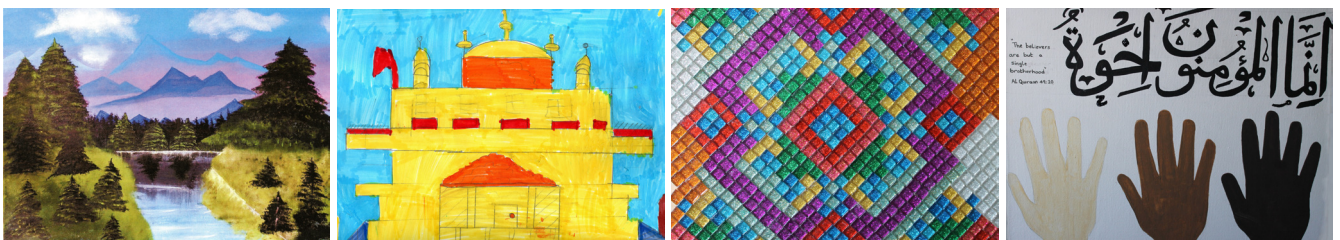


# London Borough of Waltham Forest

Agreed Syllabus for Religious Education  
2021–2026



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## Foreword

We are pleased to introduce the new Religious Education (RE) syllabus for the schools in Waltham Forest. Effective RE has a key role to play in our schools and communities. Waltham Forest is rich in diversity of faith, belief, language and lifestyle and this syllabus is designed to support pupils and students in exploring and understanding their own values and beliefs and those of others in their immediate community and beyond. A depth of knowledge, understanding and acceptance is important for personal growth and for the development of a broader education. It is also crucial for the development of cohesive, tolerant and caring communities. In a London borough such as Waltham Forest, with its wide diversity of faith, culture and ethnicity, and a Town motto of '*Fellowship is Life*', it is essential to have a comprehensive RE syllabus that promotes and supports these values.

The local Standing Advisory Council on Religious Education (SACRE) convened an Agreed Syllabus Conference to agree this document, in a process of wide-ranging discussions, including professional advice. The syllabus is an essential support for teaching and learning, providing the basis for schools and academies to plan and teach high-quality RE. It offers a clear purpose for RE and a range of thoughtful questions for pupils to explore as they study religious and non-religious worldviews. It provides achievable but challenging outcomes to allow children and young people to make progress in knowledge, understanding and skills as they grow and mature.

The syllabus continues our tradition of enabling schools to ensure their pupils not only learn about what people believe and practise – whether people within our local religious communities or those with non-religious worldviews – but more than this, it should continue to promote positive and practical community cohesion. This syllabus is designed to support teachers and school leaders to engender a culture of celebration and acceptance of diversity in our schools and communities. It should help equip our children and young people for a changing world and support them to develop as fulfilled individuals, united through a shared and strong understanding and acceptance of each other's values, faiths, beliefs and life choices.

The syllabus has links to additional support provided by RE Today, a reputable organisation with the specialism and expertise to keep the resources up to date. It addresses the requirements of the current Ofsted focus on coherent curriculum planning, clearly supporting teachers to think about the intent, implementation and impact of the RE curriculum in their schools.

Waltham Forest is fortunate in the talent and dedication of its RE teachers. We hope this document will be a key support in the great work they do every day in our schools and commend this syllabus to school leaders and teachers.

Finally, we would like to record our thanks to SACRE members, the Agreed Syllabus Conference, and to local teachers, for their hard work and thoughtful appraisal of the syllabus.

***Ted Cooke, Chair of SACRE***

***David Kilgallon, Director of Learning, Waltham Forest***

## Introduction

The National Curriculum states that every state-funded school must offer a curriculum which is balanced and broadly-based, which promotes the spiritual, moral, cultural, mental, and physical development of pupils at the school and of society, and prepare pupils at the school for the opportunities, responsibilities and experiences of later life. All state schools must teach Religious Education to pupils at every Key Stage. All schools must publish their curriculum by subject and academic year online (DfE National Curriculum 2013). These requirements in law are reinforced by the current practice of HMI through OFSTED inspections, where RE may be subjected to 'deep dive' inspections and checked for legality and quality.

In supporting schools in fulfilling these requirements, the objectives of Waltham Forest SACRE's Locally Agreed Syllabus are as follows.

1. To encourage all pupils and teachers to experience RE as an exciting subject that feeds into an understanding of what it means to live in Waltham Forest, promoting harmony and good community relationships.
2. To enable pupils to develop religious literacy and conceptual understanding of what it means to be a person with religious or non-religious beliefs and ways of living.
3. To facilitate pupils' articulation of their own ideas and experience of religion, belief and spirituality.
4. To encourage teachers to produce RE lessons that are challenging, inspiring and engaging to everyone.
5. To support teachers by enabling them to deliver RE with academic rigour, multidisciplinary approaches and a variety of resources.
6. To assist pupils to engage critically with ideas and understanding of religion and worldviews. RE studies how religion and worldviews shape and are shaped by the societies in which we live, promoting deepening understanding of those belief systems.
7. To promote interactive, creative and experiential learning that promotes community cohesion and supports fundamental British values.
8. To ensure that every pupil's statutory entitlement to RE is met, irrespective of their faith or belief, and within this, to encourage pupils to explore questions of spirituality, identity, ethics, meaning and purpose.

The syllabus explains the value and purposes of RE for all pupils and specifies for teachers the minimum to be taught in each age group. It provides a coherent framework for setting high standards of learning in RE, enabling pupils to reach their potential in the subject. The syllabus supports teachers, senior leaders and governors to identify the intent of RE in the wider school curriculum, how RE can be effectively implemented across a school and how the impact of the subject can be effectively measured and monitored.

The new syllabus:

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

The syllabus is for implementation from January 2021, with the intention it should be fully implemented by September 2021. The syllabus is licensed for use in Waltham Forest schools from 11 November 2020 until 1 January 2026. Schools are requested not to publish the syllabus through an open access website.

## The demographics of religion and belief in Waltham Forest, the region and the nation

The 2011 Census information sets the demographic context for the county, the region and the nation. This will be updated with the 2021 Census, but these data still have relevance today. We intend to educate pupils for their current life, in a plural nation and a diverse world. The purpose of RE includes enabling pupils to be ready to live well in a wider world: the region, the nation, the global community.

Area name	Total	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	No religion	Not stated
<b>ENGLAND</b>	<b>53,012,456</b>	<b>31,479,876</b>	<b>238,626</b>	<b>806,199</b>	<b>261,282</b>	<b>2,660,116</b>	<b>420,196</b>	<b>227,825</b>	<b>13,114,232</b>	<b>3,804,104</b>
%		<b>59.4%</b>	<b>0.5%</b>	<b>1.5%</b>	<b>0.5%</b>	<b>5.0%</b>	<b>0.8%</b>	<b>0.4%</b>	<b>24.7%</b>	<b>7.2%</b>
Waltham Forest	258,249	124,939	1,987	5,917	1,259	56,541	1,209	993	46,462	18,942
%		<b>48.4%</b>	<b>0.8%</b>	<b>2.3%</b>	<b>0.5%</b>	<b>21.9%</b>	<b>0.5%</b>	<b>0.4%</b>	<b>18.0%</b>	<b>7.3%</b>
<b>London</b>	<b>8,173,941</b>	<b>3,957,984</b>	<b>82,026</b>	<b>411,291</b>	<b>148,602</b>	<b>1,012,823</b>	<b>126,134</b>	<b>47,970</b>	<b>1,694,372</b>	<b>692,739</b>
Outer London	4,942,040	2,491,949	45,166	341,113	95,835	546,558	111,503	32,471	921,655	355,790
Inner London	3,231,901	1,466,035	36,860	70,178	52,767	466,265	14,631	15,499	772,717	336,949
Enfield	312,466	167,417	1,824	10,927	4,412	52,141	1,078	1,950	48,522	24,195
Haringey	254,926	114,659	2,829	4,539	7,643	36,130	808	1,303	64,202	22,813
Newham	307,984	123,119	2,446	26,962	342	98,456	6,421	1,090	29,373	19,775
Redbridge	278,970	102,755	1,840	31,699	10,213	64,999	17,377	1,348	30,691	18,048
Hackney	246,270	95,131	3,075	1,577	15,477	34,727	1,872	1,311	69,454	23,646
<b>Essex</b>	<b>1,393,587</b>	<b>860,906</b>	<b>4,693</b>	<b>8,295</b>	<b>6,662</b>	<b>13,526</b>	<b>2,197</b>	<b>5,165</b>	<b>392,047</b>	<b>100,096</b>

**This table selects data for religious affiliation from the 2011 Census**, providing a context for RE in Waltham Forest and surrounding boroughs. We need RE that prepares young people for life in the village, county, region, nation and world. Diversity is not always evident in every part of the country, so pupils can learn much from seeing this regional picture and understanding it. Some parts of the UK are not as diverse as others, but it still reflects a range of religious and non-religious worldviews.

Note that the British Social Attitudes Survey gives a different national picture. See their report for 2018 here, noting the changes over the past decades on p.5 of the report. [https://bsa.natcen.ac.uk/media/39293/1\\_bsa36\\_religion.pdf](https://bsa.natcen.ac.uk/media/39293/1_bsa36_religion.pdf) Note, however, that the BSA Survey and the Census ask different questions about religion, so the results are not immediately comparable.

## A1 The purpose of RE

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

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

### Principal aim

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

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

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

## A2 The aim(s) of RE

The threefold aim of RE elaborates the principal aim.

The curriculum for RE aims to ensure that all pupils:

**1. Know about and understand a range of religions and worldviews<sup>1</sup>, so that they can:**

- describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals
- identify, investigate and respond to questions posed, and responses offered, by some of the sources of wisdom<sup>2</sup> found in religions and worldviews
- appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

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

- Explain, using reasoned arguments, their ideas about how beliefs, practices and forms of expression influence individuals and communities
- express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues
- appreciate and appraise varied dimensions of religion.<sup>3</sup>

**3. Gain and deploy the skills needed to engage seriously with religions and worldviews, so that they can:**

- investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively
- enquire into what enables different individuals and communities to live together respectfully for the wellbeing of all
- articulate clearly beliefs, values and commitments in order to explain why they may be important in their own and other people's lives.

Teachers should consider how their teaching contributes towards the principal aim of RE (p. 6) and how they help pupils to achieve the threefold aim above.

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

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

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

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



### A3 How to use this agreed syllabus: 12 steps

1. Key to implementing this revised syllabus is to take time to **understand the purpose and principal aim**, p.6. Is this the understanding of what RE is in your school? Does RE in your school currently deliver this aim? If teachers are to teach RE effectively, it is vital that they understand what they are doing RE *for*. Schools should reflect on how fulfilling the principal aim will contribute to SMSC and wider school priorities.
2. For each key stage, get to know the **Programme of Study** pages (EYFS p.19; KS1 p.31; KS2 p.45; KS3, p.69). These give the statutory requirements of the syllabus. Note that the syllabus is structured around the three aims (see p.6) and the three strands, *Believing, Expressing and Living*. The three aims form the basis of the end of key stage outcomes and the progressive 'Learning outcomes' in each unit of study. The overview of questions (p.16) shows how the key questions relate to the strands.
3. Review the **legal requirements** (see p.11) and **curriculum time** for RE (see p.14). Are you fulfilling the legal requirements for RE for all pupils? Are you giving sufficient time to allow pupils to make good progress in their understanding and skills?
4. Review the **religions and beliefs** studied at each key stage (see p.13 for overview). Are you following the syllabus requirements? Are you meeting the needs of your children in terms of worldviews studied?
5. The syllabus is based around a **key question approach**, where the questions open up the content to be studied. The syllabus gives some example **key questions** to help you to deliver the statutory Programmes of Study. All of the questions are found on p.16-17, with EYFS on p.22, KS1 on p.33; KS2 p.47; KS3 p.71; these are followed by detailed outlines for each question. These are not statutory, but are designed to support you in delivering high-quality RE that enables coherence and progression in the pupils' learning. The key question outlines give structured support in terms of 'emerging', 'expected' and 'exceeding' learning outcomes, and suggested content to enable good planning and progression.
6. **Audit the topics you already cover** in your existing long-term plan. There may well be overlap with your current RE, but you will still need to go through and adjust (or, if necessary, re-write) Schemes of Work to ensure that RE **meets the principal aim, reflects the key question approach and secures progression in relation to the end of key stage outcomes**. To this end, use the planning steps.
7. The **planning process** is at the heart of the syllabus (p.34, 48, 72). The five steps are designed to help teachers make best use of the key questions and plan excellent RE. As a staff/department, go through the planning process, following the steps and one example of a key question. Note that there is flexibility in terms of choosing outcomes and content, but that all steps need to be followed.
8. Take the opportunity of the new syllabus to audit your schemes of work to consider the **styles of teaching and learning** that pupils are encountering. Is RE engaging and encouraging enquiry? How is RE delivered? Does it link to other subjects? Is it taught in blocks or on a once-a-week model? Do you deliberately build in opportunities for recall and retrieval of previous learning?
9. Work to create a coherent **long-term plan** to begin in January 2021. Make sure you can explain why you are doing units in the order you have chosen, so that pupils' understanding is built up in a coherent way. The syllabus is flexible enough to allow RE to be taught in a variety of ways – RE days or weeks, linking with other subjects and discretely. Ensure RE is true to the principal aim and the Programmes of Study.
10. If you are a Special School or have significant numbers of SEND pupils, read Section C7 (p.89). There is freedom in the syllabus to adapt your RE to meet the needs of SEND pupils.
11. Share the positive adaptations and changes in RE with the governing body and other interested parties. This is an ideal chance to raise the profile of RE.
12. Use January 2021 – September 2021 to implement the syllabus gradually. Adapt what works well and create a scheme of work that fits with your methods of curriculum delivery and delivers the principal aim of the syllabus. Use the year to train staff who teach RE, improve and review your planning and teaching.

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

### **RE is for all pupils:**

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

### **RE is determined locally, not nationally:**

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

### **RE is plural:**

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

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

This agreed syllabus builds on good practice from the 2004 *Non-statutory Framework for RE*, produced by the then Qualifications and Curriculum Authority, and also the core ideas in the RE Council's non-statutory *Framework* from 2013.<sup>10</sup>

### **Right of withdrawal**

This was first granted when religious education was religious *instruction* and carried with it connotations of induction into the Christian faith. RE has been very different to this for some time. It is inclusive and wide-

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

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

<sup>6</sup> Education Act 1996 Schedule 31.

<sup>7</sup> Education Act 1996 section 375.

<sup>8</sup> [www.judiciary.uk/wp-content/uploads/2015/11/r-fox-v-ssfe.pdf](http://www.judiciary.uk/wp-content/uploads/2015/11/r-fox-v-ssfe.pdf) 'Equal respect' does not entail equal time.

<sup>9</sup> In accordance with Human Rights Act 1988.

<sup>10</sup> A Curriculum Framework for Religious Education in England (REC 2013).

ranging, exploring a range of religious and non-religious worldviews. However, in the UK, parents still have the right to withdraw their children from RE/RME on the grounds that they wish to provide their own religious education. (School Standards and Framework Act 1998 S71 (3)). This will be the parents' responsibility. However, it is good practice to talk to parents to ensure that they understand the aims and value of RE before honouring this right. Students aged 18 or over have the right to withdraw themselves from RE.

### **B1.1 RE, academies and free schools**

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

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

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

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

The Waltham Forest Agreed Syllabus 2021–2026 fulfils the legal requirements set out above, and has its roots in the REC's *Framework* (2013). It is written to support academies in meeting the requirements of their funding agreements. Academies are encouraged to adopt the syllabus, taking advantage of the resources and support that it offers.

## B2 What religions are to be taught?

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

**Religious traditions are to be studied in depth as follows:**

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

### Important notes:

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

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

<sup>11</sup> Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State. [http://www.dfes.gov.uk/section96/uploads/download\\_records\\_full.xls](http://www.dfes.gov.uk/section96/uploads/download_records_full.xls)

## B3 Time for RE

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

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

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

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

<b>4–5s</b>	<b>36 hours of RE</b> , e.g. 50 minutes a week or some short sessions implemented through continuous provision
<b>5–7s:</b>	<b>36 hours of tuition per year</b> (e.g. an hour a week, or less than an hour a week plus a series of RE days)
<b>7–11s:</b>	<b>45 hours of tuition per year</b> (e.g. an hour a week, or a series of RE days or weeks amounting to 45+ hours of RE)
<b>11–14s:</b>	<b>45 hours of tuition per year</b> (e.g. an hour a week))
<b>14–16s:</b>	<b>5% of curriculum time, or 70 hours of tuition across the key stage</b> (e.g. an hour a week for 5 terms, or 50 minutes per week, supplemented with off-timetable RE days)
<b>16–19s:</b>	<b>Allocation of time for RE for all should be clearly identifiable.</b>

### Important notes:

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

## C1 Religious Education key questions: an overview

	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/interpreting)
<b>Believing</b> (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?
<b>Expressing</b> (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?	3.5 Why is there suffering? Are there any good solutions?
	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?	3.6 Should religious buildings be sold to feed the starving?
					3.7 How can people express the spiritual through the arts?

Living (Religious practices and ways of living; questions about values and commitments)					
FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/interpreting)	
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?	

## **KS1 Units of Study**



## Key Question: 1.1 Who is a Christian and what do they believe?

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

<b>Strand / Questions/ Religions</b>	<b>Learning outcomes</b> (intended to enable pupils to achieve end of key stage outcomes) :	<b>Suggested content for learning:</b> Teachers can select content from these examples, and add more of their own
<b>Strand:</b> Believing  Recommended Y1  <b>Questions in this thread:</b> 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?  <b>Religions and worldviews:</b> Christians	Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage: <b>Emerging:</b> <ul style="list-style-type: none"> <li>• Talk about the fact that Christians believe in God and follow the example of Jesus (A1).</li> <li>• Recognise some Christian symbols and images used to express ideas about God (A3).</li> </ul> <b>Expected:</b> <ul style="list-style-type: none"> <li>• Talk about some simple ideas about Christian beliefs about God and Jesus (A1).</li> <li>• Re-tell a story that shows what Christians might think about God, in words, drama and pictures, suggesting what it means (A2).</li> <li>• Talk about issues of good and bad, right and wrong arising from the stories (C3).</li> <li>• Ask some questions about believing in God and offer some ideas of their own (C1).</li> </ul> <b>Exceeding:</b> <ul style="list-style-type: none"> <li>• Make links between what Jesus taught and what Christians believe and do (A2).</li> <li>• Respond thoughtfully to a piece of Christian music and a Bible text that inspired it (B1).</li> </ul>	<ul style="list-style-type: none"> <li>• Share stories that help to show how Christians think of God e.g. the book of Jonah in the Old Testament, the Annunciation (Luke 1:26–56), the lost son (Luke 15:11–32) and Pentecost (Acts 2:1–13).</li> <li>• Describe some of the beliefs that Christians hold about God e.g. all-powerful, loving, close to every person, forgiving.</li> <li>• Look at art and recognise some symbols and images used to express ideas about God.</li> <li>• Listen to pieces of music that express ideas about God.</li> <li>• Talk to Christians about what they believe about God.</li> <li>• Give opportunities for children to reflect on and express their own big questions about life and God, in particular through discussion, art, music and drama e.g. responding to the question 'Where is God?' through art.</li> <li>• Using a suitable children's Bible (e.g. <i>The Lion Storyteller Bible</i> or New International Children's Version), share stories that show the importance of Jesus to Christians e.g. a parable, a miracle, a teaching of Jesus, birth and death and resurrection of Jesus.</li> <li>• Linking with these stories, describe some of the beliefs that Christians hold about Jesus e.g. that he was kind to people in need, that he performed miracles, that he is the son of God, that he lives.</li> <li>• Investigate how Christians follow teaching from the Bible about how to live their lives e.g. prayer and worship, treating others kindly. Hear and think about some prayers Christians use.</li> <li>• Experience thanking and being thanked, praising and being praised, and connect this experience simply to an idea about worship.</li> <li>• Explore what the idea of God means for the children themselves.</li> </ul>

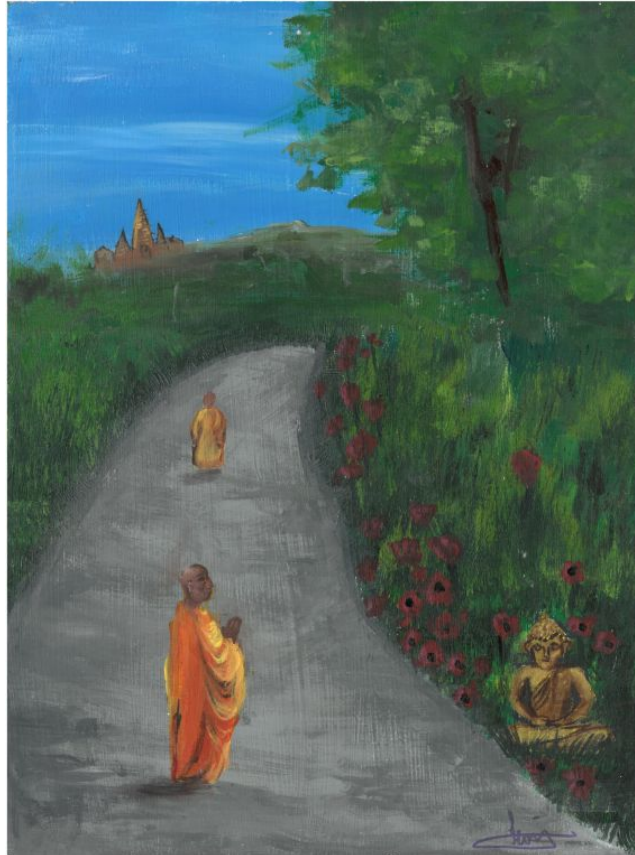
## **Upper Key Stage 2 Units of Study**

## Key Question U2.3 What do religions say to us when life gets hard?

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.

<b>Strand / Questions/ Religions</b>	<b>Learning outcomes</b> (intended to enable pupils to achieve end of key stage outcomes) :	<b>Suggested content for learning:</b> Teachers can select content from these examples, and add more of their own.
<p><b>Strand: Believing</b></p> <p><b>Recommended Y6</b></p> <p><b>Questions in this thread:</b></p> <p>3.4 Is death the end? Does it matter?</p> <p>3.5 Why is there suffering? Are there any solutions?</p> <p><b>Religions and worldviews</b></p> <p>Christians, Hindus and non-religious responses (e.g. Humanists)</p>	<p>Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage:</p> <p><b>Emerging:</b></p> <ul style="list-style-type: none"> <li>● <b>Raise thoughtful questions and suggest some answers about life, death, suffering, and what matters most in life (B1).</b></li> <li>● <b>Give simple definitions of some key terms to do with life after death, e.g. salvation, heaven, reincarnation (A3).</b></li> </ul> <p><b>Expected:</b></p> <ul style="list-style-type: none"> <li>● <b>Express ideas about how and why religion can help believers when times are hard, giving examples (B2).</b></li> <li>● <b>Outline Christian, Hindu and/or non-religious beliefs about life after death (A1).</b></li> <li>● <b>Explain some similarities and differences between beliefs about life after death (B2).</b></li> <li>● <b>Explain some reasons why Christians and Humanists have different ideas about an afterlife (B3).</b></li> </ul> <p><b>Exceeding:</b></p> <ul style="list-style-type: none"> <li>● <b>Explain what difference belief in judgement/heaven/karma/reincarnation might make to how someone lives, giving examples (B1).</b></li> <li>● <b>Interpret a range of artistic expressions of afterlife, offering and explaining different ways of understanding (B3).</b></li> </ul>	<ul style="list-style-type: none"> <li>● Use stimulus material to encourage pupils to ask questions about life, death, suffering, and what matters most in life.</li> <li>● Analyse and evaluate pupils' questions, to recognise and reflect on how some 'big questions' do not have easy answers, and how people offer different answers to some of the big questions about life, death, suffering etc.</li> <li>● Explore ways in which religions help people to live, even when times are tough, e.g. through prayer, giving a sense of purpose, a guide to deciding what is right and wrong, membership of a community who care for each other, opportunities to celebrate together. Ask some religious believers to explain how their faith has helped them in difficult times, and how it encourages them to enjoy life too.</li> <li>● Introduce the idea that most religious traditions teach about some form of life after death, which can bring comfort to people as they face suffering, or if they are bereaved. Teach pupils that some people believe that death is the end of life, and that there is no afterlife.</li> <li>● Learn some key concepts about life after death in Christianity (such as judgement, heaven, salvation through Jesus); and Hinduism (karma, soul, samsara, reincarnation and moksha); also one non-religious view about what happens after death, e.g. Humanism.</li> <li>● Look at examples of 'art of heaven' in which religious believers imagine the afterlife; explore how these art works reflect Christian, Hindu and non-religious beliefs; get pupils to respond with art work of their own. How do ideas of life after death help people in difficult times?</li> <li>● Consider similarities and differences in ceremonies that mark the end of life on Earth and how these express different beliefs.</li> <li>● Read and respond to prayers, liturgies, meditation texts and songs/hymns used when someone has died, and think about the questions and beliefs they address.</li> <li>● Reflect on and express clearly their own ideas, concerns and possibly worries about death and the idea of life beyond.</li> </ul>

## C5 RE in KS3: Programme of Study and planning steps



Leonie, age 13. Buddhist Pilgrimage: 'I can show you the way, but you will have to walk, I cannot walk for you. And if you don't want to walk, who am I to force you to walk?' By Osho, an Indian Buddhist Guru and leader of the Rajneesh movement.

This piece isn't necessarily inspired by the physical journey of a pilgrimage but rather the spiritual journey of a pilgrimage. In the background there is the famous Mahabodhi Temple. Two monks are on the path to enlightenment as they seek guidance to peace of mind from the Buddha.'

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## Key Question 3.6: Should religious buildings be sold to feed the starving?

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><b>Strand:</b> Expressing</p> <p><b>Recommended Y7</b></p> <p><b>Key questions in this thread:</b> F3: Which 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?</p> <p><b>Religions and worldviews</b> Muslims, Sikhs, Christians</p>	<p>Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage:</p> <p><b>Emerging:</b></p> <ul style="list-style-type: none"> <li>• Explain how religious practices based in particular buildings assist worship (A2)</li> <li>• Consider the question: what is worship? (B3)</li> </ul> <p><b>Expected:</b></p> <ul style="list-style-type: none"> <li>• Explain how welcoming and charitable actions can be seen as worship (A2)</li> <li>• Explain and interpret a range of understandings of worship (A1)</li> <li>• Consider the key question and evaluate a variety of answers (B3)</li> </ul> <p><b>Exceeding:</b></p> <ul style="list-style-type: none"> <li>• Express insight into the purpose of worship, in light of different views (C3)</li> <li>• Observe and comment on the function of worship in the lives of believers (B2)</li> <li>• Draw general conclusions about the purpose of worship across traditions, in light of positive and negative views (C1)</li> </ul>	<ul style="list-style-type: none"> <li>• Recap <i>zakat</i> (charity) in Islam. Consider Qur’anic teachings urging charity, e.g. ‘And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah’ (Qur’an 2:110). Explore the mosque’s role in receiving and distributing <i>zakat</i>.</li> <li>• Find out about the work of Islamic Relief. Could it be seen as a ‘mosque’ of charitable work in the world?</li> <li>• Consider this quote on the Islamic Relief website: ‘Zakat is not just a duty on those with wealth, but a right that the poor have over us – we are <i>those in whose wealth there is a recognised right for the needy and the poor</i>’ (Qur’an 70:24–25).’ How can <i>zakat</i> be something Muslims need for themselves, rather than something they give for others?</li> <li>• Find out about a Sikh’s three duties: <i>Nam japna</i>, <i>Kirt Karna</i> and <i>Vand Chakna</i>. Discover how each of these is fulfilled in the gurdwara.</li> <li>• Explain how the gurdwara helps Sikhs in their relationship with God.</li> <li>• Debate whether <i>Vand Chakna</i> (charitable giving) is a form of worship.</li> <li>• Find out how much Christian cathedrals cost in upkeep (e.g. Ely £6,000 per day), and explore all the things this money is spent on: maintenance, rare and ancient books, cloths, historical monuments, etc.</li> <li>• Explore the spiritual sustenance offered by cathedrals through focusing on famous pieces of art, e.g. Holman Hunt’s <i>The Light of the World</i> in St Paul’s.</li> <li>• Debate the value of spiritual sustenance found in a cathedral over monetary cost.</li> </ul>