <i>Christians, Hindus and/or Jewish people (Y5)</i>
L2.5 Why are festivals important to religious communities? <i>Christians, Hindus and/or Muslims and/or Jewish people (Y3 & Y4)</i>	U2.5 Is it better to express your beliefs in arts and architecture or in charity and generosity? <i>Christians, Muslims and non-religious (e.g. Humanists) (Y6)</i>
L2.6 Why do some people think that life is like a journey and what significant experiences mark this? <i>Christians, Hindus and/or Jewish people and non-religious responses (e.g. Humanist) (Y4)</i>	
Living <i>(Religious practices and ways of living; questions about values and commitments)</i>	
L2.7 What does it mean to be a Christian in Britain today? (Y3)	U2.6 What does it mean to be a Muslim in Britain today? (Y5)
L2.8 What does it mean to be a Hindu in Britain today? (Y4)	
L2.9 What can we learn from religions about deciding what is right and wrong? <i>Christians, Jewish people and non-religious responses (e.g. Humanist) (Y4)</i>	U2.7 What matters most to Christians and Humanists? (Y6)
	U2.8 What difference does it make to believe in ahimsa (harmlessness), grace and/or Ummah (community)? <i>Christians, Hindus and/or Muslims (Y6)</i>

It is recommended that schools choose a minimum of THREE questions per year, taking at least one from each strand of Believing, Expressing and Living.

Notes:

The key questions are designed to enable children to achieve the end of key stage outcomes above. Schools may plan other units but should ensure that they support pupils in achieving the end of key stage outcomes. If planning other units, schools should also ensure that there is breadth and balance across the RE curriculum by addressing each of the three strands (Believing, Expressing, Living) across the key stage.

Planning steps

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

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

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

Step 1: Key question 	<ul style="list-style-type: none"> • Select a key question from p.47. • 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 key question outlines/units of study on pp.50-67. • 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.

C5 RE in KS3: Programme of Study

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

RE teaching and learning should enable pupils to...

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

More specifically students should be taught to:

A1. Explain and interpret ways that the history and culture of religions and 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.	B1. Explain the religions and 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.	C1. Explore some of the ultimate questions that are raised by human life, making well-informed and reasoned personal responses and expressing insights that draw on a wide range of examples including the arts, media and philosophy.
A2. Explain and interpret a range of beliefs, teachings and sources of wisdom and authority including experience in order to understand religions and worldviews as coherent systems or ways of seeing the world.	B2. Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful analysis and evaluation of controversies about commitment to religions and worldviews, accounting for the impact of diversity within and between communities.	C2. Examine and evaluate issues about community relations and respect for all in the light of different perspectives from varied religions and worldviews.
A3. 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.	B3. Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied.	C3. 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.

These general outcomes above are related to specific content within the units of study, pp.74-85.

Religions and worldviews

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

Key questions

Believing <i>(Religious beliefs, teachings, sources; questions about meaning, purpose and truth)</i>	Recommended year group
3.1 Do we need to prove God's existence? <i>Christian, Buddhist and/or Muslim, non-religious worldviews e.g. Humanist</i>	Y9
3.2 Does living biblically mean obeying the whole Bible?	Y8
3.3 What is so radical about Jesus?	Y7
3.4 Is death the end? Does it matter? <i>Christian, Buddhist and/or non-religious worldviews e.g. Humanist</i>	Y8
3.5 Why is there suffering? Are there any good solutions? <i>Christian and Buddhist</i>	Y9
Expressing <i>(Religious and spiritual forms of expression; questions about identity and diversity)</i>	
3.6 Should religious buildings be sold to feed the starving? <i>Christians, Muslims and/or Sikhs</i>	Y7
3.7 How can people express the spiritual through the arts? <i>Buddhist, Christian, Jewish, Muslim, Sikh</i>	Y8
Living <i>(Religious practices and ways of living; questions about values and commitments)</i>	
3.8 What is good and what is challenging about being a teenage Sikh or Buddhist or Muslim in Britain today?	Y7
3.9 Should happiness be the purpose of life? <i>Christian, Buddhist and non-religious e.g. Humanist</i>	Y9
3.10 Does religion help people to be good? <i>Buddhist, Christian, Muslim, Sikh, non-religious e.g. Humanism</i>	Y8
3.11 What difference does it make to believe in...? <i>Buddhist, Christian, Jewish, Muslim, Sikh</i>	Y7-9
3.12 Is religion a power for peace or a cause of conflict in the world today? <i>Christian, Muslim, non-religious e.g. Humanism</i>	Y9

It is recommended that schools choose a minimum of 3 questions per year, balancing across the strands as far as possible. Schools may prefer some shorter units, but the recommendation is for fewer questions explored more deeply.

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 addressing each of the three strands (Believing, Expressing, Living) across the key stage.

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.6. • 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 p.74-85. • 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.

Key Question 3.1: Do we need to prove God's existence?

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:
<p>Strand: believing</p> <p>Recommended Y9</p> <p>Questions in this thread: 1.1–3 Who is a Christian, Muslim, Jewish and what do they believe? L2.1 What do different people believe about God? U2.1 Does God exist?</p> <p>Religions and worldviews: Christian, Buddhist and/or Muslim, non-religious worldviews e.g. Humanist</p>	<p>Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage:</p> <p>Emerging:</p> <ul style="list-style-type: none"> • Explain one argument for the existence of God (A2). • Contrast one argument for the existence of God with a non-theistic worldview (A3). <p>Expected:</p> <ul style="list-style-type: none"> • Give an account of God's existence using a rational argument (B1). • Explain a worldview which does not set out to prove God's existence (A2). • Offer reasons as to why we do or do not need to prove God's existence (B2). • Evaluate whether God's existence can ever be proven (C1). <p>Exceeding:</p> <ul style="list-style-type: none"> • Analyse the value of proof and faith in this debate (B3). • Justify a view as to the value of the attempt to prove God's existence using rational arguments (C1). 	<ul style="list-style-type: none"> • Reflect on reasons why people do believe or don't believe in God. Consider how a person's 'pathway of belief' through life might change. • Find out about Aquinas' five proofs for God's existence and present each as a simple outline. Aquinas had great personal <i>faith</i>, and yet stated God's existence using <i>rational</i> arguments. Why do students think he wanted to do this? Do you need logical arguments if you have faith? • Explore the Kalam argument for God's existence which originates in the work of eleventh-century Islamic philosopher al-Ghazali. Learn about al-Ghazali's original argument for why God must exist. Explore how this argument has been developed by modern scholar William Lane Craig. • Compare rational arguments with personal accounts of faith. 6,000 first-hand accounts of religious experiences can be found on the Alister Hardy Religious Experience Research Centre website. Which, in your students' opinion, gives us the most valuable information about God's existence? • In discussing the difference between personal accounts of faith in God and arguments for the existence of God, students may refer to the difference between scientific and religious understandings of the nature of the universe. This topic could extend into an exploration of the difference between scientific and religious views of life. • Consider a Buddhist response, where the question of whether God exists or not is not a concern of Buddhist thinkers. More important are ways to alleviate suffering and live a balanced life. What are students' reactions to this different approach? Is it easier to focus on suffering and living a good life if you don't worry about whether there is a God or not? If Buddhists do not feel a need to wonder if there is a God, why do some people in the Christian and Islamic traditions? • Consider different atheist Humanist views of God: on the one hand, if God helps people live good lives, some Humanists have no problem with religious belief. However, some Humanists would rather get rid of religion altogether. What are Humanist views on why people need the guidance offered by religion?

Key Question 3.12: Is religion a power for peace or a cause of conflict in the world 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:
<p>Strand: Living</p> <p>Recommended Y9</p> <p>Religions and worldviews: Christianity, Islam, Humanism/ non-religious worldviews</p>	<p>Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage:</p> <p>Emerging:</p> <ul style="list-style-type: none"> • Explain reasons why religion can be seen as a power for peace in the world (A1). • Express insight into the reasons why religion can be seen as a cause of conflict in the world (C3). <p>Expected:</p> <ul style="list-style-type: none"> • Present a coherent account of why some see religion as a power for peace, supported by evidence (A2). • Present a coherent account of why some see religion as a cause of conflict, supported by evidence (A2). • Consider and evaluate views of religion in relation to peace and conflict, based on evidence and reasoning (B3). • Examine and evaluate the ways diverse religious communities are affected by views of the impact of their religion on the world (C2). <p>Exceeding:</p> <ul style="list-style-type: none"> • Express well-informed insights into the nature of peace: active non-violence or passive absence of war? (C3) • Offer a well-informed personal response to the role of conflict in the human condition; an aberration or a necessary evil? (C1) 	<ul style="list-style-type: none"> • Consider examples of conflict in everyday life, its causes and consequences. Is conflict simply part of the human condition? How might your perspective change if you live in part of the world affected by war and violence? • Find out about <i>active non-violence</i>. For example, the city of Luton’s annual Peace Walk, where Luton’s diverse religious communities visit places of worship and eat together. Why would a Peace Walk be so important for a diverse city like Luton? Is true peace something to be actively sought rather than simply a state of mind or an absence of conflict? • How is peace to be achieved? Find out about the practical work done by a number of religious charities around the world. For example, World Council of Churches, Christian Peacemaker Teams, Muslim Hands or Islamic Aid. Refer to these charities when considering whether peace is essentially a practical endeavour. How does religion inspire these groups? Would these groups exist if wasn’t for religion? Does this work <i>require</i> religious inspiration? • Some atheists argue that religion <i>causes</i> conflict. Unfortunately there is a lot of evidence to back up this claim; for example, find out about anti-Semitic persecution of Jewish people by Christian communities over many centuries. Find out about the accusation of ‘deicide’ and the ‘blood libel’, which are <i>religious</i> objections to Jewish people. How far are such instances of hatred also political, territorial and historical as well as religious? How far is saying ‘religions cause conflict’ sometimes an expression of hostility to religion and lazy thinking? • Students will no doubt ask if the ‘Islam’ they learn about in RE is the same ‘Islam’ that justifies atrocities committed by ‘Islamic State’ or Boko Haram. Be prepared to address violent Islamic extremism and explore where it differs from mainstream Islam. Learning about the conditions of ‘lesser jihad’ in Islam, where the use of force is permitted, would make a good comparison. Barely any of the actions committed by these militant Islamist groups are justified by Islamic theology. • Compare the conditions of lesser jihad in Islam to Just War in Christianity. Is it a doomed venture to attempt to limit the damage caused by armed conflict? Or is it a pragmatic attempt to see beyond the violence to the possibility of peace?

C6 RE in KS4 and 5 /14–19 Statutory Guidance

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). 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 students should pursue an accredited course** of one kind or another. These 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.

What do students get out of RE at this age?

All students should extend and deepen their knowledge and understanding of religions and 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

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I have chosen to do a jigsaw because no matter what religion, colour, size or how you look, we all fit together like a puzzle. There's a place for everyone and we all should live together in harmony. We should have no gaps between us. We should accept other people no matter what they are like or what we think. This represents the puzzle of life that can be solved if we all work together.

Lauren, age 14
© NATRE Spirited Arts

GCSE Religious Studies qualifications are an excellent platform for 14–16 RE. **Schools should enable all pupils to pursue a national qualification at this stage, and provide opportunities for those who wish to take A-levels, alongside core RE for 16-19s. The minimum requirement is 15 hours of core RE across Y12-Y13.**

C7 RE in special schools



Chidi, age 14, attends a special school. He created an image of the gift of the holy Qur'an to the Prophet. Using Islamic rules, he created a box of crumpled paper that shows the presence of the holy as little shards of light. These came about by drawing light around a human figure and then cutting out the beams of light and rearranging them, his own idea. He said he was thinking about God when he did it. © NATRE Spirited Arts

C7 RE in special schools

The vision of this agreed syllabus is of RE for all. Every pupil can achieve and benefit from their RE, including all pupils with Special Educational Needs and Disabilities (SEND).

RE is a statutory part of the core curriculum for *all* pupils, including those with learning difficulties. Pupils with SEND are found in all contexts, and all teachers are teachers of pupils with SEND. Good quality teaching in RE will tailor the planning of the syllabus carefully to the special needs of all pupils. RE provision for different groups of pupils will vary but all pupils should be included in RE.

For pupils with complex learning difficulties and disabilities (CLDD)

- Good RE begins from the unique individuality of the pupils, and provides rich experiences of religion and spirituality.
- Calm and peaceful space in RE can enable learners to enjoy their RE time individually.
- RE can enable pupils with the most complex of needs to develop awareness of themselves, their feelings, their emotions and their senses.

For pupils with severe learning difficulties (SLD)

- Multi-sensory approaches bring the possibility of introducing spiritual experiences.
- RE makes a contribution to pupils' social development through story, music, shared experience and ritual.
- RE can enable pupils to develop their relationships with other people and their understanding of other people's needs.

For pupils with moderate learning difficulties (MLD)

- RE can provide insight into the world of religion and human experience, especially when tough questions are opened up.
- RE can provide opportunities for pupils to participate in spiritual or reflective activity.
- RE can enable pupils to make links with their own lives.

For pupils with emotional and behavioural difficulties (EBD)

- RE can enable pupils to address deep issues of concern in helpful ways through exploring spiritual material and seeing how others have tackled difficult experiences.
- RE lessons can explore, in the safe space schools should provide, complex emotions or thoughts, and challenging questions.
- RE can assist in the development of pupils' maturity and self-awareness.

Planning for RE in special schools

The law says that the agreed syllabus is to be taught to pupils with SEND 'as far as it is practicable'. Given the complex and individual needs of pupils in special schools, it is important that teachers avoid a 'deficit model' of planning, where the syllabus is watered down, adapting a few units of work, or teaching units for 4–6 year olds to 7–11s or 11–14s. Instead, we should draw on the key ideas of 'discovering, exploring, connecting and responding' from this agreed syllabus. Special school RE should explore authentic and central concepts from religions, on the basis of what will connect with pupils' experiences and enable them to respond.

The 'Five Keys' planning model

This syllabus recommends a model devised by Anne Krisman¹⁰, teacher at Little Heath School, London Borough of Redbridge. She advocates five keys for planning in RE for SEND.

1. Connection – what links can we make with our pupils' lives?

Creating a bridge between pupils' experiences and the religious theme.

2. Knowledge – What is the burning core of the faith?

Selecting what really matters in a religious theme, cutting out peripheral information.

3. Senses – What sensory elements are in the religion?

Looking for a range of authentic sensory experiences that link with the theme.

4. Symbols – What are the symbols that are most accessible?

Choosing symbols that will encapsulate the theme.

5. Values – What are the values in the religion that speak to us?

Making links between the values of the religious theme and the children's lives.

This simple but profound approach enables teachers to use this agreed syllabus as a source of information for religious themes and concepts, but then to plan RE so that pupils can explore and respond, promoting their personal development by making connections with core religious concepts and their own experiences.

The planning model looks like this:

Key	Focus	Activities
Connection <i>What links can we make with our pupils' lives?</i>		
Knowledge <i>What is at the burning core of the religion?</i>	<i>In the Focus column, each question is answered with pointers to activities.</i>	<i>In this column, teaching and learning activities are given.</i>
Senses <i>What sensory elements are in the religion?</i>		
Symbols <i>What are the symbols that are the most accessible?</i>		
Values <i>What are the values in the religion that speak to us?</i>		

A more detailed explanation of Anne Krisman's approach, with supporting examples, can be found here: <http://www.reonline.org.uk/supporting/re-matters/news-inner/?id=15291>

On the next page is an example of the Five Keys planning model in action.

¹⁰ Little Heath School's RE features in Ofsted's good practice resources, which give more details of the Five Keys approach, and some examples of pupil responses. <http://tinyurl.com/ao4ey4g>

Example of Five Keys planning model

Based on Key Question U2.7 (What does it mean to be a Muslim in Britain today?), linked with Key Question L2.5 (Why are festivals important to religious communities?), choosing to focus on Eid ul-Fitr and Ramadan.

Key	Focus	Activities
Connection <i>What links can we make with our pupils' lives?</i>	What times are special to us? What food do we like to eat? What does the moon look like?	<ul style="list-style-type: none"> • Create pictures of pupils with speech bubbles saying what times are special to them, e.g. birthdays, Christmas, holidays. • Ask each other what food they like to eat and tell the class what they have found out. • Look at different pictures of the moon, e.g. surface, crescent, full.
Knowledge <i>What is at the burning core of the religion?</i>	Muslims give up food (fast) during daylight hours during Ramadan. It makes them think of poor people and they give charity (zakat). When the new moon comes, it is Eid-ul-Fitr and they celebrate.	<ul style="list-style-type: none"> • Act out getting up early in the morning to alarm, eating, saying no to food, feeling hungry but happy, going home, looking for stars in sky, eating a date. • Look at pictures of poor people and say how you know they are poor. Make a charity box with moon and stars on. • Read <i>Ramadan Moon</i> and talk about what the family does for Ramadan and Eid.
Senses <i>What sensory elements are in the religion?</i>	Eating of dates to end fast (iftaar). The prayer mat. Listening to Arabic prayers Washing (<i>wudu</i>).	<ul style="list-style-type: none"> • Experience eating dates and Indian sweets. • Feel different prayer mats while listening to Islamic prayers. Watch film of children praying. • Show how you wash hands. Watch film of children doing <i>wudu</i> before they pray.
Symbols <i>What are the symbols that are the most accessible?</i>	The moon and the stars. Word 'Allah'. Word 'Muhammad'.	<ul style="list-style-type: none"> • Create moon pictures out of silver paper, add onto Arabic prayers (see <i>Ramadan Moon</i>). • Recognise the word Allah and Muhammad and say how special they are to Muslims. • Create pictures using stencils of the words 'Allah' and 'Muhammad' in Arabic, adding gold and making them look beautiful, while listening to nasheeds (devotional songs)
Values <i>What are the values in the religion that speak to us?</i>	Doing things that are hard. Thinking of poor people. Giving to charity (zakat). Being with family.	<ul style="list-style-type: none"> • Try to complete something that is hard e.g. a jigsaw puzzle and everyone says well done. • Make a collection around the school or make something to sell for charity, e.g. ice cream or cakes. • Make 3D dolls of happy Muslim families in traditional clothes.

Additional resources on teaching about the Prophet Muhammad with SEN pupils can be found here:

<http://www.reonline.org.uk/why-is-the-prophet-muhammad-pbuh-inspirational-to-muslims/>

D1 Assessment, achievement and attainment

In RE, by the end of each key stage, pupils are expected to know, apply and understand the matters, skills and processes 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 key stage expectations.

- In RE, at 7, 11 and 14, pupils should show that they know, apply and understand the matters, skills and processes specified in the Programmes of Study.
- Page 96 presents all of the end of key stage outcomes, so that teachers can see how they represent progress in relation to knowledge, understanding and skills. Within each key question outline within the Programmes of Study, learning outcomes are presented that relate to the end of key stage outcomes. Whilst the end of key stage outcomes are general, the key question learning outcomes are specifically related to the content (knowledge and skills) required to address the key question.
- The key question learning outcomes are expressed in terms of allowing pupils to meet the outcomes first in an emerging form, second by meeting the expectations, and then third by exceeding expectations. Time is needed for pupils to consolidate and embed their learning before moving to the next steps.
- Page 97 offers a summary of the skills expected by the end of key stage outcomes. The progression in understanding and skills that the Programmes of Study envisage are made explicit in the three summary pyramid diagrams on page 98-100. These are presented for syllabus users to consider as they approach for themselves the tasks of describing progression in RE and designing instruments that will enable fair, valid and manageable assessment for learning in RE. The pyramids relate closely to the three areas of aims for RE which this curriculum framework provides.

The learning outcomes in this syllabus support teachers in assessing whether pupils are on track to meet 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. Again, the 'emerging, expected and exceeding' outcomes on each key question will allow teachers to track progress across a year group. This is because the outcomes have been written to assist pupils in moving towards the end of key stage outcomes, which is why the key question outlines have been linked to recommended year groups.
- The learning outcomes in the unit plans of this agreed syllabus are underpinned by the assessment pyramids from p.97. This means that teachers address all three of the aims of RE (see p.6) and enable pupils to make progress in knowledge, understanding and skills through and across key stages.
- Schools will need to adapt the information they gain from the learning outcomes to whichever tracking system their school uses.

The key question learning outcomes and end of key stage 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 key stage in clear view. Schools can make use of the suggested steps on the following pages to support their planning towards the end of key stage outcomes. Alternatively, they will need to devise their own programmes of assessment that will describe clear steps that lead to the end of key stage achievements.
- Using the learning outcomes for each key question is also essential when planning learning activities for pupils.

- 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.

Progress overview:

The following page shows all of the expected end of key stage outcomes for this agreed syllabus.

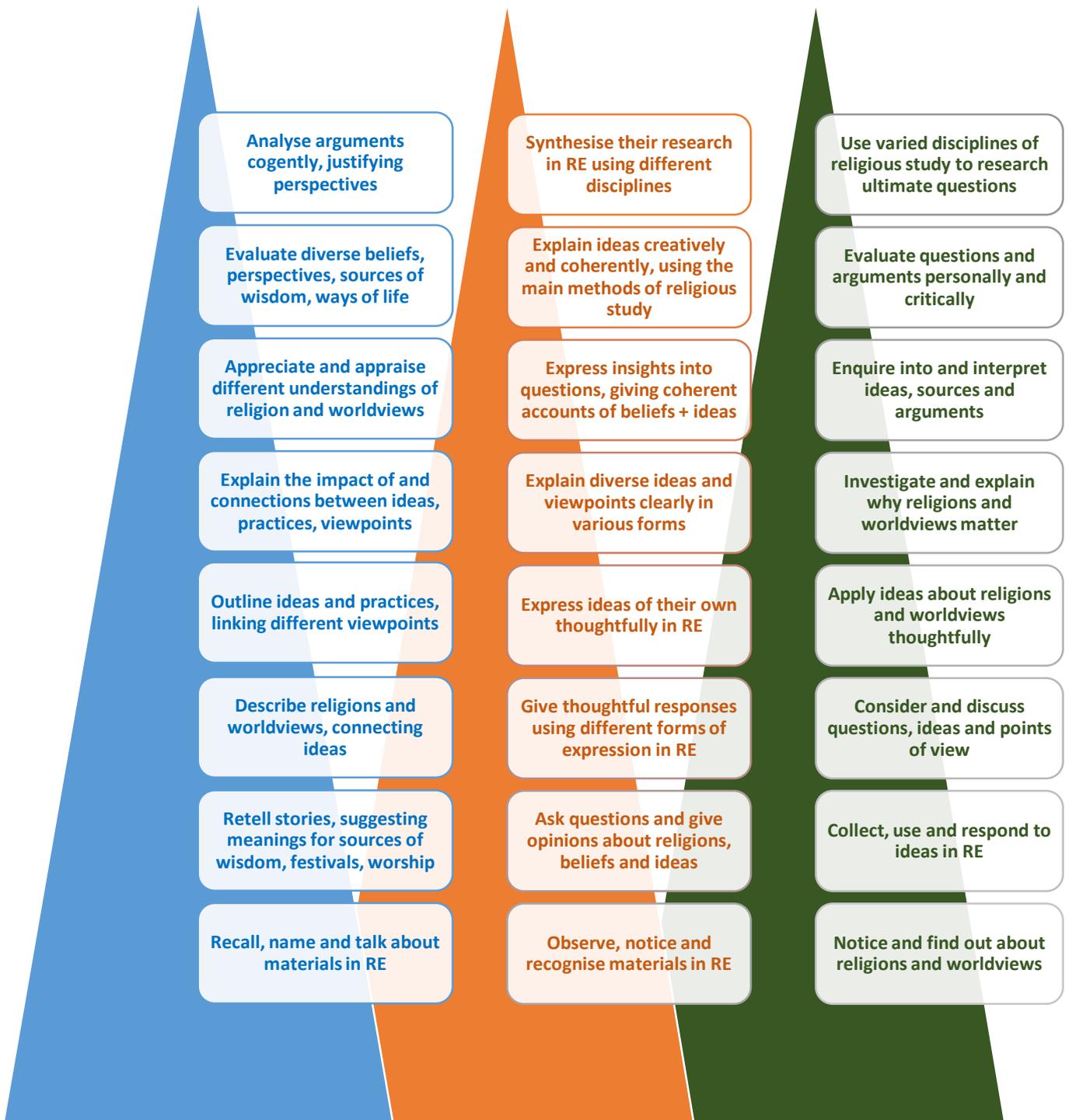
D2 A progression overview for 5-14s: outcomes

Aims in RE: A progression grid	At the end of KS1 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 & 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 religions and world views 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 religions and world views 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 & Understand A2. Identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom found in religions and world views;	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 religions and world views as coherent systems or ways of seeing the world;
Know about & 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 religions and world views so that they can explain, with reasons, their meanings and significance to individuals and communities;	Explain the religions and world views 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 religions and world views, 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 religions and world views;	Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and world views;	Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied;
Gain & 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 & 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 religions and world views;
Gain & 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.

D3. A model for assessment: progress steps in RE for 5–14s

The following pyramids relate closely to the threefold aims of RE (see p.6) and are helpful in planning to support pupils' progress towards the end of key stage outcomes. The following pages offer some exemplars to help teachers understand each step. These pyramids are offered as guidance only, and are not statutory. Schools will have their own assessment processes.

Knowing about and understanding religions and worldviews	Expressing and communicating ideas related to religions and worldviews	Gaining and deploying the skills for studying religions and worldviews
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A. Knowing about and understanding religions and worldviews

Analyse arguments cogently, justifying perspectives

Evaluate diverse beliefs, perspectives, sources of wisdom, ways of life

Appreciate and appraise different understandings of religion and worldviews

Explain the impact of and connections between ideas, practices, viewpoints

Outline ideas and practices, linking different viewpoints

Describe religions and worldviews, connecting ideas

Retell stories, suggesting meanings for sources of wisdom, for festivals and for acts of worship

Recall, name and talk about materials in RE

Examples: Knowing and understanding

These examples of the knowledge and understanding pupils gain in RE need to be read in the light of the RE requirements for each key stage, and enable the planned progression in learning that pupils need.

Pupils use methods from sociology of religion to analyse the ways Christian, Muslim and Sikh population patterns and community life are changing in twenty-first-century Britain. They justify their perspectives on whether a plural society can be built peacefully.

Pupils weigh up debates and arguments between agnostics, Christians and Muslims about diverse ideas of God, using philosophical methods. They evaluate the arguments of others in relation to their own ideas and viewpoints, using skills of personal and critical evaluation.

Pupils argue for their answer to the question 'would an omnipresent God need special places for people to worship?' They examine the architecture of mosques, cathedrals and mandirs in the UK today, developing their appreciation and appraisal of forms and functions of varied places of worship.

Pupils explain the impact that religious and/or spiritual experiences have had on some people from 'eyewitness' accounts. They give their reasons for accepting or rejecting some explanations of these events, including psychological and theological explanations.

Pupils consider some different possible meanings for two parables of Jesus, considering what the parables mean to Christians today. They rank the possible interpretations, giving a reason why they consider one is a better interpretation than another.

Pupils select their favourite 2 or 3 'wise sayings' from 10 examples drawn from different sources (Bible, Qur'an, Torah), and illustrate these sayings. They describe what each religion teaches in relation to the sayings. They describe connections between the sayings they have chosen.

Pupils enact two stories. Examples could be parts of the story of Holy Week and Easter, and parts of the Diwali story. They discuss the ideas and characters, and suggest what the stories mean.

Pupils discover how Jewish people worship and celebrate Shabbat, for example, using the words synagogue, rest, Torah. They name the religion, and talk about what happens on Shabbat at home and in the Jewish community.

B. Expressing and communicating ideas relating to religions and worldviews

Synthesise their research in RE using different disciplines

Explain ideas creatively and coherently, using the main methods of religious study

Express insights into questions, giving coherent accounts of beliefs + ideas

Explain diverse ideas and viewpoints clearly in various forms

Express ideas thoughtfully in RE

Give thoughtful responses using different forms of expression in RE

Ask questions and give opinions about religions, beliefs and ideas

Observe, notice and recognise materials in RE

Examples: Expressing and communicating

These examples of the communication and expression pupils learn in RE need to be read in the light of the RE requirements for each key stage, and enable the planned progression in learning that pupils need.

Pupils consider the questions: Is Buddhism a religion? In what ways is Humanism like a religion? They bring together their research into the two questions, evaluating arguments about the nature of religions and worldviews critically. They answer for themselves: why are you religious, or not religious?

Pupils give coherent and thoughtful explanations of the thought and poetry of Primo Levi and Dietrich Bonhoeffer, religious thinkers persecuted under Nazism. They use historical, theological and philosophical methods to evaluate the question: is it possible to believe in God after the holocaust?

Pupils express insights of their own in making a comparison of the influence of Aung San Suu Kyi and of Rev Dr Martin Luther King. They give coherent accounts of the impact of ideas such as non-violence, pacifism and spiritual strength. They make coherent connections between Buddhist and Christian ideas and beliefs and the influences they examine.

Pupils are given 8 quotes, four which claim religion is a force for good, and four which say it does more damage than good. They use the ideas to explain their viewpoint about the question 'Is religion a force for good or not?'

Pupils express thoughtful ideas about the Five Pillars of Islam, applying the general concepts of devotion to God, service of other people and self-discipline to Muslim practice. They give a thoughtful idea of their own about the value of the practices.

Pupils discuss three religious artworks from three different centuries, considering what inspired these artists to do great work that is religious. They respond by choosing examples of religious art that they find inspiring. They create expressions of their own ideas.

Pupils take part in a music session using songs about peace from different religions. They ask questions and say what they like about the songs' words, and what is important about peace to them.

Pupils watch a film clip of some interesting festivities at Pesach and Easter, and ask 'Who, What, When, Where, How and Why?' questions about what they have seen.

C. Gaining and deploying the skills for learning from religions and worldviews

Use varied disciplines of religious study to research ultimate questions

Evaluate questions and arguments personally and critically

Enquire into and interpret ideas, sources and arguments

Investigate and explain why religions and worldviews matter

Apply ideas about religions and worldviews thoughtfully

Consider and discuss questions, ideas and points of view

Collect, use and respond to ideas in RE

Notice and find out about religions and worldviews

Examples: gaining and deploying skills

These examples of the skills of religious study that pupils gain and deploy in RE need to be read in the light of the RE requirements for each key stage, and enable the planned progression in learning that pupils need.

Pupils use ideas from theology and philosophy to research varied answers to questions about God, discovering and expressing arguments from different viewpoints comprehensively.

Pupils evaluate research that finds religious people are happier than non-religious people, asking: can this be proved? What evidence is there? What explanations are there? Does this finding offer evidence in favour of religion, or does it merely imply that illusions can be comforting?

Pupils plan an enquiry into identity: why do millions of people identify themselves as atheists, Christians or Muslims in Britain today? They communicate their interpretations of the worldviews of others accurately.

Pupils investigate questions about life after death, explaining varied answers, using concepts like consciousness, soul, Nirvana or Paradise. They explain the impact of varied views about life after death on life today, expressing ideas about destiny reasonably, creatively and thoughtfully.

Pupils hear the stories of the giving of the Qur'an in Islam and to the birth of Jesus in Christianity. They consider what members of the religion believe these stories show. They learn the word 'revelation', and apply the idea to the stories. They discuss: what does it mean to believe in revelation?

Pupils consider and discuss examples of what key leaders from stories in two different faiths have done to make peace. They raise questions about peacemaking, giving thoughtful ideas of their own on the question: would you like to be a peacemaker?

Pupils collect examples of living together happily both from school life and from religious stories. They offer ideas of their own to be included in a 'Recipe for living together happily'.

Pupils show curiosity about what Jews or Christians do each day or each week. They notice some details which interest them, and find out more from a book, an artefact, a photo or some other source.

E1 How RE 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 based¹¹ 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 Ofsted Framework for School Inspection (September 2014) makes it clear that inspectors must consider the spiritual, moral, social and cultural development of pupils at the school when making judgements about the overall effectiveness of the school. Schools will be considered to have serious weaknesses if 'there *are important* weaknesses in the provision for pupils' spiritual, moral, social and cultural development' (para.103, *Ofsted School Inspection Handbook*, September 2014).

RE: 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 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.

¹¹See 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.

E2 RE and British values

From September 2014, school inspection in England explores and judges 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.

E4 Models of curriculum provision

This syllabus allows flexibility in RE provision and 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.

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 agreed syllabus are met)
- 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 agreed 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, the emerging, expected and exceeding learning outcomes in each unit mean that it is also possible to use a spiral curriculum in which the same RE unit is taught across all classes, ages and abilities at a given time, planned so that pitch and expectations are matched to different ages and abilities across the key stage
- 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.

Planning to ensure continuity and progression

Continuity can be achieved if planning starts from the agreed syllabus and careful attention is paid to what has been taught before and what is likely to follow.

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.