

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

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.
- We 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.**

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:

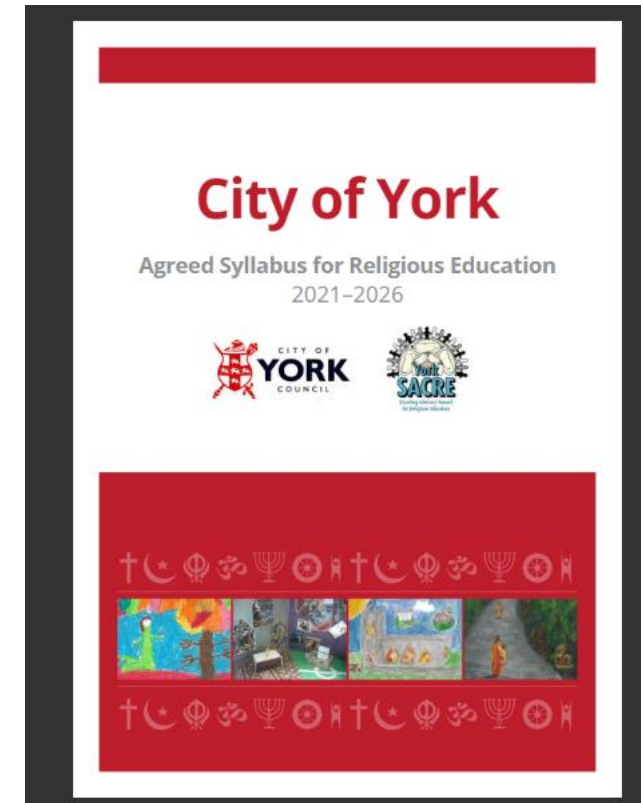
“well sequenced to ensure that pupils learn the knowledge they need for later topics.....What is taught and learned in RE is grounded in what is known about religion or non-religion from academic study. This helps prevent pupils from developing misconceptions about religion and non-religion..... Content 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.

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

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:

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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?

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

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

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

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

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.

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.

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.

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.

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.

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

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	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?		
			L2.6 Why do some people think that life is a journey and what significant experiences mark this?	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?

A Progressive Syllabus

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	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

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.

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 →

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.

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.
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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.

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

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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

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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?

the five areas of engagement



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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.

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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