

RE

Gloucestershire Agreed Syllabus for RE 2017–2022



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Forewords

It is important to prepare children and young people in Gloucestershire for life in a twenty-first-century world, and it is clear that religion and belief play a central role in local and global affairs. Religious education gives Gloucestershire pupils an ideal opportunity to explore matters of religions and non-religious beliefs – to find out what matters most to people in a wide range of traditions represented in our county and beyond, and to discern what is of value for themselves as they develop their own ideas and ways of living.

This new agreed syllabus is an excellent resource to support pupils in this endeavour. It sets out what should be studied in RE and offers clear advice and guidance on how this can be done so that pupils can develop a coherent understanding of religions and non-religious beliefs. It is an innovative and rigorous syllabus that will promote high standards of RE in our schools, and I am pleased to commend it to all Gloucestershire schools.

Councillor Paul McLain, Cabinet Member – Children & Young People and Strategic Commissioning

Gloucestershire SACRE is enormously grateful to Stephen Pett for his hard work in producing this new agreed syllabus which will enable pupils to examine with rigour the wide range of beliefs held in our community. The syllabus offers teachers the opportunity to plan and to deliver lessons which are informative, engaging and challenging and which will allow pupils to gain a developing understanding of the range of religious and non-religious world views studied, over a period of time. It gives me great pleasure to present this syllabus to you, confident in the knowledge that it will be a useful guide in promoting excellent RE across the county.

Deborah Glover – Chair of SACRE

This Agreed Syllabus for Religious Education sets out the statutory requirements for schools in Gloucestershire. It is the result of considerable hard work by the members of Gloucestershire Standing Advisory Council on Religious Education (SACRE) and of teachers who have been part of the working group. This process has modelled the kind of co-operation and dialogue between individuals of different religions and non-religious beliefs that we would like to see pupils develop – for their benefit, that of our community and the wider world.

This dialogue is based on mutual respect and understanding, listening to each other's views without denying differences, and being able to explore disagreements with evidence and argument. The new Gloucestershire Agreed Syllabus underpins the kind of RE that enables pupils to develop the knowledge, understanding and skills to be able to hold such informed dialogue.

We are grateful to all those who had a part in putting it together, but also to those teachers who will be taking it forward from here and putting it into practice in Gloucestershire classrooms. We believe that it will make an essential and significant contribution to every pupil's personal development.

Tim Browne, Head of Education, Gloucestershire County Council

Introduction

The 2017 Gloucestershire Agreed Syllabus has been created for Gloucestershire SACRE and approved by Gloucestershire County Council. It provides a syllabus for religious education (RE) for Gloucestershire schools. Since 1944, all schools have been required to teach RE to all pupils on roll (except those withdrawn by their parents, see p.9). RE remains part of the basic curriculum for all pupils.

This syllabus explains the value and purposes of RE for all pupils, and specifies for teachers what shall be taught in each age group. It provides a coherent framework for setting high standards of learning in RE, and enabling pupils to reach their potential in the subject. It builds on the good practice established in the previous Gloucestershire syllabuses since 2006. These elements will be familiar to teachers:

Continuity:

RE and personal development: The 2017 syllabus retains its emphasis on RE contributing to the personal development of pupils. RE is not simply about gaining knowledge and understanding about religions and beliefs. It also helps pupils to develop their own understanding of the world and how to live, in the light of their learning, developing understanding, skills and attitudes. It makes a significant contribution to pupils' spiritual, moral, social and cultural development, as well as important opportunities for exploring British Values.

Religions and beliefs: The 2017 syllabus maintains the required study of religions and beliefs in each key stage, as in the previous syllabus. Teachers are still free to teach RE flexibly, through weekly timetabled lessons, RE days or RE weeks, for example, or a combination of different models.

Open, enquiring RE: The 2017 syllabus continues to offer open, enquiring, exploratory RE, suitable for pupils who have religious faith of their own as well as for those who have no religious faith – the latter form a substantial proportion of pupils in many of our classrooms (note the local census statistics on p.146).

Planning process: The planning process that was integral to the 2011 syllabus has been retained. It encourages and empowers teachers to develop their own excellent RE lessons, taking them through the steps of using the syllabus to underpin their planning (long-, medium- and short-term) and creative classroom practice.

New emphasis:

Coherent understanding: There is an increased emphasis on helping pupils to develop a coherent understanding of several religions, by studying one religion at a time (systematic study) before bringing together and comparing different traditions (thematic study). The thematic study allows pupils to draw together their learning each year (see a sample long-term plan on pp.147).

Core concepts: Clarity about identifiable core concepts of religions and beliefs helps teachers and pupils to understand how beliefs and practices connect, so that pupils are able to build effectively on prior learning as they progress through the school (see key question overview on pp.16-17 and concept outlines on pp.137-146).

Teaching and learning approach: There is a clear teaching and learning approach at the heart of the 2017 syllabus, whereby all units enable pupils to '**make sense**' of the religions and beliefs studied, '**understand the impact**' of these beliefs in people's lives, and to '**make connections**' in their learning and their wider experience of the world (pp.13-14).

Assessment: Flexible assessment opportunities are given, based on end of phase outcomes, linked to the teaching and learning approach. Each unit has specific outcomes that help pupils to achieve the end of phase outcomes (see pp.18-19).

Understanding Christianity: The 2016 resource from RE Today is being used in many schools in the county. This syllabus incorporates the *Understanding Christianity* approach, so that schools who are using that resource can be confident that they are meeting the requirements of the agreed syllabus with regard to the teaching of Christianity.

The purpose of religious education

The Gloucestershire Agreed Syllabus 2017 asserts the importance and value of religious education (RE) for all pupils, with on-going benefits for an open, articulate and understanding society. The following purpose statements underpin the syllabus,¹ which is constructed to support pupils and teachers in fulfilling them:

- 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 religions and beliefs in local, national and global contexts, to discover, explore and consider different answers to these questions.
- Pupils learn to weigh up the value of wisdom from different sources, to develop and express their insights in response and to agree or disagree respectfully.
- Teaching therefore should equip pupils with systematic knowledge and understanding of a range of religions and beliefs, enabling them to develop their ideas, values and identities.
- RE should develop in pupils an aptitude for dialogue so that they can participate positively in our society, with its diverse religions and beliefs.
- 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 shorthand version for day-to-day use. It should be considered as a doorway into the wider purpose articulated above.

Principal aim

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Schools should make use of this principal aim throughout their planning to ensure that all teaching and learning contributes to enabling pupils to achieve this aim. Schools and RE departments will find that discussing how the principal aim relates to the purpose of RE, and talking about how classroom RE can contribute to the aim, will be helpful for teachers in clarifying what RE is for in their school and classroom.

¹ These purpose statements are taken from *A Curriculum Framework for Religious Education in England* (REC 2013).

The aims of RE

The threefold aim of RE elaborates the principal aim.

The curriculum for RE aims to ensure that all pupils:

1. make sense of a range of religious and non-religious beliefs, so that they can:

- identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary
- explain how and why these beliefs are understood in different ways, by individuals and within communities
- recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation

2. understand the impact and significance of religious and non-religious beliefs, so that they can:

- examine and explain how and why people express their beliefs in diverse ways
- recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world
- appreciate and appraise the significance of different ways of life and ways of expressing meaning

3. make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:

- evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses
- challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response
- discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding

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

Notes:

These aims incorporate the former attainment targets of ‘learning about religion’ and ‘learning from religion’.

This agreed syllabus builds on the good practice from the 2004 *Non-statutory Framework for RE*, produced by the then Qualifications and Curriculum Authority, and also the core ideas in the RE Council’s non-statutory framework from 2013.²

² *A Curriculum Framework for Religious Education in England* (REC 2013).

Legal requirements: what does the legislation in England say?

RE is for all pupils:

- Every pupil has an entitlement to religious education (RE).
- RE is a necessary part of a ‘broad and balanced curriculum’ and 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).³
- 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’.⁴
- The ‘basic’ school curriculum includes the national curriculum, RE and sex education.

RE is locally determined, not nationally:

- A locally agreed syllabus is a statutory syllabus for RE recommended by an Agreed Syllabus Conference for adoption by a local authority.⁵
- 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. The Diocese of Gloucester strongly recommends that VA schools use this agreed syllabus for their RE.
- 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 academies and free schools, as set out in their funding agreements. Academies may use the local agreed syllabus, or a different locally

agreed syllabus (with permission of the SACRE concerned) or devise their own curriculum. This agreed syllabus has been written to support academies in Gloucestershire to meet the requirements of their funding agreement.

RE is multifaith:

- 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’.⁶

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

Right of withdrawal

This was first granted when RE was actually religious *instruction* and carried with it connotations of induction into the Christian faith. RE is very different now – open, broad, exploring a range of religious and non-religious worldviews. However, parents have the right to withdraw their children from RE lessons or any part of the RE curriculum⁷ and the school has a duty to supervise them, though not to provide additional teaching or to incur extra cost. Where the pupil has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parents want the pupil to receive. These arrangements will be made by the parents; the school is not expected to make these arrangements. This RE could be provided at the school in question, or by another school in the locality. If neither approach is practicable, the pupil may receive external RE teaching as long as the withdrawal does not have a significant impact on the pupil’s attendance. Schools should have a policy setting out their approach to provision and withdrawal. 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.

³ School Standards and Framework Act 1998, Schedule 19; Education Act 2002, section 80.

⁴ The Education (Special Educational Needs) (England) (Consolidation) (Amendment) Regulations 2006 Regulation 5A.

⁵ Education Act 1996 Schedule 31.

⁶ Education Act 1996 section 375.

⁷ School Standards and Framework Act 1998 S71 (3).

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 purposes 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 Gloucestershire Agreed Syllabus 2017–2022 fulfils the legal requirements set out above, and builds upon the REC's curriculum 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.

Time for religious education

Schools have a statutory responsibility to deliver religious education to all pupils, except those withdrawn by parents (see p.9).

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 five per cent of curriculum time for RE**. This is set out in the table below, and based on the most recent national guidance.

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

Important notes:

- **RE is legally required for all pupils.** RE is a core subject of the curriculum for all pupils. RE is an entitlement for all pupils through their schooling, from Reception year up to and including Key Stage 5. For schools offering GCSE short or full course RS in Year 9 and Year 10, there is still a requirement that there is identifiable RE in Year 11.
- **RE is different from assembly/collective worship.** 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 RE.
- **Flexible delivery of RE.** 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.** Any school in which head teachers and governors do not plan to allocate sufficient curriculum time for RE is unlikely to enable pupils to achieve the standards set out in this syllabus. While 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 this agreed syllabus to provide coherence and progression in RE learning.

What religions are to be taught?

This agreed syllabus requires that all pupils develop understanding of Christianity in each key stage. In addition, across the age range, pupils will develop understanding of 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 in thematic units.

Pupils are to study in depth the religious traditions of the following groups:

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.	Consideration of other religions and non-religious worldviews can occur at any key stage, as appropriate to the school context.
5–7s Key Stage 1	Christians, Jews and Muslims.	
7–11s Key Stage 2	Christians, Muslims, Hindus and Jews.	
11–14s Key Stage 3	Christians, Muslims, Sikhs and Buddhists.	
14–16s Key Stage 4	Two religions are required, usually including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96. ⁸	
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 Quakers, the Bahá'í faith, Jehovah's Witnesses, The Church of Jesus Christ of Latter-day Saints, 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.
- **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 religions and other traditions.
- **Non-religious worldviews.** Good practice in RE, as well as European and domestic legislation, has established the principle that RE should be inclusive of both religious 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 units: F4, 1.9, 1.10, L2.11, L2.12, U2.10, U2.11, U2.12, 3.13, 3.14, 3.15, 3.16 and 3.17.
- However, learning from four religions across a key stage is demanding: the syllabus does not recommend tackling six religions in a key stage. Depth is more important than overstretched breadth.
- The thematic units 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.

⁸ Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State. See www.dfes.gov.uk/section96/uploads/download_records_full.xls

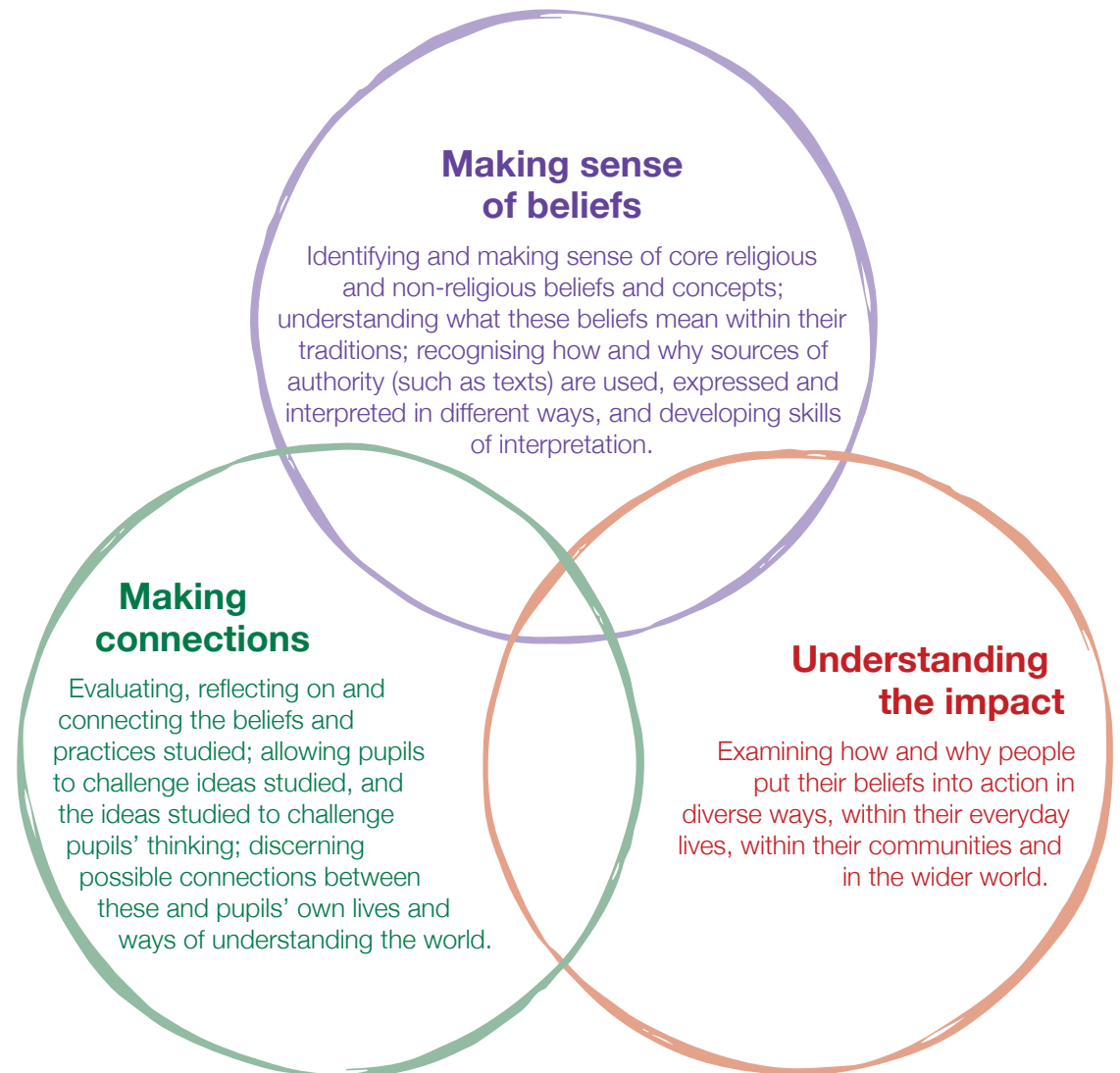
The RE teaching and learning approach in Gloucestershire

The 2017–2022 syllabus is designed to support schools in developing and delivering excellence in RE. It responds to national calls for deepening pupils' knowledge about religions and for developing their 'religious literacy'.⁹ It does this by studying one religion at a time ('systematic' units), and then including 'thematic' units, which build on learning by comparing the religions, beliefs and practices studied.

In order to support teachers in exploring the selected beliefs, this syllabus sets out an underlying teaching and learning approach, whereby pupils encounter core concepts in religions and beliefs in a coherent way, developing their understanding and their ability to handle questions of religion and belief.

The teaching and learning approach has three core elements, which are woven together to provide breadth and balance within teaching and learning about religions and beliefs, underpinning the aims of RE outlined on p.8. Teaching and learning in the classroom will encompass all three elements, allowing for overlap between elements as suits the religion, concept and question being explored.

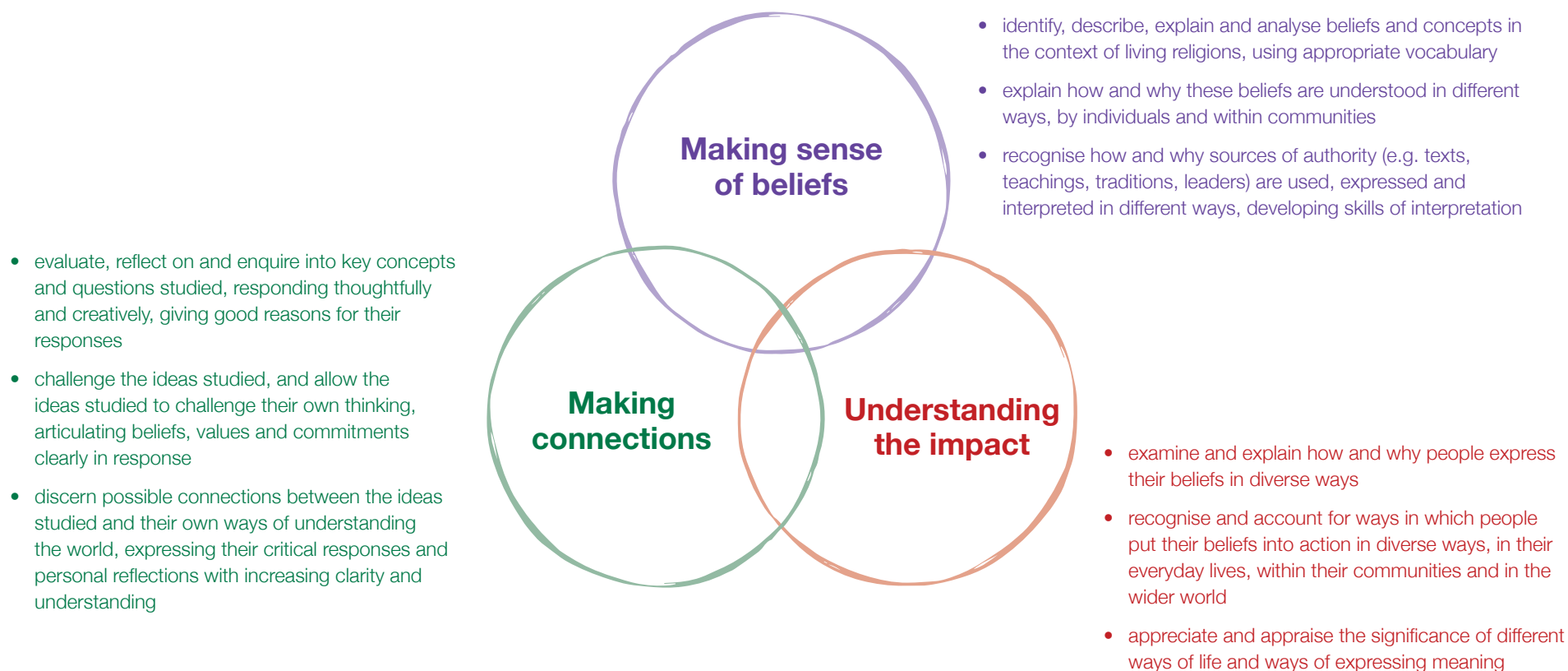
These elements set the context for open exploration of religion and belief. They offer a structure through which pupils can encounter diverse religious traditions alongside non-religious worldviews – which reflect the backgrounds of many of the pupils in Gloucestershire schools. The elements present a broad and flexible strategy that allows for different traditions to be treated with integrity. These elements offer a route through each unit while also allowing for a range of questions reflecting different approaches, for example, from religious studies, philosophy, sociology, ethics and theology.



⁹ e.g. OFSTED (2013) *Religious Education: Realising the Potential*; Clarke, C. and Woodhead, L. (2015) *A New Settlement: Religion and Belief in Schools*, London, Westminster Faith Debates; Dinham, A. and Shaw, M. (2015) *RE for REal: The future of teaching and learning about religion and belief*, London, Goldsmiths University of London/Culham St. Gabriel's; Commission of Religion and Belief (2015) *Living with Difference: Community, Diversity and the Common Good*, The Woolf Institute.

Teaching and learning approach and the aims for RE in Gloucestershire

This diagram shows how the three elements of the teaching and learning approach in this syllabus reflect the aims for RE set out on p.8. Units of study offer content and ideas for enabling pupils to achieve these aims.



Note: The three elements of this teaching and learning approach also incorporate the elements of the teaching resource, *Understanding Christianity: Text Impact Connections* (RE Today 2016) which is being used in a significant number of local schools. Schools that are using *Understanding Christianity* will find that they are delivering the Christianity sections of this agreed syllabus.

How to use this agreed syllabus: 12 steps

1. Key to implementing this revised syllabus is getting to **know the purpose and principal aim**, p.6. Is this the understanding of what RE is in your school? Does RE in your school currently deliver this aim? If teachers are to teach RE effectively, it is vital that they understand what they are doing RE *for*. Reflect on how fulfilling the principal aim will contribute to SMSC and wider school priorities.
2. For each key stage, get to know the **Programme of Study** pages (EYFS p.23; KS1 p.37; KS2 p.55; KS3 p.89.). These give the statutory requirements of the syllabus. Note that the syllabus is structured around the three aims (see p.8) and the three elements: *Making sense of beliefs*, *Understanding the impact* and *Making connections* (see p.13). The three aims/elements form the basis of the end of key stage outcomes, and the progressive 'learning outcomes' in each unit of study. The overview of questions (pp.16–17) shows how questions are based on core concepts in a spiral curriculum.
3. Review the **legal requirements** (see p.9–10) and **curriculum time** for RE (see p.11). Are you fulfilling the legal requirements for RE for all pupils? Are you giving sufficient time to allow pupils to make good progress in understanding and skills?
4. Review the **religions and beliefs** studied at each key stage (see p.12 for overview). Are you following the syllabus requirements? Are you meeting the needs of your children and young people?
5. The syllabus is based around a **key question approach**, where the questions open up the content to be studied. The syllabus gives **key questions** to help you to deliver the statutory Programmes of Study. All of the questions are found on pp.16–17, with EYFS p.23; KS1 p.37; KS2 p.55; KS3 p.89. These are followed by detailed unit outlines for each question. These are designed to support you in delivering high-quality RE that enables coherence and progression. The unit outlines give structured support in terms of learning outcomes and suggested content, to enable good planning and progression.
6. **Audit the topics you already cover** in your existing long-term plan. There may well be overlap with your current RE, but schools will still need to go through and adjust/rewrite 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 phase outcomes**. To this end, use the planning steps.
7. The **planning process** is at the heart of the syllabus (p.39, 53, 91). The five steps are designed to help teachers to make best use of the units and plan excellent RE. As a staff/department, go through the planning process, following the steps and one example of a unit key question. Note that there is flexibility in terms of choosing content, but that all steps need to be followed.
8. Take the opportunity of the new syllabus to audit your schemes of work to consider the **styles of teaching and learning** that pupils are encountering. Is RE engaging and encouraging enquiry? How is RE delivered? Does it link to other subjects? Is it taught in blocks or on a once-a-week model? What is best for learning in RE? (Guidance p.156 for more on this.)
9. Work to create a coherent **long-term plan** to begin in September 2017. 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 pp.119–121. There is freedom in the syllabus to adapt your RE to meet the needs of SEND pupils.
11. Share the positive adaptations and changes in RE with the governing body and other interested parties. This is an ideal chance to raise the profile of RE.
12. Use September 2017–July 2018 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.

Religious education key questions: an overview

	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/interpreting)
Religion/belief	Christianity plus others	Christians, Jews and Muslims	Christians, Muslims, Hindus and Jews		Christians, Muslims, Buddhists, Sikhs
Christianity: God Creation Fall People of God Incarnation Gospel Salvation Kingdom of God	F1 Why is the word 'God' so important to Christians? [God] F2 Why is Christmas special for Christians? [Incarnation] F3 Why is Easter special for Christians? [Salvation]	1.1 What do Christians believe God is like? [God] 1.2 Who do Christians say made the world? [Creation] 1.3 Why does Christmas matter to Christians? [Incarnation] 1.4 What is the 'good news' Christians believe Jesus brings? [Gospel] 1.5 Why does Easter matter to Christians? [Salvation]	L2.1 What do Christians learn from the creation story? [Creation/Fall] L2.2 What is it like for someone to follow God? [People of God] L2.3 What is the 'Trinity' and why is it important for Christians? [God/Incarnation] L2.4 What kind of world did Jesus want? [Gospel] L2.5 Why do Christians call the day Jesus died 'Good Friday'? [Salvation] L2.6 For Christians, what was the impact of Pentecost? [Kingdom of God]	U2.1 What does it mean if Christians believe God is holy and loving? [God] U2.2 Creation and science: conflicting or complementary? [Creation] U2.3 Why do Christians believe Jesus was the Messiah? [Incarnation] U2.4 How do Christians decide how to live? 'What would Jesus do?' [Gospel] U2.5 What do Christians believe Jesus did to 'save' people? [Salvation] U2.6 For Christians, what kind of king is Jesus? [Kingdom of God]	3.1 What does it mean for Christians to believe in God as Trinity? [God] 3.2 Should Christians be greener than everyone else? [Creation] 3.3 Why are people good and bad? [Fall] 3.4 Does the world need prophets today? [People of God] 3.5 What do people do when life gets hard? [Wisdom] 3.6 Why do Christians believe Jesus was God on Earth? [Incarnation] 3.7 What is so radical about Jesus? [Gospel]
Buddhism: Buddha Dhamma Sangha					3.8 The Buddha: how and why do his experiences and teachings have meaning for people today? [Buddha/dhamma/sangha]
Hinduism: Samsara and moksha Brahman (God) and atman Karma and dharma			L2.7 What do Hindus believe God is like? [Brahman/atman] L2.8 What does it mean to be Hindu in Britain today? [Dharma]	U2.7 Why do Hindus want to be good? [Karma/dharma/samsara/moksha]	3.9 Why don't Hindus want to be reincarnated and what do they do about it? [Samsara/moksha/Brahman/atman/karma/dharma]
Islam: God/Tawhid Iman (faith) Ibadah (worship) Akhirah (life after death) Akhlaq (virtue/morality)		1.6 Who is a Muslim and how do they live? [God/Tawhid/ibadah/iman]	L2.9 How do festivals and worship show what matters to a Muslim? [Ibadah]	U2.8 What does it mean to be a Muslim in Britain today? [Tawhid/iman/ibadah]	3.10 What is good and what is challenging about being a Muslim teenager in Britain today? [Iman/ibadah/akhlaq]

Religion/belief	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/Interpreting)
Judaism: God Torah The People and the Land		1.7 Who is Jewish and how do they live? [God/Torah/People]	L2.10 How do festivals and family life show what matters to Jewish people? [God/Torah/People/the Land]	U2.9 Why is the Torah so important to Jewish people? [God/Torah]	3.11 What is good and what is challenging about being a Jewish teenager in the UK today? [People and the Land]
Sikhism: God Values (Nam Simran, kirat karna, vand chhakna, seva) The Gurus Panth (community)					3.12 How are Sikh teachings on equality and service put into practice today? [God/the Gurus/values/Panth]
Non-religious worldviews				U2.10 What matters most to Humanists and Christians?	3.13 What difference does it make to be an atheist or agnostic in Britain today?
Thematic	F4 What places are special and why?	1.8 What makes some places sacred to believers?	L2.11 How and why do people mark the significant events of life?	U2.11 Why do some people believe in God and some people not?	3.14 Good, bad; right, wrong: how do I decide?
	F5 What times/stories are special and why?	1.9 How should we care for others and the world, and why does it matter?	L2.12 How and why do people try to make the world a better place?	U2.12 How does faith help when life gets hard?	3.15 How far does it make a difference if you believe in life after death?
	F6 Being special: where do we belong?	1.10 What does it mean to belong to a faith community?			3.16 Why is there suffering? Are there any good solutions?
				Note: For Church schools, two additional units are provided in the Understanding Christianity materials: How can following God bring freedom and justice? [People of God]	3.17 Should happiness be the purpose of life?
				What difference does the Resurrection make for Christians? [Salvation]	3.18 How can people express the spiritual through the arts?

End of phase outcomes

Each of the three elements of the teaching and learning approach is important and pupils should make progress in all of them.

Below are the end of phase outcomes for each element. Each unit provides learning outcomes specific to each question, leading to these end of phase outcomes.

Teaching and learning approach	End KS1 Pupils can ...	End lower KS2 Pupils can ...	End upper KS2 Pupils can ...	End KS3 Pupils can ...
<p>Element 1: Making sense of beliefs</p> <p>Identifying and making sense of religious and non-religious beliefs and concepts; understanding what these beliefs mean within their traditions; recognising how and why sources of authority (such as texts) are used, expressed and interpreted in different ways, and developing skills of interpretation.</p>	<ul style="list-style-type: none"> identify core beliefs and concepts studied and give a simple description of what they mean give examples of how stories show what people believe (e.g. the meaning behind a festival) give clear, simple accounts of what stories and other texts mean to believers 	<ul style="list-style-type: none"> identify and describe the core beliefs and concepts studied make clear links between texts/sources of authority and the core concepts studied offer informed suggestions about what texts/sources of authority can mean and give examples of what these sources mean to believers 	<ul style="list-style-type: none"> identify and explain the core beliefs and concepts studied, using examples from texts/sources of authority in religions describe examples of ways in which people use texts/sources of authority to make sense of core beliefs and concepts give meanings for texts/sources of authority studied, comparing these ideas with some ways in which believers interpret texts/sources of authority 	<ul style="list-style-type: none"> give reasoned explanations of how and why the selected core beliefs and concepts are important within the religions studied taking account of context(s), explain how and why people use and make sense of texts/sources of authority differently in the light of their learning, explain how appropriate different interpretations of texts/sources of authority are, including their own ideas
<p>Element 2: Understanding the impact</p> <p>Examining how and why people put their beliefs into practice in diverse ways, within their everyday lives, within their communities and in the wider world.</p>	<ul style="list-style-type: none"> give examples of how people use stories, texts and teachings to guide their beliefs and actions give examples of ways in which believers put their beliefs into practice 	<ul style="list-style-type: none"> make simple links between stories, teachings and concepts studied and how people live, individually and in communities describe how people show their beliefs in how they worship and in the way they live identify some differences in how people put their beliefs into practice 	<ul style="list-style-type: none"> make clear connections between what people believe and how they live, individually and in communities using evidence and examples, show how and why people put their beliefs into practice in different ways, e.g. in different communities, denominations or cultures 	<ul style="list-style-type: none"> give reasons and examples to account for how and why people put their beliefs into practice in different ways, individually and in various communities (e.g. denominations, times or cultures; faith or other communities) show how beliefs guide people in making moral and religious decisions, applying these ideas to situations in the world today

Teaching and learning approach	End KS1 Pupils can ...	End lower KS2 Pupils can ...	End upper KS2 Pupils can ...	End KS3 Pupils can ...
<p>Element 3: Making connections</p> <p>Evaluating, reflecting on and connecting the beliefs and practices studied; allowing pupils to challenge ideas studied, and the ideas studied to challenge pupils' thinking; discerning possible connections between these and pupils' own lives and ways of understanding the world.</p>	<ul style="list-style-type: none"> think, talk and ask questions about whether the ideas they have been studying, have something to say to them give a good reason for the views they have and the connections they make 	<ul style="list-style-type: none"> make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live give good reasons for the views they have and the connections they make 	<ul style="list-style-type: none"> make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. believers and atheists) reflect on and articulate lessons people might gain from the beliefs/ practices studied, including their own responses, recognising that others may think differently consider and weigh up how ideas studied in this unit relate to their own experiences and experiences of the world today, developing insights of their own and giving good reasons for the views they have and the connections they make 	<ul style="list-style-type: none"> give coherent accounts of the significance and implications of the beliefs and practices studied in the world today evaluate how far the beliefs and practices studied help pupils themselves and others to make sense of the world respond to the challenges raised by questions of belief and practice, both in the world today and in their own lives, offering reasons and justifications for their responses

Unit F3: Why is Easter special for Christians?

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Suggested questions you could explore:	Learning outcomes:	Suggested content:
<p>What happens at the end of winter and the beginning of spring? How do 'dead' plants and trees come alive again?</p> <p>What do Christians believe happened to Jesus? Why do Christians think this is such an important story?</p> <p>What do Christians do at Easter?</p> <p>Why do we have Easter eggs?</p>	<p>Plan learning experiences that enable children to ...</p> <ul style="list-style-type: none"> Recognise and retell stories connected with celebration of Easter Say why Easter is a special time for Christians Talk about ideas of new life in nature Recognise some symbols Christians use during Holy Week, e.g. palm leaves, cross, eggs, etc., and make connections with signs of new life in nature Talk about some ways Christians remember these stories at Easter. <p>Colour key:</p> <p>Making sense</p> <p>Understanding impact</p> <p>Making connections</p>	<p>Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate.</p> <p><i>'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.</i></p> <p>A way into this unit could be to bring some crocus or daffodil bulbs and tree buds into the classroom early in the term and keep an eye on how they grow over the weeks.</p> <ul style="list-style-type: none"> Recall any stories children have heard about Jesus in collective worship/assembly or in RE lessons. Unpack a bag containing items related to Palm Sunday (e.g. Bible or storybook of Palm Sunday, donkey mask, white cloth or robe, cut-out palm leaves, flags, ribbons, percussion, the word 'Hosanna'). Ask children what they think they are for. Tell the story of Palm Sunday. You could act it out, laying palm leaf cut-outs on the floor, etc., helping children to remember the story. Point out that people thought Jesus was going to come as a king and rescue them from the Romans – they wanted to be saved. Show some pictures of Palm Sunday celebrations (search 'Palm Sunday church'), and find out about how Christians celebrate it today. Look at a palm cross – compare with the palm leaves from Palm Sunday. Compare with cross on hot cross buns. Talk about how the cross reminds Christians that the Bible says Jesus died on a cross, and then was buried in a cave tomb. Use a Story Bible or video clip (e.g. Channel 4's animated Bible stories) to tell the story. Use images and story cubes to get children to remember what happens in the story. (Note that with young children it is better not to focus too much on the death of Jesus, but to move on to Christian belief in resurrection.) Create an Easter garden in the classroom (there are plenty of examples online) asking children what needs to be included – don't forget the cross. Help children to learn that most Christians believe Jesus did not stay dead, but came to life again. That's why Easter is a happy festival for Christians. It is also why eggs are linked to Easter – symbols of new life. Connect with the idea of new life by looking at the buds and bulbs growing in your classroom and outside. Why not do an Easter egg hunt and get children to tell each other why eggs are part of Easter celebrations? Take photos of children's faces showing how Jesus' followers might feel at different stages of the story, and get them to put the faces alongside a timeline of photos from Palm Sunday to Easter Sunday. Watch the CBeebies 'Let's Celebrate Easter' clips and make a collage cross. Talk to someone who celebrates Easter to find out what parts of the celebration are most special to them.

These outcomes and activities are abridged from *Understanding Christianity (Unit F3: Why do Christians put a cross in an Easter garden?)*, published by RE Today © 2016. Used by permission.

Unit 1.8 What makes some places sacred to believers?

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):

Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:

Make sense of belief:

- Recognise that there are special places where people go to worship, and talk about what people do there
- Identify at least three objects used in worship in two religions and give a simple account of how they are used and something about what they mean
- Identify a belief about worship and a belief about God, connecting these beliefs simply to a place of worship

Understand the impact:

- Give examples of stories, objects, symbols and actions used in churches, mosques and/or synagogues which show what people believe
- Give simple examples of how people worship at a church, mosque or synagogue
- Talk about why some people like to belong to a sacred building or a community

Make connections:

- Think, talk and ask good questions about what happens in a church, synagogue or mosque, saying what they think about these questions, giving good reasons for their ideas
- Talk about what makes some places special to people, and what the difference is between religious and non-religious special places.

Ideas and some content for learning:

Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.

Throughout this unit, make connections with pupils' prior learning from earlier in the year: how do places of worship connect with Christian and Muslims/Jewish beliefs and practices studied? E.g. key stories of Jesus are shown in a church, including clear links to Easter; the mosque is used as a place of prayer, and often contains calligraphy; many Jewish symbols are seen in synagogues and in the home.

- Talk about how the words 'sacred' and 'holy' are used; what makes some places and things special, sacred or holy; consider what things and places are special to pupils and their families, and why. Do they have any things that are holy and sacred?
- Look at photos of different holy buildings and objects found inside them: can pupils work out which objects might go inside which building, and talk about what the objects are for? Match photos to buildings, and some keywords.
- Talk about why it is important to show respect for other people's precious or sacred belongings (e.g. the importance of having clean hands; treating objects in certain ways, or dressing in certain ways).
- Explore the main features of places of worship in Christianity and at least one other religion, ideally by visiting some places of worship. While visiting, ask questions, handle artefacts, take photos, listen to a story, sing a song; explore the unusual things they see, do some drawings of details and collect some keywords.
- Find out how the place of worship is used and talk to some Christians, Muslims and/or Jewish people about how and why it is important in their lives. Look carefully at objects found and used in a sacred building, drawing them carefully and adding labels, lists and captions. Talk about different objects with other learners.
- Notice some similarities and differences between places of worship and how they are used, talking about why people go there: to be friendly, to be thoughtful, to find peace, to feel close to God.
- Explore the meanings of signs, symbols, artefacts and actions and how they help in worship e.g. **church:** altar, cross, crucifix, font, lectern, candles and the symbol of light; plus specific features from different denominations as appropriate: vestments and colours, icons, Stations of the Cross, baptismal pool, pulpit; **synagogue:** ark, *Ner Tamid*, Torah scroll, *tzizit* (tassels), *tefillin*, *tallit* (prayer shawl) and *kippah* (skullcap), *chanukiah*, *bimah*; **mosque/masjid:** *wudu*, calligraphy, prayer mat, prayer beads, *minbar*, *mihrab*, *muezzin*.
- Explore how religious believers sometimes use music to help them in worship e.g. Christians and Jewish people sing Psalms, hymns and prayers. These may be traditional or contemporary, with varied instruments and voices. Music can be used to praise God, thank God, say 'sorry' and to prepare for prayer. Muslims do not use music so freely, but still use the human voice for the Prayer Call and to recite the Qur'an in beautiful ways.
- Listen to some songs, prayers or recitations that are used in a holy building, and talk about whether these songs are about peace, friendliness, looking for God, thanking God or thinking about God. How do the songs make people feel? Emotions of worship include feeling excited, calm, peaceful, secure, hopeful.
- Use the idea of community: a group of people, who look after each other and do things together. Are holy buildings for God or for a community or both? Talk about other community buildings, and what makes religious buildings different from, say, a library or school.

Unit L2.8 What does it mean to be a Hindu in Britain today? [Dharma]

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):

Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage, so that they can:

Understand the impact:

- Describe how Hindus show their faith within their families in Britain today (e.g. home *puja*)
- Describe how Hindus show their faith within their faith communities in Britain today (e.g. *arti* and *bhajans* at the *mandir*; in festivals such as Diwali)
- Identify some different ways in which Hindus show their faith (e.g. between different communities in Britain, or between Britain and parts of India)

Make sense of belief:

- Identify the terms dharma, Sanatan Dharma and Hinduism and say what they mean
- Make links between Hindu practices and the idea that Hinduism is a whole 'way of life' (*dharma*)

Make connections:

- Raise questions and suggest answers about what is good about being a Hindu in Britain today, and whether taking part in family and community rituals is a good thing for individuals and society, giving good reasons for their ideas.

Ideas and some content for learning:

Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.

Note that the word 'Hinduism' is a European word for describing a diverse religious tradition that developed in what is now northern India. People within the tradition itself often call Hinduism 'Sanatan Dharma', which means 'Eternal Way' and describes a complete way of life rather than a set of beliefs. Introduce the word **dharma** – this describes a Hindu's whole way of life, there is no separation between their religious, social and moral duties. Note that this explains why the 'Understanding the impact' element comes first in this unit.

- Find out about how Hindus show their faith within their families. Show pupils objects you might find in a Hindu's home and why e.g. *murtis*; a family shrine; statues and pictures of deities; a *puja* tray including incense, fruit, bells, flowers, candles; some sacred texts such as the Bhagavad Gita, *Aum* symbols. Find out what they mean, how they are used, when and why.
- Explore the kinds of things Hindu families would do during the week e.g. daily *puja*, blessing food, *arti* ceremony, singing hymns, reading holy texts, visiting the temple, etc. Talk about which objects and actions are most important and why. What similarities and differences are there with the family values and home rituals of pupils in the class?
- Explore what Hindus do to show their tradition within their faith communities. Find out what Hindus do together and why e.g. visiting the temple/*mandir*, performing rituals, including prayer, praise such as singing hymns/songs (*bhajans*), offerings before the *murtis*, sharing and receiving *prashad* (an apple or sweet) representing the grace of God, looking at Hindu iconography – make links with learning from Unit L2.7 about how the different images show the different characters and attributes of the deities.
- Find out how Hindus celebrate Diwali in Britain today. Show images of Diwali being celebrated (e.g. www.leicestermercury.co.uk/live-diwali-day-2016-in-leicester/story-29853142-detail/story.html) and recall the story of Rama and Sita from Unit L2.7. Identify the characters, connect with ideas of Rama as the god Vishnu in human form (avatar); examine the role of Sita; examine the use of light in Hindu celebrations to represent good overcoming bad, and Hindus overcoming temptation in their own lives; and the festival as an invitation to Lakshmi, goddess of prosperity and good fortune. Ask pupils to weigh up what matters most at Diwali. Talk about whether Hindus should be given a day off at Diwali in Britain.
- Find out about other Hindu celebrations, e.g. Holi, or Navaratri/Durga Puja in Britain (e.g. www.londonpuja.com, BBC clip on Durga Puja in Kolkata here: www.bbc.co.uk/religion/religions/hinduism/holydays/navaratri.shtml)
- Talk about what good things come from sharing in worship and rituals in family and community. Are there similarities and differences with people in other faith communities pupils have studied already? Are there similarities and differences with people who are not part of a faith community? If possible, invite a Hindu visitor to talk about how they live, including ideas studied above.

Unit 3.3 Why are people good and bad? [Fall]

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable students to achieve end of key stage outcomes):

Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:

Make sense of belief:

- Explain how the idea of ‘the Fall’ is found in the text of Genesis 3, and that this is a significant part of the ‘salvation narrative’ of the Bible
- Explain the nature of the texts in Genesis 1, 2 and 3; give at least two examples of how they have been interpreted differently by Christians and explain why
- Give reasons and arguments for why most Christians view humans as ‘fallen’, using examples

Understand the impact:

- Explain the impact of Genesis 3 and how belief in the Fall has affected the treatment of women
- Show how Christians have responded to the idea of being ‘fallen’, in the church community and personal living, for example, through confession, forgiveness, and seeking a holy life

Make connections:

- Give a coherent account of how being ‘fallen’ has influenced how people live and behave
- Evaluate personally and impersonally how far this helps to make sense of the world.

Ideas and some content for learning:

Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.

- Reflect on why human beings are both good and bad, considering example of what Pascal called ‘the glory and wretchedness’ of humanity.
- Investigate the different presentations of God in Genesis 1 (Elohim – powerful, eternal, transcendent) and 2 (Yahweh – personal, parental, immanent). Explore what it means for Christians to believe that humans are made ‘in the image of God’ (Genesis 1:27).
- Contrast the relationship between God and humans in Genesis 1 and 2 with the story of ‘the Fall’ in Genesis 3 – read it, hot-seating characters, and recording how the relationships change as a result of the actions of the man and the woman. Consider the type of text this could be (e.g. history, myth) and what difference that makes to how people interpret it.
- Examine the mainstream Christian view that this account expresses a truth about the human condition – that humans are ‘fallen’, people’s character is spoiled by sin, and the relationship between humans and God is seriously damaged, so that something needs to be done to put it right, according to Christians. Consider how persuasive this account is in terms of explaining why humans are both good (‘image of God’) and bad (‘fallen’).
- Explore some consequences of belief in fallen human nature: if humans are fallen, what evidence is there for this? Build on examples from the start of this unit, and Unit 3.2; include additional case studies e.g. gender issues: how has male language dominated the language about God (King, Lord, Father etc) and what impact has this had on the role, place and treatment of women? Consider some examples of the general role of women through history; consider role of women priests in Anglican Church as a specific example. How far can the idea of ‘fallen human nature’ explain gender inequality?
- Show how the idea of ‘the Fall’ leads to the belief that humanity needs to be saved – rescued by God; and how this leads to belief in Jesus as Saviour – repairing the effects of sin. Explore examples of how Christians acknowledge their ‘sinfulness’ and need for a Saviour, so they can receive forgiveness and reconciliation (e.g. Roman Catholic practice of confession).
- Explore alternative explanations for human nature: e.g. Hindu ideas of karma/samsara; psychological accounts such as Freud’s; sociological accounts such as Durkheim; evolutionary accounts; Humanist accounts of human responsibility. How effective are these at explaining why humans are good and bad?

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RE for 14s–19s

Statutory requirements

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

Schools should enable all 14–16 students to pursue a national qualification at this stage, and provide opportunities for those who wish to take A-levels, alongside core RE for 16–19s. The minimum requirement is ten hours of core RE across Year 12–13.

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.

What do students get out of RE at this age?

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

Specifically students should be taught to:

- Investigate and analyse the beliefs and practices of religions and 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 clear and appropriate references to their historical, cultural and social contexts
- Develop coherent and well-informed analyses of diversity in the forms of expression and ways of life found in different religions and worldviews
- Use, independently, different disciplines and methods by which religions and worldviews are to analyse their influence on individuals and societies
- 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
- Enquire into and develop insightful evaluations of ultimate questions about the purposes and commitments of human life, especially as expressed in the arts, media and philosophy
- 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, locally, nationally and globally
- Research and skilfully present a wide range of well-informed and reasonable arguments which engage profoundly with moral, religious and spiritual issues.

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

The 2011 census information sets the demographic context for the county, the region and the nation. We do not intend to educate pupils only for their current life, perhaps in a village or a town, but also for a plural nation and a diverse world. The purpose of RE includes enabling pupils to be ready to live well in a wider world: the region, the nation, the global community. Diversity is not always evident in the rural parts of our county, but pupils might learn much from seeing the wider regional and national pictures and understanding our nation better.

CENSUS 2011:	Population	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	No religion	No religion: Humanist	Religion not stated
Gloucestershire	596,984	379,144	1,772	2,222	539	5,741	449	2,940	159,496	211	44,681
Cheltenham	115,732	67,955	505	938	160	1,087	147	514	35,593	42	8,833
Cotswold	82,881	56,923	217	114	123	164	7	314	18,979	33	6,040
Forest of Dean	81,961	53,912	200	57	46	94	57	441	20,646	27	6,508
Gloucester	121,688	75,881	311	728	50	3,885	134	499	31,851	13	8,349
Stroud	112,779	69,921	366	122	107	238	40	888	31,968	69	9,129
Tewkesbury	81,943	54,552	173	263	53	273	64	284	20,459	27	5,822
Worcestershire	566,169	382,240	1,268	1,145	355	7,466	1,413	2,061	131,861	172	
South Gloucestershire	262,767	156,504	708	1,681	145	2,176	623	888	80,607	61	19,435
Bristol	428,234	200,254	2,549	2,712	777	22,016	2,133	2,793	160,218	190	34,782
Birmingham	1,073,045	494,358	4,780	22,362	2,205	234,411	32,376	5,646	206,821	469	70,086
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

These are selected figures for religious affiliation from the 2011 Census, providing a context for RE in the county of Gloucestershire and the region. We have included here two neighbouring counties and the nearby cities of Birmingham and Bristol, as well as national numbers.

We need an 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 county or the region, but pupils might learn much from seeing this regional picture and understanding it. Gloucestershire is not as diverse as some areas (compare Birmingham and Bristol), but still reflects a range of religions and beliefs.

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