

Public Document Pack
SOUTHEND-ON-SEA CITY COUNCIL

Standing Advisory Council on Religious Education

Date: Tuesday, 23rd January, 2024
Time: 2.00 pm
Place: Caxton Room - Tickfield Centre
Contact: Rob Harris

Email: committeesection@southend.gov.uk

AGENDA

- 1 Apologies for Absence**
- 2 Declarations of Interest**
- 3 Minutes of Previous Meeting (Pages 3 - 4)**
- 4 SACRE Members Induction and Training (Pages 5 - 20)**
SACRE Members Handbook attached
- 5 SACRE Constitution Review - Progress Update**

Southend RE Agreed Syllabus Conference

The SACRE formally constituted as the Agreed Syllabus Conference to consider the RE Agreed Syllabus for 2024 – 2029.

- 6 Southend RE Agreed Syllabus 2024-2029 (Pages 21 - 62)**
Presentation slides attached
- 7 Date and time of next meeting**

This page is intentionally left blank

Public Document Pack

SOUTHEND-ON-SEA CITY COUNCIL

Meeting of Standing Advisory Council on Religious Education

Date: Thursday, 23rd November, 2023

Place: Committee Room 2 - Civic Suite

3

Present: K Ryan (Chair)
Councillors P Collins, T Cowdrey, A Jones and M Sadza
Rabbi Hymen and K Chakkirala.

In Attendance: L Hunt, F Neil and R Harris

Start/End Time: 2.00 pm - 4.00 pm

6 Apologies for Absence

Apologies for absence were received from Councillors Harland, Boyd and D Jones (no substitutes). Apologies also received from Mr R Werrett, Mr A Palmer, R Everitt and B Maddison.

7 Declarations of Interest

There were no declarations of interest at this meeting.

8 Membership and SACRE Constitution Review

The SACRE was advised that there continues to be a range of vacancies in the various sectors which are proving difficult to fill and it would be timely to review the Constitution and make-up of the SACRE to ensure it is fit-for-purpose.

The SACRE discussed the vacancies and the potential barriers engaging representation and attendance at meetings, e.g. constraints for teachers to attend meetings during the day.

Resolved:

That a review of the SACRE Constitution and Membership be undertaken, including a review of the latest census data, with a view to providing a refreshed and revised Constitution and membership to a future meeting for consideration.

9 SACRE Self-Assessment Tool

The SACRE considered the completed draft SACRE Self-Assessment Tool aimed at supporting SACREs with a focus on the areas outlined below:

1. Management of the SACRE.
2. Promoting improvement in the standards, the quality of teaching and provision in RE.
3. Evaluating the effectiveness of the locally agreed syllabus.
4. Promoting improvement in the provision and quality of collective worship.

5. Contributing to cohesion across the community and the promotion of social and racial harmony.

The SACRE discussed and commented on each of the key areas of assessment and broadly supported the proposed ratings and the evidence set out against each key area (Requires improvement, developing, established and advanced).

The SACRE suggested that a glossary of terms was provided for future meetings.

Resolved:

That the SACRE Self-Assessment Tool be endorsed and that it be used as the basis to evaluate its needs and priorities and areas of development for the 2023/24 academic year.

10 SACRE Annual Report 2022

The SACRE considered the Independent Advisors report presenting an overview of the work in preparation for the SACRE Annual Report for 2021-2022.

The SACRE discussed the report and commented on a number of aspects covering school leadership and quality of the arrangements within schools.

Resolved:

That the Independent Advisors report be noted.

11 New RE Syllabus for 2024-2029 - Consultation Process

The SACRE considered a report of the Independent Advisor presenting an overview of the consultation process for the new RE Syllabus for Southend-on-Sea for 2024 - 2029.

The SACRE noted that an Agreed Syllabus Conference would need to be convened to consider and recommend the new RE Agreed Syllabus 2024-2029.

Resolved:

1. That the statutory requirement to review the Southend RE Agreed Syllabus be noted and that a Southend Agreed Syllabus Conference be convened for 23rd January 2024 to undertake the review.

2. That the Southend Agreed Syllabus Conference be recommended, following the professional advice of the RE Advisor, to adopt the RE Today Syllabus Model A+ as its Agreed Syllabus for Southend-on-Sea for the period September 2024 to July 2029.

12 Date and time of future meetings

Tuesday 24th January 2024 at 2pm – Southend Agreed Syllabus Conference (which will be followed by an ordinary meeting of the SACRE).



A reference handbook for SACRE members

Index

| | |
|--|--------------|
| Introduction | 3 |
| SECTION 1: | |
| SACREs: duties, roles and responsibilities | 4-5 |
| What is a SACRE? | 4 |
| Why is there a SACRE? | 4 |
| What does a SACRE do? | 4 |
| What else can a SACRE do? | 4 |
| SACREs may | 5 |
| SECTION 2: | |
| SACRE membership, composition, group representation, roles and responsibilities | 6-9 |
| Who attends the SACRE meetings? | 6 |
| How is the membership of a SACRE decided? | 6 |
| The composition of a SACRE | 6 |
| Who are the representatives? | 7 |
| What will be my responsibilities as a SACRE member? | 8 |
| Do we all have the same responsibilities? | 8-9 |
| SECTION 3: | |
| Religious education and collective worship | 10-12 |
| What is a locally agreed syllabus? | 10 |
| What is the Agreed Syllabus Conference? | 10 |
| RE and collective worship in school | 10 |
| What should I know about religious education? | 11 |
| What should I know about collective worship? | 11 |
| What should I know about determinations? | 11 |
| Parents' rights | 11-12 |
| Religious teaching from within the faith community | 12 |
| SECTION 4: | |
| Local Authorities and SACREs | |
| What are the local authority's responsibilities regarding its SACRE? | 13 |
| Does SACRE's remit cover all schools in the local authority? | 13 |
| How does a SACRE make its work known? | |
| 1. Local Authorities | 13 |
| 2. Schools | 13 |
| 4. Faith communities | 14 |
| 4. General public | 14 |
| SECTION 5: | |
| Frequently asked questions for new SACRE members | 15 |

Introduction

Joining your local SACRE

This is a handbook for all SACRE members, new or experienced. It is designed to:

- help SACREs become more effective through the informed participation of their members
- introduce you to the context and work of a SACRE
- be a point of reference

As a member of a SACRE you are serving your local community in an important way. Whichever group you represent, your active participation makes a valuable contribution to the quality of religious education and collective worship that pupils experience in schools in your local area and also contributes to the coherence of your local community.

What is this handbook for?

The handbook is designed to be a point of reference for all SACRE members, and in particular to be of interest and support to those who are new to the role.

It:

- explains the work of a SACRE and the roles of its individual members;
- will help you to understand the nature and purpose of religious education (RE) and collective worship;
- explains clearly what the law says about RE and collective worship;
- will help you to work within your SACRE to support and encourage local schools to ensure high standards in RE and collective worship;

It is also designed to help SACREs become more effective through the informed participation of their members.

SECTION 1

SACREs: duties, roles and responsibilities

What is a SACRE?

The acronym SACRE stands for: **Standing Advisory Council on Religious Education**

Why is there a SACRE?

Every local authority (LA) has to have a SACRE by law. It is often the Children's Services division of the LA that takes responsibility for making sure SACRE works well and SACRE's work is related to schools and their curriculum.

What does a SACRE do?

There is no other group anywhere else like the SACRE; it is unique. The law says that RE must be taught in all schools and a SACRE's role is to advise its local authority on what needs to be done to improve religious education (RE) and collective worship for schools in its area. This is because RE is not part of the National Curriculum; it is a local responsibility. Through the SACRE, local communities and teachers have the opportunity to influence and support what pupils learn in RE.

The SACRE's main function is to advise the local authority on matters related to the religious education, which follows the locally agreed syllabus, and on collective worship in schools.

It:

- can require the LA to review its agreed syllabus;
- must consider applications from a head teacher that the school be allowed to modify the 'wholly or mainly of a broadly Christian character' requirement for collective worship. (This is known as a determination.);
- must publish an annual report of its work.

What else can a SACRE do?

A SACRE's broad role is to support good RE and collective worship within its schools by:

- giving advice on ways of teaching agreed syllabus RE, including the choice of teaching materials;
- monitoring schools' provision for RE and collective worship as well as the spiritual, moral, social and cultural development (SMSC) of pupils;
- advising the LA on the provision of training for teachers in RE;
- considering complaints about the provision and delivery of religious education or collective worship referred to it by the LA.

Assessment and testing

SACREs should monitor school approaches to assessing pupils' progress in RE. They should also be aware of the uptake of external examinations in RE and religious studies and monitor or review the standards achieved.

RE and SMSC

SACREs should be aware of the contribution RE and collective worship can make to pupils' spiritual, moral, social and cultural development. Members of Groups A and B have the opportunity to indicate awareness that pupils should have about religious beliefs and the influence these have on the formation of attitudes and values.

SACREs may

- monitor good practice in the delivery of the agreed syllabus in a range of ways and take note of any difficulties;
- disseminate good practice in the teaching of RE;
- review provision for in-service training and development;
- receive school inspection reports or sections of these reports.

SECTION 2

SACRE membership, composition, group representation, roles and responsibilities

Who attends the SACRE meetings?

A SACRE is set up to represent a balance of all the interests of the local community. You are likely to find elected councillors, representatives of faith communities and members of the education community (including teachers and head teachers) at a SACRE meeting. There may also be people representing teacher training in RE and local Academies.

SACRE members join one of four groups as a full member or if you have been co-opted to serve on SACRE, you will not be formally linked to any of the groups.

How is the membership of a SACRE decided?

The structure of the SACRE is defined by law. It is made up of four groups, sometimes referred to by some SACREs as committees.

Details such as the specific numbers of members in each of the groups will usually be set out in the individual SACRE's constitution. These are frequently decided by the LA, depending on local circumstances and in collaboration with the organisations and communities represented.

The composition of a SACRE

| | |
|----------------|---|
| Group A | The Christian denominations and other religions and their denomination, reflecting the principal religions of the area. |
| Group B | The Church of England |
| Group C | Teacher and head teacher associations and often others representing education interests |
| Group D | The Local Authority |

On the rare occasions when a formal vote is required, each of these groups has equal voting rights; there is one vote per group.

Co-options

SACREs may co-opt other members who have a particular expertise or represent a small local faith or belief community. Many bring in a Humanist representative, currently technically prevented by law from becoming full members of Group A. Co-opted members do not have voting rights.

Who are the representatives?

Group A

This group is made up of representatives of Christian denominations, (other than the Church of England). It may include, for example, representatives of the Roman Catholic Church, the Orthodox Churches, the Free Churches (e.g. Baptist, Methodist, United Reformed Church, Pentecostal, The Salvation Army) and The Society of Friends. It also has representatives from other faiths in the area, e.g. Buddhists, Baha'is, Hindus, Jains, Jews, Muslims, Parsees, Sikhs.

The make-up of Group A will vary from SACRE to SACRE as by law, it should reflect the diversity of the various faith communities in the locality.

Group B

This is made up of representatives nominated by the local Church of England diocese or dioceses.

Group C

The members of this group are usually representatives of professional teacher associations. It is usual for there to be representation also from the head teacher associations. It is the local authority that decides which associations will be invited to be represented. They will usually approach the teacher unions, but local associations of RE teachers may also be asked to provide a representative. Sometimes someone from a local teacher training establishment is also invited to be a member of this group, or someone representing the interests of local Academies or Free schools.

Group D

It is the local authority's responsibility to provide their own representatives for this committee. Usually these are elected members or other political nominees and also a representative of the Director of Children's Services. The LA may wish to have all parties and viewpoints from across the political spectrum represented on the SACRE. In some LAs, a representative of school governors may also be in this group.

What will be my responsibilities as a SACRE member?

As a SACRE member, you should be committed to education and to respecting the views of others. You have a responsibility to support children's learning in RE and collective worship, and to work for the highest standards in both. You should represent the perspective of your community or sponsoring group in the work of SACRE and communicate the interests and the work of the SACRE back to them. You should be able to network effectively in order to contribute to the relationship and dialogue between the SACRE, your sponsorship group, your local community and schools. The specific opportunities you have will also depend on the interest group you represent. Remember that how you present yourself and work with others will be seen as reflecting on the values and ethos of the group you represent.

This is a unique opportunity to serve your local community and influence the attitudes of others more widely. Social cohesion is recognised as being important to our society, now and in the future. The effective SACRE is in itself a model of social cohesion in which every member is heard and respected, even when there are many different positions or opinions on particular issues under discussion. In an effective SACRE potential conflict is managed harmoniously. By the same token, SACREs have the potential to promote social cohesion more widely, in schools and in the local community.

Do we all have the same responsibilities?

Everyone shares the responsibility to put children's' learning before personal interest.

Members of **Groups A and B**, each of whom represents a faith community within the locality:

- should present and foster a positive image of their religion, so that negative stereotyping is avoided. They must also make clear any grounds on which they may differ from each other, whilst showing respect for each other's viewpoints, since such convictions and mutual understanding both lie at the heart of effective classroom RE;
- can create opportunities within SACRE meetings to raise awareness of issues of sensitivity in the teaching of RE to the children of their faith community, and also in the presentation of their particular faith and religious tradition within school RE, always taking an educational approach;
- should appreciate the difficulties schools are facing in the area, support their best endeavours, and act, where necessary, as a link between schools and the faith communities;
- should be aware of other local minority faith communities not represented amongst their number. Some SACREs address this by co-opting representatives from these communities.

Members of **Group C**, representing teacher associations and education, should:

- have a real and positive interest in RE in primary, secondary or special schools;
- ensure that the needs of schools and teachers are considered by the SACRE in their discussions;
- provide the SACRE with information about the context in which RE is taught in the schools in the local authority;
- ensure that the bodies they represent are informed about the work of the SACRE and about RE in local schools;
- create opportunities for other teachers to learn more about the work of the SACRE and give them the opportunity to have their views expressed at SACRE meetings;
- consult their colleagues on matters of particular importance to the work of the SACRE;
- can bring 'public' dimensions to the debate about RE provision and support.

Members of **Group D**, representing the local authority:

- can bring to the meeting the breadth of educational issues and concerns which elected members are wrestling with, and place RE's role within it;
- can be the supporters of RE within the various committees and structures of the local authority;
- can give political support to enable locally determined RE to flourish within each LA, including advisory support etc.;
- can appreciate the issues raised by a multi-faith, multi-cultural society for the education of children in RE, and reflect these issues in support of RE in the relevant council structures, including Scrutiny Committee, Cabinet, etc.;
- can particularly support the efforts of the SACRE to be effective through publicising its work with fellow elected members and officers of the local authority, ensuring it is taken seriously and is appropriately funded and supported.

SECTION 3

Religious education and collective worship

What is a locally agreed syllabus?

The locally agreed syllabus is the statutory document for RE in the local authority. It sets out what should be taught to pupils in all key stages and the standards expected of them at the end of each key stage. It is produced by an agreed syllabus conference (ASC).

The agreed syllabus has to be reviewed every five years. If, at some other time, a majority of the groups of the SACRE asks the LA in writing to reconsider its agreed syllabus, it must convene a conference for that purpose. *Education Act 1996, Chapter III*

What is the Agreed Syllabus Conference?

An agreed syllabus conference (ASC) is a statutory body brought together in order to produce an agreed syllabus for RE. It is a separate legal entity from a SACRE. An ASC:

- has the same committee structure as the SACRE;
- can be made up of SACRE members but need not be so. There is no provision for co-opted members.

In some LAs, the Chair of the ASC is appointed by the local authority whilst in others, the ASC chooses its own Chair. The LA's responsibility to convene the ASC includes the duty to provide funds and support for its work.

RE and collective worship in school

| Type of school | Religious education | Collective worship |
|--|---|---|
| Community schools | is taught according to the local authority's agreed syllabus and comes within SACRE's remit. | follows the 1996 Education Act and is 'wholly or mainly of a broadly Christian character'. |
| Voluntary controlled (VC) schools | is taught according to the local authority's agreed syllabus and comes within SACRE's remit. ² | reflects the Christian character of the school. |
| Voluntary aided (VA) schools | is determined by the governors in accordance with the trust deed and reflects the religious character of the school. ¹ | reflects the Christian character of the school. |
| Foundation schools without a religious character | is taught according to the local authority's agreed syllabus. | follows the 1996 Education Act and is 'wholly or mainly of a broadly Christian character'. |
| Foundation schools with a religious character | is taught according to the local authority's agreed syllabus. ² | reflects the Christian character of the school. |
| Trust schools | is taught according to the local authority's agreed syllabus. | follows the 1996 Education Act and is 'wholly or mainly of a broadly Christian character'. |
| Academies | must be part of the curriculum, but is taught according to the school's finding agreement. | must be offered to every pupil every day, but provision is determined by the schools funding agreement. |

What should I know about religious education?

Religious education is a statutory element of the school curriculum although it is not part of the national curriculum; it is therefore part of every pupil's entitlement.

Agreed syllabus RE does not seek to nurture religious faith, but 'provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human'.

What should I know about collective worship?

The schools where collective worship comes within the remit of the SACRE are required to provide a daily act of collective worship the majority of which would be 'wholly or mainly of a broadly Christian character'. This means that it 'reflects the broad traditions of Christian belief without being distinctive of any particular Christian denomination'. It does not mean it has to be exclusively Christian. It must, however, be educational and appropriate to the age, aptitude and family background of pupils. When done well, collective worship provides an excellent opportunity for schools to contribute to the spiritual, moral, social and cultural development of pupils and to the ethos of the school community.

Education Act 1996, Chapter III

In relation to collective worship, SACREs should :

- receive inspection reports, noting any references to the quality of collective worship in the context of pupils' spiritual, moral, social and cultural development;
- monitor the quality of provision where possible and share good practice;
- offer advice to head teachers and governing bodies, including where there may be difficulties.

Many SACREs produce their own statements and advice on collective worship. The SACRE may also be involved in providing training to teachers, head teachers and governors or other people who are involved in leading collective worship in school as visitors.

What should I know about determinations?

Schools apply for a determination if they feel that the proportion of collective worship which reflects the broad traditions of Christian belief as required by law is not appropriate for their pupils. That does not mean they do not have to offer collective worship at all.

The determination procedure allows this requirement to be lifted in respect of some or all of the pupils in a school.

They are called determinations because SACRE 'determines' whether the case being made in an application to modify the law for all or a group of pupils in a school is appropriate.

Applications for determinations are made to the SACRE by the head teacher of any community school after consultation with the school's governing body.

Determinations are only possible for schools that do not have a religious character. Many SACREs have an agreed process to enable such an application to take place.

The SACRE should review each determination every five years.

Parents' rights

Parents have the right, on conscience grounds, to withdraw their children, in any school, from RE and collective worship. Sixth form students may withdraw themselves from collective worship.

Parents also have certain rights with regard to the provision of RE in different categories of school. (However, these rights are rarely exercised.)

- In these schools^{1*}, parents can opt for their children to receive Agreed Syllabus RE.
- In these schools^{2*}, parents can opt for their children to receive RE in accordance with the religious character of the school.

In community schools and foundation schools without a religious character, where parents ask to withdraw their child from religious education alternative RE provision for that child can be made elsewhere by the parents.

The school continues to have responsibility for ensuring any pupil withdrawn from RE is supervised and safe.

(*See RE and collective worship in school table, page 9)

Religious teaching from within the faith community

SACRE members should be aware that some pupils will be formally receiving teaching about their own religion from their parents or through attendance at classes at or sponsored by their place of worship. The purpose of this teaching will differ from that of the religious education delivered in their schools, and the approach to learning may differ quite significantly from that in school.

There is a clear distinction between this religious nurture, which is the responsibility of the family and community, and religious education, by nature an open and explorative activity, appropriate in schools. It is important that the home and community background of the pupils is recognised and respected in school, but also that the educational approach is understood to promote reflection on faith and belief stances. SACREs might consider how they will support schools and communities in understanding each other's different roles and ensuring that any potential tension is creative rather than threatening.

SECTION 4

Local Authorities and SACREs

What are the local authority's responsibilities regarding its SACRE?

Every local authority has a duty to ensure that:

- there is a SACRE;
- all four groups are represented on it;
- there is an agreed syllabus, reviewed every five years;
- support is in place to enable SACRE to fulfil its duties, which includes providing appropriate clerking and specialist advice;
- it takes note of and responds to advice from the SACRE.

Does SACRE's remit cover all schools in the local authority?

The answer to that question is no. SACRE's responsibility covers the majority of schools, but there are some exemptions, depending entirely on the category of school. Some schools have a specific religious character and these are either voluntary aided (VA) ie: voluntary schools, aided by the LA but controlled by a religious body, or voluntary controlled (VC) ie: voluntary schools, controlled by the local authority and aided by a religious body; the difference, from SACRE's perspective, is crucial. There are also some non-religious schools for which SACRE has no responsibility, including new academies (*See RE and collective worship in school table, page 9*).

How does a SACRE make its work known?

1. Local Authorities

The relationship between SACREs, local authority officers and elected members is important. SACRE's proceedings need to be reported to the appropriate council committee in the LA where decisions are made about the education service and schools. The agreed minutes of meetings should be brought to their attention and the SACRE's Annual Report should be formally presented. Where such a person is in post, the local RE adviser is a vital source of professional guidance, support, advice, information, and practical expertise for the SACRE. His or her attendance at SACRE meetings is essential.

Local authority representatives on SACRE also have a role in ensuring SACRE's work, and any issues of concern it raises, are brought to the attention of the relevant sections of the council and the local authority.

2. Schools

Many schools seem unaware of the responsibilities and activities of their local SACRE. The specialist expertise on different faiths represented on a SACRE may be a source of advice to schools, which is reliably representative of the religion or denomination concerned. Some SACREs also hold their meetings in schools where they can meet and hear from teachers working in that school who have responsibility for RE or collective worship.

3. Faith communities

Sometimes SACREs hold meetings in local places of worship to build relationships. Individual faith community members have a responsibility to inform those they represent about the activities of the SACRE. They should also be available to receive the views of their community to feed into SACRE discussions.

It is good practice to send the SACRE annual report to the faith communities represented on the SACRE. It should also routinely be sent to local libraries and be on the agenda of the local Inter Faith Group or Faith Forum.

4. General public

SACRE meetings are by law open to the general public and notice of all meetings should be given, usually on the council's website. In the event of anyone requesting them, relevant documents should be made available.

SECTION 5

Frequently asked questions for new SACRE members

How often does a SACRE meet?

There is no hard and fast rule about the number of meetings a SACRE should hold each year. It must, however, meet sufficient times to fulfil its statutory duties. Almost all SACREs meet at least three times a year, i.e. once a term, and some are more active and meet more frequently. Sometimes working groups made up of SACRE members meet between full meetings to move forward specific areas of the SACRE's work.

Will I be asked to chair the meeting?

The law does not state how the Chair of a SACRE should be appointed. The local authority can appoint the Chair or it can allow the SACRE to elect the Chair from amongst its members. As a member of the SACRE you could, therefore, be appointed Chair of the SACRE, but not against your will!

Will I be asked to take the minutes?

The local authority's responsibility to set up a SACRE carries with it a duty to fund it and make sure it can function efficiently. This means the LA should provide a clerk for the SACRE who would attend and minute each meeting. The clerk is usually the point of contact for SACRE matters within the local authority.

If I'm not there, will it matter?

Your SACRE has a right to expect a level of commitment from its members that is reflected in regular attendance at meetings. When this is not possible, it is common practice and polite convention to send apologies for absence.

Some SACREs invite members from whom they have not received apologies for non-attendance on three consecutive occasions to confirm their interest in continuing to serve. Some SACREs allow members who cannot attend to send someone else on their behalf.

Remember that when you are not able to be present no-one else will be able to provide your special knowledge in any discussions or make connections to your specialist networks to support the SACRE's work.

Rules about quoracy are usually laid down in the individual SACRE's constitution, but generally, at each meeting:

- each committee should have a least one member present;
- decisions cannot be made unless there is a least one person present to cast the committee's single vote;
- co-opted members do not have a vote.

This applies particularly to meetings at which decisions are to be made.

This page is intentionally left blank

Southend's Agreed Syllabus Conference: 23/01/2024

21

1. Welcome, introduction and rationale for the revised RE syllabus
2. Meeting the statutory duties
3. Meeting the requirements of the Ofsted Inspection Framework
4. The proposal (which meets statutory and local requirements)

Frances Neil, RE Lead on behalf of Southend City Council.

The rationale

Why a new RE syllabus?

- It is a statutory requirement - **the law** - which requires the RE syllabus to be in place, as is set out in the Education Act.
- RE is an **important curriculum subject** and the Government is keen to ensure that all pupils receive high quality RE. It contributes through spiritual, moral, social and cultural development, as well as community cohesion.
- ²²We need to meet the recommendations of the Commission on RE (*CoRE Report, ©RE Council, September 2018*) especially worldviews
- Unlike other subjects, there is no National Curriculum for RE, so the RE syllabus is reviewed at a **local** level. Each Council in England has a **Standing Advisory Council on Religious Education (SACRE)** (with professional support for SACRE members) who ratify the new RE syllabus.

The role and responsibility of **SACRE**

SACRE is a publicly funded body and has **statutory responsibilities**, one of which is to review its **Locally Agreed Syllabus for Religious Education (LAS)**, every five years. The **Agreed Syllabus Conference (ASC)** conducts the review. **SACRE review the LAS but not write it.**

23

This local responsibility reflects the diversity of different local authorities in England and this should be reflected in the constitution of their SACRE and their Religious Education syllabus which must be written **WITHIN a legal framework.**

The LAS for RE must be taught in community schools however it is best practice to make it available to Academy schools for consistency, equality and opportunity. Southend City Council has a commitment to this; most primary academy schools already use the existing LAS and feedback has shown that most schools will welcome the new Model A+.

The requirements

- An agreed RE 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'* - Education Act (1996 Section 375 (3) / School Standards and Framework Act (1998, Schedule 19, para.5)
- Ofsted's specialist RE reports 2010 and 2013 highlight the need for syllabuses to:
 - be clear about expected **knowledge and understanding** about religion(s) and belief(s)
 - support and empower **teachers** to plan effectively
 - offer coherent **progression** across the ages and key stages
 - support clear and focused **assessment**
 - encourage **enquiry-based** RE

Meeting the requirements of Ofsted's Inspection Framework

The RE curriculum delivered through the LAS:

- provides a carefully developed structure which has progression and age-appropriate outcomes, in that it enables high quality teaching and learning opportunities for children / students to experience in the classroom. The curriculum should be:

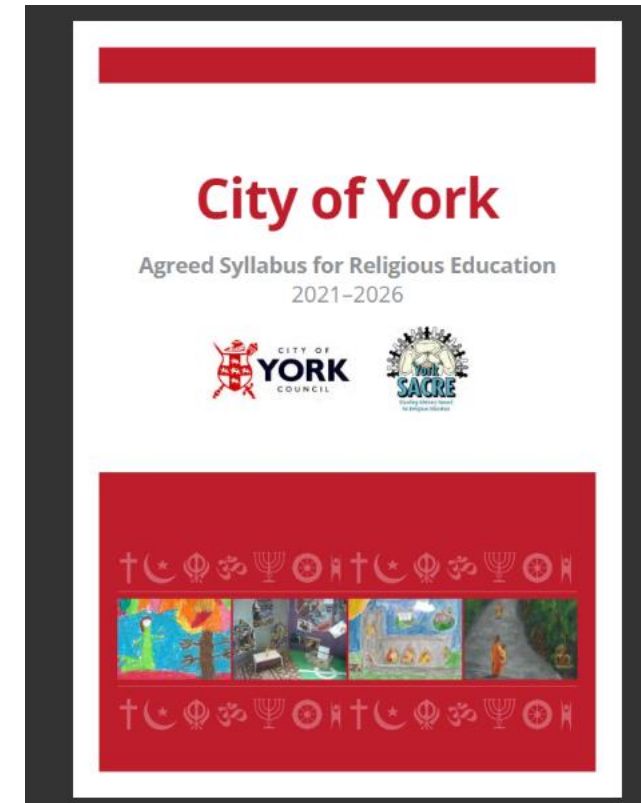
“well sequenced to ensure that pupils learn the knowledge they need for later topics.....What is taught and learned in RE is grounded in what is known about religion or non-religion from academic study. This helps prevent pupils from developing misconceptions about religion and non-religion..... Content is sufficient for pupils to grasp a bigger picture about the place of religion and non-religion in the world....The curriculum is well sequenced to ensure that pupils learn the knowledge they need for later topics” - **Ofsted, 12 May, 2021,** <https://www.gov.uk/government/news/ofsted-publishes-research-review-on-religious-education>

Meeting the requirements of Ofsted's Inspection Framework (continued).

- Within the subject of RE the structure of the syllabus is to encourage discussion, the chance to learn about the about the lives of others and their **worldviews**, different ways of life and ways of thinking, opportunities to ask questions and debate and to be challenged, to face and wrestle with the hard questions of life in a safe and well-managed environment.
- Outcomes linked to most recent national guidance (especially that from the Commission on Religious Education, *Religion and Worldviews: the way forward*. Including "...a rigorous and richer analysis of religious and non-religious worldviews and their impact on shaping the world today." pp. 3-4; *A national plan for RE (CoRE, © RE Council, September 2018)*
<https://www.commissiononre.org.uk/final-report-religion-and-worldviews-the-way-forward-a-national-plan-for-re/>
- and the Executive Summary, 2018 (© RE Council September 2018)
<https://www.commissiononre.org.uk/wp-content/uploads/2018/09/Final-Report-Exec-Summary-of-the-Commission-on-RE.pdf>

The proposal

- Adopt the RE Agreed Syllabus Model (Model A Plus) through RE today.
- This will be tailored to our Local Authority so as to meet the statutory and local level requirements.
- The exemplar document is protected by Copyright but we have permission to share some of the content that outlines why it meets the requirements for Southend City Council (SCC).



The proposed new syllabus through RE Today will:

- Outline the legal requirements
- Include a principal aim for RE (the purpose)
- Outline the breadth of study
- Offer key questions and develop exemplar learning outcomes around these
- Offer knowledge and content for teachers
- Provide a planning support for teachers
- It can lay out why RE matters.

The proposed new syllabus from a local level:

- It looks and feels similar to that which Southend already has in place (which is a big hit for teachers from a continuity perspective).
- While there are some changes, as a licence holder Southend will receive updates as and when they are made.
- Model A+ will not feel overwhelmingly different to staff who may be nervous about understanding a new syllabus and the workload involved.
- Model A+ continues to follow a thematic approach which will be familiar to teachers who are using the current (2019) syllabus.

29

Each page = one unit:

outcomes,

key question,

suggested activities,

assessment,

progression,

Schools/ teachers use the syllabus to plan their own curriculum/class lessons.

The CoRE recommended a National Entitlement to the study of Religion and Worldviews:

RELIGION

- describes area of study
- the subject to remain anchored in issues and information relating to religion
- The issues and information can be considered from a non-religious perspective

30

WHAT IS A WORLDVIEW?

A philosophy or approach to life; determines how a person understands the world and their place in it.

understood in secular and religious, traditional and modern, mainstream and non-standard forms.

WORLDVIEWS

- Describes potential breadth of the subject: not limited to religious beliefs and concepts
- An inclusive study: everyone has a worldview

WORLDVIEWS INFLUENCE HOW WE:

understand what is real and what is not

decide what is good and what to do

relate to others

express ourselves

CoRE Final Report
pp. 12-13

Here are some examples of what the RE Today Syllabus Model A+ can provide for SCC:

Please note that the following exemplar syllabus is protected by Copyright, and cannot be shared, in any form, without prior permission from RE Today.

The following pages are protected by © RE Today.

Demographics

The demographics of religion and belief in York, the region and the nation

It is important that pupils are aware of the diverse religious beliefs and worldviews of people in York and the wider population. Census figures are one source for this kind of enquiry. The table below provides some basic information, but more information and detail can be found at www.statistics.gov.uk.

| CENSUS 2011: | Population | Christian | Buddhist | Hindu | Jewish | Muslim | Sikh | Other religion | No religion | Humanist | Religion not stated |
|--------------------------|------------|------------|----------|---------|---------|-----------|---------|----------------|-------------|----------|---------------------|
| York | 198,051 | 117,856 | 1,016 | 983 | 202 | 2,072 | 133 | 747 | 59,646 | 73 | 15,396 |
| % | | 59.5 | 0.5 | 0.5 | 0.1 | 1.0 | 0.1 | 0.4 | 30.1 | 0.0 | 7.8 |
| North Yorkshire | 598,376 | 415,237 | 1,609 | 1,181 | 563 | 2,146 | 192 | 1,889 | 133,023 | 190 | 42,536 |
| % | | 65.0 | 0.3 | 0.5 | 0.4 | 2.5 | 0.3 | 0.2 | 24.9 | 0.0 | 6.0 |
| Leeds | 751,485 | 419,790 | 2,772 | 7,048 | 6,847 | 40,772 | 8,914 | 2,396 | 212,229 | 189 | 50,717 |
| % | | 55.9 | 0.4 | 0.9 | 0.9 | 5.4 | 1.2 | 0.3 | 28.2 | 0.0 | 6.7 |
| West Yorkshire | 2,226,058 | 1,216,266 | 5,783 | 14,921 | 7,605 | 252,370 | 18,123 | 7,163 | 557,775 | 502 | 146,052 |
| % | | 54.6 | 0.3 | 0.7 | 0.3 | 11.3 | 0.8 | 0.3 | 25.1 | 0.0 | 6.6 |
| Yorkshire and the Humber | 5,283,733 | 3,143,819 | 14,319 | 24,074 | 9,929 | 326,050 | 22,179 | 16,517 | 1,366,219 | 1,188 | 360,627 |
| % | | 59.5 | 0.3 | 0.5 | 0.2 | 6.2 | 0.4 | 0.3 | 25.9 | 0.0 | 6.8 |
| England | 53,012,456 | 31,479,876 | 238,626 | 806,199 | 261,282 | 2,660,116 | 420,196 | 227,825 | 13,114,232 | 14,252 | 3,804,104 |
| % | | 59.4 | 0.5 | 1.5 | 0.5 | 5.0 | 0.8 | 0.4 | 24.7 | 0.0 | 7.2 |
| ENGLAND AND WALES | 56,075,912 | 33,243,175 | 247,743 | 816,633 | 263,346 | 2,706,066 | 423,158 | 240,530 | 14,097,229 | 15,067 | 4,038,032 |
| % | | 59.3 | 0.4 | 1.5 | 0.5 | 4.8 | 0.8 | 0.4 | 25.1 | 0.0 | 7.2 |

This table selects data for religious affiliation from the 2011 Census (ONS, OGL 3.0), providing a context for RE in York. Note that the findings of the British Social Attitudes Survey 2018 (National Centre for Social Research), a national survey of around 3,000 adults, indicates a greater percentage of people (52%) identifying as having no religion. More information is available here: www.bsa.natcen.ac.uk/media/39293/1_bsa36_religion.pdf Among young people, aged 16-29, the percentage rises to 70% saying they have no religion: see the report into *Europe's Young Adults and Religion* by Stephen Bullivant www.stmarys.ac.uk/research/centres/benedict-xvi/docs/2018-mar-europe-young-people-report-eng.pdf

B2 What religions and worldviews are to be taught?

© RE Today

This agreed syllabus requires that all pupils study Christianity in each key stage.

In addition, pupils will study the principal religions represented in the UK, in line with the law.

These are Islam, Hindu dharma, Sikhi, Buddhism and Judaism. Furthermore, children from families where non-religious worldviews are held are represented in almost all our classrooms. Non-religious worldviews, including 'organised' examples such as Humanism, will also be the focus for study Religious traditions are to be studied in depth as follows:

- 33 ■ *4–5s Reception Children will encounter Christians and people of other faiths,*
 - *as part of their growing sense of self, their own community and their place within it.*
- *5–7s Key Stage 1 Christians and Muslims or Jewish people*
- *7–11s Key Stage 2 Christians, Muslims, Hindus and Jewish people*
- *11–14s Key Stage 3 Christians, Muslims, Sikhs and Buddhists*
- *14–16s Key Stage 4 Two religions required, usually including Christianity.*
 - *This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96 ¹²*
- *16–19s RE for all Religions and worldviews to be selected by schools and colleges as appropriate*

The Commission on Religious Education (CoRE) was established to review the legal, education and policy frameworks for Religious Education, by a wide-ranging, inclusive and evidence-based process designed to inform policy makers about these areas. The ultimate aim was to improve the quality and rigour of religious education and its capacity to prepare pupils for life in modern Britain. <https://religioueducationcouncil.org.uk/our-work/core/>

In September 2018, the Commission released its final report, *Religion and Worldviews: the way forward. A national plan for RE*. It sets out a National Plan for RE comprising of 11 recommendations, and calls on the Government to consider and adopt it.

Visit the Commission on RE website to find out the latest news, to see who the commissioners are and to find the terms of reference.

34

Worldviews in RE: This syllabus refers to religions and worldviews throughout.

The term '**worldview**' encompasses a broad range of ideas, incorporating the religious and non-religious.

Traditionally, RE has examined religious worldviews by looking at the traditional beliefs, teachings and practices of the world religions (Buddhism, Christianity etc.).

Recent developments in RE, such as those described in the 2018 final report from the Commission on RE, differentiate between organised or institutional worldviews and personal or individual worldviews.

Organised worldviews:

Organised worldviews include the traditional religions studied in RE (Buddhism, Christianity, Hindu Dharma, Islam, Judaism and Sikhi).

They usually provide a way of understanding the world, answers on the big questions, and instructions on how to live.

35

Organised worldviews:

These may include formal structures, agreed teachings and official practices. Some traditions are more 'organised' than others. For example, within Christianity the Roman Catholic Church has centralised institutions that lead and direct Catholics worldwide.

Islam, on the other hand, has strands of traditions that hold core beliefs in common (such as the Prophethood of Muhammad and the divine revelation of the Qur'an) but which differ in historical development and practice (such as Sunni and Shi'a traditions).

Both Christianity and Islam are explored as examples of organised worldviews in this syllabus, but pupils should have opportunities to see how there is not a single model of 'organised' worldviews that applies to all.

© RE Today

Personal worldviews:

Everybody has a personal worldview – it is a way of describing how we encounter the world, including our own place in it, whether or not we have thought about it.

It is shaped by our experience and environment, but it also shapes how we experience life, and how we encounter our environment. It is the story that we tell ourselves in response to life, shaping how we make sense of the world, ourselves, and others. We are inescapably placed within our context, within our story, within our worldview.

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

Many people in the UK have non-religious worldviews.

Some may be active members of Humanists UK, who present a form of organised non-religious worldview.

Many non-religious people, however, have personal worldviews that draw on a wide range of influences – some from within religious traditions (such as belief in an afterlife or angels, or practising mindfulness meditation) even when they do not see themselves as members of a religious tradition.

Non-religiousness is not connected to any particular organised worldview, and individuals may have hugely diverse and occasionally overlapping personal worldviews

Using the idea of worldviews in this syllabus:

This syllabus uses the idea of worldviews as a way of allowing for some flexibility in the presentation of traditional religions – acknowledging the diversity within traditions, geographically and across time.

37

It also enables pupils to recognise that members of religious traditions may have personal worldviews that differ.

The idea of personal worldviews also includes the pupils' own perspectives within the RE classroom.

© RE Today

Intent

- Clear purpose and aims
- Curriculum progression
- Ambitious end points

Implementation:

- Key questions – coherence based around strands and threads
- Units of work – clear progress in subject knowledge, diverse worldviews and variety of approaches

Impact:

- End-of-unit & end-of-key stage outcomes
- Additional support and guidance

The Intent of 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.

39

Get pupils engaged in RE!

Participate

Connections

Encounter

Variety Stimuli

Explore!

Explore questions and answers arising from the breadth and diversity of religious and non-religious worldviews

Participate

Curiosity

Understanding Enquiry

Disagreement

Have an impact!

Appreciate

Appraise

Challenge

Encounter

Progression in the Syllabus

p. 16

| | 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? | | |

A Progressive Syllabus

p. 17

| | 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? |

KS 1: Key questions

42

37

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. NB If 1.3 is not taught, Unit L2.10 should be included in LKS2.</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, Muslims and/or Jewish people</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/or 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. Some schools find it useful for retrieval to split the systematic units (1.1, 1.2 and 1.3) across two years, or to visit one of them twice in a single year. This allows pupils to revisit and recall past learning as they encounter new content, embedding it in their long-term memory.

© RE Today

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.8)

| | |
|--|---|
| Step 1: Key question | <ul style="list-style-type: none">• Select a key question from p. 37.• 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. 40-41.• 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
1.4 KS 1
Year group →

44

Key question 1.4: What can we learn from sacred books?

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

| Strand / Questions / Religions | Learning outcomes (intended to enable pupils to achieve end of key stage outcomes): | Suggested content for learning: Teachers can select content from these examples and add more of their own. |
|--|---|---|
| <p>Strand: Believing</p> <p>Recommended Y2</p> <p>Questions in this thread: F1: Which stories are special and why? L2.2 Why is the Bible so important for Christians today? 3.2 Does living biblically mean obeying the whole Bible?</p> <p>Religions and worldviews: Christians, Muslims, Jewish people</p> | <p>Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage:</p> <p>Emerging:</p> <ul style="list-style-type: none"> • Talk about some of the stories that are used in religion and why people still read them (A2). • Recognise some ways in which Christians, Muslims and Jewish people treat their sacred books (B3). <p>Expected:</p> <ul style="list-style-type: none"> • Recognise that sacred texts contain stories which are special to many people and should be treated with respect (B3). • Re-tell stories from the Christian Bible and stories from another faith; suggest the meaning of these stories (A2). • Ask and suggest answers to questions arising from stories Jesus told and from another religion (C1). • Talk about issues of good and bad, right and wrong arising from the stories (C3). <p>Exceeding:</p> <ul style="list-style-type: none"> • Suggest their own ideas about stories from sacred texts and give reasons for their significance (C1). • Make links between the messages within sacred texts and the way people live (A2). | <ul style="list-style-type: none"> • Explore what a story is and why we like them; are there different types of story? Introduce a parable as a story with a deeper meaning. Talk about how some books are more than special – they are sacred or holy, meaning that people believe that they are from God. • Introduce the Bible as a sacred text for Christians. • Introduce a sacred text for Muslims – Holy Qur’an, and/or Jewish people – Tenakh. • Investigate how these books are used and treated – Torah (part of Tenakh): often read from scrolls in the synagogue, beautifully written in Hebrew; Bible translated into lots of different versions to make accessible to all; Holy Qur’an kept in its original Arabic, as Muslims believe that is how it was revealed to Prophet Muhammad. • Read, act out and illustrate some stories Jesus told about what God is like (e.g. ‘The lost sheep/Lost coin’ Luke 15, building on prior learning) and how to treat each other (e.g. ‘The good Samaritan’ Luke 10). • Explore stories from Jewish sacred text, the Tenakh, which teach about God looking after his people e.g. ‘Joseph and his brothers’ (Genesis 37, 39–48); the story of Moses (book of Exodus); ‘The call of Samuel’ (1 Samuel 3); ‘David and Goliath’ (1 Samuel 17); Jonah (Book of Jonah). • Explore stories about Prophet Muhammad (e.g. ‘Muhammad and the hungry stranger’, ‘The thirsty camel’, ‘The sleeping cat’, ‘Muhammad and Bilal’, ‘Muhammad and the rebuilding of the Ka’aba’). • Share an example of a story that occurs in more than one sacred text e.g. the story of Noah, which is sacred to Muslims, Jews and Christians. • Talk about what lessons believers learn from sacred texts about how to live, e.g. they believe that there is a God who cares for all people; that loyalty, love, justice, trust, truth, service and care are all important in how people live. Whether or not pupils belong to a religious tradition, how important are these ideas for pupils’ personal worldviews, and why? |

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 religious and non-religious worldviews, recognising their local, national and global contexts.

They should be introduced to an extended range of sources and subject specific vocabulary.

They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life.

Pupils should learn to express their own ideas in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.

Key Stage 2:

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.

46

RE teaching and learning should enable pupils to...

- A. Know about and understand a range of religious and non-religious worldviews.
- B. Express ideas and insights about the nature, significance and impact of religious and nonreligious worldviews.
- C. Gain and deploy the skills needed to engage seriously

RE teaching and learning should enable pupils to...

| | | |
|--|---|--|
| A. Know about and understand a range of religious and non-religious worldviews. | B. Express ideas and insights about the nature, significance and impact of religious and non-religious worldviews. | C. Gain and deploy the skills needed to engage seriously with religious and non-religious worldviews. |
|--|---|--|

End of key stage outcomes

RE should enable pupils to:

| | | |
|---|--|---|
| A1. Describe and make connections between different features of the religious and non-religious worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life, in order to reflect on their significance. | B1. Observe and understand varied examples of religious and non-religious worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities. | 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 religious and non-religious 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. 54–75.

End of key stage outcomes:

RE should enable pupils to:

A. Know about and understand a range of religious and non-religious worldviews.

A1. Describe and make connections between different features of the religious and nonreligious 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

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.

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.

End of key stage outcomes: (continued)

RE should enable pupils to:

B. Express ideas and insights about the nature, significance and impact of religious and nonreligious worldviews.

B1. Observe and understand varied examples of religious and nonreligious worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities.

49

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.

B3. Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences within and between different religious and non-religious worldviews

End of key stage outcomes: (continued)

RE should enable pupils to:

C. Gain and deploy the skills needed to engage seriously with religious and non-religious worldviews.

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.

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.

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.

Key question L2.4: Why do people pray?

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

| Strand / Questions / Religions | Learning outcomes (intended to enable pupils to achieve end of key stage outcomes): | Suggested content for learning: Teachers can select content from these examples and add more of their own. |
|---|--|--|
| <p>Strand: Expressing</p> <p>Recommended Y3</p> <p>Questions in this thread: F3 Which places are special and why? 1.5 What makes some places sacred? U2.4 If God is everywhere, why go to a place of worship? 3.6 Should religious buildings be sold to feed the starving?</p> <p>Religions and worldviews: Christians, Hindus and/or Muslims</p> | <p>Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage:</p> <p>Emerging:</p> <ul style="list-style-type: none"> Describe what some believers say and do when they pray (A1). Respond thoughtfully to examples of how praying helps religious believers (B2). <p>Expected:</p> <ul style="list-style-type: none"> Describe the practice of prayer in the religions studied (A2). Make connections between what people believe about prayer and what they do when they pray (A3). Describe ways in which prayer can comfort and challenge believers (B2). Describe and comment on similarities and differences between how Christians, Muslims and Hindus pray (B3). <p>Exceeding:</p> <ul style="list-style-type: none"> Explain similarities and differences between how people pray (B3). Consider and evaluate the significance of prayer in the lives of people today (A1). | <ul style="list-style-type: none"> Discover and think about the meanings of the words of key prayers in three religions – e.g. the Muslim First Surah of the Qur'an, the Christian Lord's Prayer and the Hindu Gayatri Mantra. Learn that Hindus, Muslims and Christians may pray in many different ways, both using set forms of words and more spontaneously, and the three religions believe similar and different ideas about how God hears prayers. Consider the idea that some people describe themselves as 'spiritual but not religious' and some of them may like to pray in their own way. Consider the idea that some non-religious people may believe it is more use to be kind or to help someone than to pray for them. Some non-religious people use practices like listing things they are thankful for at the end of the day (e.g. in a 'gratitude journal'). Find out about some symbols used in prayers in different religions. Explore connections between prayer in three different religions. Explore the impact of prayer: does it enable people to feel calm, hopeful, inspired, close to God or challenged? How? Ask good questions about answered and unanswered prayer and find out some answers to these questions. Discuss and consider the impact of praying, using some stories from inside the religions, e.g. stories of answered prayer, or of the origin of a prayer in ancient India, in Jesus' teaching or in the Holy Qur'an. Make links between beliefs and practice of prayer in different religions. Ask pupils to weigh up the value and impact of these key ideas for themselves: are there benefits in recalling things you are grateful for, things you are sorry about, ways in which you would like to be better, or for things to be better for other people? What benefits might there be? Do pupils ever do these things? |

D2 A progression overview for 5-14s: outcomes

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

City of York Agreed Syllabus for RE, 2021–2026

© RE Today Services 2021

© RE Today

Impact: end of key

C6 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 religious and non-religious worldviews,

C8 RE in KS4 and 5 /14–19

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

All state-funded schools must teach RE to all students on school rolls, including all those in 14–19 education (unless withdrawn by their parents, or, if 18 or over, they withdraw themselves). It is important that teaching enables suitable progression from the end of Key Stage 3, in varied ways that meet the learning needs of all students. All students can reasonably expect their learning will be accredited, and **this agreed syllabus requires that all 14–16 students must pursue an accredited course** in Religious Studies or Religious Education leading to a qualification approved under Section 96 (see p. 15). The agreed syllabus does not require that every individual student be entered for this examination: that is a matter for schools. Appropriate modes of accreditation include nationally accredited courses in RE such as GCSE and A level RS, and a wide range of enrichment courses and opportunities, such as the Extended Project Qualification. Good practice examples include many schools where all students take GCSE RS courses at 16, since these qualifications are an excellent platform for 14–16 RE.

Note that teachers must ensure that RE in these phases accords equal respect to religious and non-religious worldviews. Following a GCSE course does not automatically fulfil this (see p. 16).

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

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

What do students get out of RE at this age?

All students should extend and deepen their knowledge and understanding of religious and non-religious worldviews, explaining local, national and global contexts. Building on their prior learning, they appreciate and appraise the nature of different religions and worldviews in systematic ways. They should use a wide range of concepts in the field of Religious Studies confidently and flexibly to contextualise and analyse the expressions of religions and worldviews they encounter. They should be able to research and investigate

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

What do students get out of RE at this age?

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

Specifically, students should be taught to, for example:

- Investigate and analyse beliefs and practices of religions and worldviews (including non-religious worldviews) using a range of arguments and evidence to evaluate issues and draw balanced conclusions.
- Synthesise their own and others' ideas and arguments about sources of wisdom and authority using coherent reasoning, making appropriate references to their historical, cultural and social contexts.
- Develop coherent and well-informed analysis of diversity in the forms of expression and ways of life found in different religions and worldviews.
- Account for varied interpretations of commitment to religions and worldviews and for responses to profound questions about the expression of identity, diversity, meaning and value.
- Argue for and justify their own positions with regard to key questions about the nature of religion, providing a detailed evaluation of the perspectives of others.
- Use a range of research methods to examine and critically evaluate varied perspectives and approaches to issues of community cohesion, respect for all and mutual understanding.

Religious education may provide opportunities for pupils to learn in all these areas. Using outcome statements from the EYFS profile can provide helpful and relevant clarification of learners' progress. www.gov.uk/government/publications/early-years-foundation-stage-profile-handbook

These questions will help teachers considering the provision of experiences from RE for pupils with SEND to focus their contribution to learning for pupils.

For pupils with SEND, in what ways can RE:

- recognise the pupil's individual needs?
- show and celebrate the pupil's success?
- provide evidence of the pupil's responses and achievements?
- provide ways of comparing the pupil's current responses with past ones in order to show evidence of their achievements?

- capture information about the quality of the pupil's progress so the complexities and subtle differences of individual responses can be described, interpreted and explained?
- contain information and evidence that enable decisions to be made concerning the pupil's needs that can be used to inform planning and next steps for pupils, including special educational provision?
- assist in gathering evidence for reporting the pupil's achievements and progress against their EHC plan as part of the annual review process?
- assist in compiling evidence as part of end of academic year reporting to the pupil's parents, LAs and governors?



Religious education may provide opportunities for pupils to learn in all these areas. Using outcome statements from the EYFS profile can provide helpful and relevant clarification of learners' progress. www.gov.uk/government/publications/early-years-foundation-stage-profile-handbook

These questions will help teachers considering the provision of experiences from RE for pupils with SEND to focus their contribution to learning for pupils.

For pupils with SEND, in what ways can RE:

- recognise the pupil's individual needs?
- show and celebrate the pupil's success?

Assessment in primary RE

The purpose of assessment in primary RE is to ensure that pupils improve what they know, understand and can do regarding the different aspects of RE they are studying. There are different ways of achieving this depending on whether you are teaching 5- or 9-year-olds.

Whatever strategies are being employed it is the formative strategies, those that go on in the classroom, that are of most importance.

☞ There is a danger that when making a judgement on a pupil's progress in RE, teachers may be unsure how to judge pupils and have ended up making judgements based on a pupil's ability in, say, English or history. In order to prevent this, teachers need to be confident in what needs to be learnt in a unit.

They need to be informally and continually using lots of formative assessment strategies as part of everyday teaching and learning.

Putting information into a summative assessment system should not then be an issue.

The teacher can use their knowledge of the pupils and their professional judgement to record how pupils are achieving...

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 based¹³ 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.

© RE Today

E2 RE and British values

Since September 2014, school inspection in England has explored and judged the contribution schools make to actively promoting British values.

RE can make a key educational contribution to pupils' explorations of British values, and excellent teaching of RE can enable pupils to learn to think for themselves about them.

Questions about whether social and moral values are best described as 'British values' or seen as more universal human values will continue to be debated (not least in the RE classroom!), but for the purposes of teachers of RE, the subject offers opportunities to build an accurate knowledge-base about religions and beliefs in relation to values.

This in turn supports children and young people so that they are able to move beyond attitudes of tolerance towards increasing respect, so that they can celebrate diversity. Values education and moral development are a part of a school's holistic mission to contribute to the wellbeing of each pupil and of all people within our communities. **The RE curriculum focuses learning in some of these areas, but pupils' moral development is a whole-school issue.**

E7 Progression in language: select shortlist of key words and core concepts

This table shows how learning across the age groups develops and uses the language of religious study and of particular religions in increasing depth and complexity. The selected terminology is a brief minimum that features in the plans and can contribute to coherent progression.

| | FS2 (Discovering) | KS1 (Exploring) | Lower KS2 (Connecting) | Upper KS2 (Connecting) | KS3 (Applying/interpreting) |
|--|--|--|--|---|--|
| The general language of religious study | Religion Special books Special places Special stories Prayer | Religion, celebration, festival, symbol, thankful, faith, belief, wise sayings, rules for living, co-operation, belonging, worship, holiness, sacred, creation story | Religion, spiritual, commitment, values, prayer, pilgrim, pilgrimage, ritual, symbol, community, worship, devotion, belief, life after death, destiny, soul, inspiration, role-model. | Religion, harmony, respect, justice, faith, inter-faith, tolerance, moral values, religious plurality, moral codes, holiness, spiritual, inspiration, vision, symbol, community, commitment, values, sources of wisdom, spiritual, Golden Rule, charity, place of worship, sacred text, devotion, prayer, worship, compassion, prejudice, persecution | Beliefs, teachings, sources of authority, religious expression, ways of living, religious identity, diversity and controversy, psychology, sociology and philosophy of religion, ethics, community cohesion, religious conservatism, liberalism and radicalism persecution |
| Christianity | Christmas Bible Church Jesus | Christian, God, Creator, Christmas, Easter, Jesus, church, altar, font, Bible, gospel | Christian, Christmas, Easter, Pentecost, Harvest Festival, Messiah, liturgy, church, Gospel, Jesus, Holy Spirit, God the Creator, Trinity, Heaven | Christian, Jesus, Bible, Gospel, Letters of Saint Paul, Trinity, Incarnation, Holy Spirit, resurrection, Christmas, Easter, Pentecost, Eucharist, agape | Biblical authority and inspiration, intelligent design, theology, Christian ethics, 'Just war', sanctity of life, 'green Christianity' |
| Judaism | Moses Passover Torah Synagogue | Jewish, synagogue, Torah, bimah, Chanukah/Hanukkah, Ark, Judaism, Shabbat, mezuzah, Tenakh | Jewish, Judaism, Moses, Exodus, Lawgiver, Ten Commandments, Star of David, Passover/Pesach, Shabbat, Shema, Torah | Judaism, Jewish, synagogue, schul, Jerusalem, Western Wall, Orthodox, Reform, Tu B'Shevat, tzedakah, tikkun olam | |
| Islam | Allah, Prophet Muhammad, Qur'an, Mosque | Muslim, Islam, Allah, Prophet, mosque, Eid, Qur'an, moon and star, Ramadan, tawhid. | Muslim, Islam, Allah, Prophet, mosque, Qur'an, surah, moon and star, paradise | Muslim, Allah, Prophethood, Ummah, 5 Pillars, Prophet Muhammad, Iman (faith), akhlaq (character or moral conduct) Qur'an, Hadith, Mosque, Hajj. | Last Prophet, Revelation, Shahadah, Sawm, Zakat, Ramadan, Hajj, submission to Allah, Sunni, Shi'a, Sufi, 99 Beautiful Names, Tawhid, Shirk |
| Hindu Dharma | | | Hindu, mandir, murtis, gods, goddesses, Diwali, Aum, Trimurti, dharma, Ramayana | Hindu, ahimsa, karma, dharma, murtis, Brahman, mandir, gods, goddesses, shrines, Mahatma | |
| Sikhi | | | Schools choosing to go beyond the minimum number of religions for study in this syllabus: select age-appropriate key words for pupils to learn as they begin their studies of each religion. | | Sikhi, Guru, Gurdwara, Langar, Guru Granth Sahib, Waheguru, The 5 Ks, Vaisakhi, Harimandir Sahib, Nam Japna, Vand Chakna, Sewa |
| Buddhism | | | | | Buddha, Dharma, Sangha, Karma, Arhat, Enlightenment, 4 Noble Truths, Noble Eightfold Path, Nirvana, meditation |
| Non-religious worldviews | Non-religious | Humanist, Golden Rule, non-religious | Humanist, Golden Rule, non-religious, spiritual but not religious, atheist | Atheist, agnostic, Humanist, rationalist, Golden Rule, 'spiritual but not religious' | Varieties of atheism, 'new atheists', skepticism, ethical autonomy, situation ethics, secular |

Thank you for listening...

Questions and Answers

Plenary and any next steps

This page is intentionally left blank