

# THE LOCALLY AGREED SYLLABUS FOR RELIGIOUS EDUCATION

2023-2028

**RE is a part of the basic curriculum, to be taught alongside the National Curriculum. This Locally Agreed Syllabus details the statutory requirement for all schools in Cambridgeshire as set out in the Education Act 1988 and confirmed by the Education Acts of 1996 and School Standards and Framework Act 1998.**

Logo of the LA. Plus website address

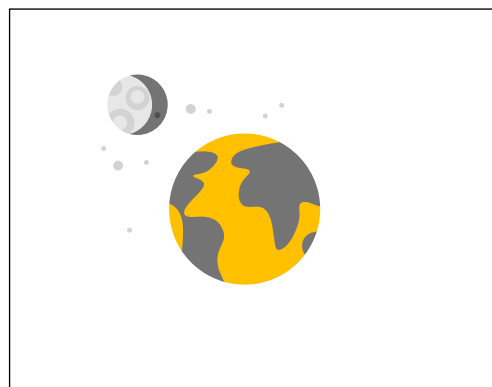


*"The ability to understand the faith or belief of individuals and communities, and how these may shape their culture and behaviour, is an invaluable asset for children in modern day Britain. Explaining religious and non-religious worldviews in an academic way allows young people to engage with the complexities of belief, avoid stereotyping and contribute to an informed debate" – Why RE Matters -The RE Council website*

*"Every child and young person who goes to school is entitled to an experience of religious education that is both academically challenging and personally inspiring" - A Curriculum Framework for Religious Education in England -The Religious Education Council of England and Wales -October 2013*

*"The study of religious and non-religious worldviews is a core component of a rounded academic education. This has long been recognised as essential in Britain. Indeed, one could argue that it is more important now than ever. Young people today are growing up in a world where there is increasing awareness of the diversity of religious and non-religious worldviews, and they will need to live and work well with people with very different worldviews from themselves. One need only glance at a newspaper to know that it is impossible fully to understand the world without understanding worldviews – both religious and non-religious".- The first paragraph of the 2018 Final Report Executive Summary of the Commission on RE (CoRE)*

*"RE is an important curriculum subject. It is important in its own right, and it also makes a unique contribution to the spiritual, moral, social and cultural development of pupils and supports wider community cohesion" - Religious Education in English Schools: Non-statutory guidance 2010 UK Gov*



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## Contents

Introduction .....	4
The background to writing this syllabus .....	5
What is a 'world view'? .....	7
Entitlement .....	8
<b>1. What pupils should expect from the curriculum</b> .....	8
<b>2. What pupils should expect from their teachers</b> .....	8
<b>3. Types of knowledge</b> .....	9
Statutory Guidance .....	10
<b>Legal Requirements – The Provision of RE</b> .....	10
<b>What schools must do</b> .....	10
Teaching .....	10
<b>Maintained Schools</b> .....	10
Aims and purpose .....	14
What to teach (statutory) .....	15
<b>The school timetable -making time for good RE</b> .....	15
Experiential and enquiry approach. Focusing on themselves, those around them and their communities. Introducing different festivals and special places.....	16
Planning your curriculum .....	17
<b>There is a direct link with literacy and achievement when RE is planned and taught well through all key stages.</b> .....	17
Reception/Early Years .....	18
Key Stage 1 (KS1).....	18
Key Stage 2 (KS2).....	19
Key Stage 3 (KS3).....	20
Key Stage 4 (KS4).....	21
Assessment .....	22
Progression Targets (statutory) .....	22
<b>PT1 – Knowledge and understanding of religion and worldviews</b> .....	22
<b>PT2 – Responding to religion and worldviews</b> .....	22
End of Year 1 statements – Progress Target (PT).....	22
End of Year 2 statements .....	23
End of year 3 statements .....	23
End of year 4 statements .....	24
End of year 5 statements .....	24
End of year 6 statements .....	25

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### **Message from SACRE chairs:**

This syllabus has been written for teaching Religious Education in schools by members of the Locally Agreed Syllabus committee from Cambridgeshire, Peterborough and Rutland SACREs.

The aim is to ensure that our children receive a balanced, open-minded and comprehensive education in RE.

Data from the 2021 Census shows in this country a rise in the number of people who say they are not religious, a decline in Christianity and an increase in some religions. Census 21 provides a mapping tool that shows the distribution by 'religion' and 'no religion'. Hence will provide a starting point for understanding local contexts.

British society is changing, so RE as a subject must reflect the current and future needs of pupils in a world of diverse identities, with multi-religious and multi-secular worldviews, and in matters of justice, such as climate, race and equality.

We hope that teachers, schools, parents and pupils will prepare for that change by adapting to and building on change in their curricula.

Sukaina Manji - Chair Peterborough SACRE  
Gurdev Singh - Chair Rutland SACRE  
Julia Ewans - Chair Cambridge SACRE

### **Message from the Locally Agreed Syllabus committee:**

Dear Reader,

This syllabus comes at a time when a spotlight is being shone on RE by Ofsted and the RE Council for England and Wales, by academics, schools and teachers. There is deep concern that the subject should continue to meet the high standards expected of state education. The challenges affecting the RE landscape are set out by the Commission on Religious Education (CoRE) 'Religion and Worldviews: The Way Ahead' 2018. The Commission recommends a shift in the way we think about the subject, encapsulated in the term 'worldviews'.

'Worldviews' represents a change in RE. It asks us to consider the subject as non-binary between 'religious' and 'non-religious' and to explore the possibility of applying academic discipline and suggested 'Big Ideas' in framing and shaping the school curriculum.

You will notice that the syllabus references 'worldviews' and includes details that suggest a movement towards that shift in the way we view the subject. For example, elements of Substantive Knowledge, Ways of Knowing and Personal Development will require knowledge of pathways to understanding. (see Ofsted Research Review, May 2021). We commend all the development work done on this subject, but the full picture is not quite available as completed materials.

RE aims to provide a broad and rich curriculum that enables equal access through pedagogical decisions. RE prepares our pupils for the diversity of religious and cultural thought which is present to them locally, nationally and globally.

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We expect to see literacy in RE improve and greater uptake in RE courses in our schools across the Authority, leading to national qualifications.

As a committee, we commend this syllabus to you.  
June 2023

## Introduction

The teaching of RE is vitally important in a rapidly changing world. However, what could be in the RE syllabus can confuse with many different voices in the debate. In writing this new syllabus, we seek to create a framework that meets the current legal requirements. At the same time, it is flexible enough to allow schools to make the syllabus relevant to the needs of their children, which can grow as the subject develops.

## The background to writing this syllabus

The 2018-23 Agreed Syllabus for RE was written during a time of RE change. That change continues.

The Department for Education (DfE) made a review of the National Curriculum for schools in England in 2013. RE was not part of this review despite it being statutory as the Basic Curriculum alongside the National Curriculum subjects. This was because RE curriculum is set by the local authority Standing Advisory Council on Religious Education (SACRE) which is responsible for producing the locally agreed syllabus for RE.

As a result of the DfE review not including RE, the Religious Education Council for England and Wales (REC) concluded that a review of RE was needed for reasons of equity with other subjects. Teachers responsible for RE in schools in England are expected to plan lessons, assess pupil progress, and have their performance held to account, as other teachers do. School leaders expect them to use the same or similar criteria to those deployed in other subjects in the curriculum. In October 2013, the REC published "[A Curriculum Framework for Religious Education in England](#)"<sup>ii</sup> to support those teachers and schools.

Taking a lead from the REC, the syllabus writers of 2018 adopted a style which was shorter and less prescriptive as to content than in earlier years, giving schools the flexibility to provide more coherent and integrated cross curricular learning experiences to complement discrete subject teaching tailored to the needs of their pupils and community. This revised syllabus follows this style.

In 2018 the Commission on RE (CoRE) made its landmark recommendations in a report entitled '[Religion and Worldviews: The Way Forward](#)'<sup>ii</sup>.

Out of the CoRE Religion and Worldviews: The Way Forward' came the three year RE Council Worldviews Project. In the spring of 2022 the project produced a [Draft Handbook Religion and Worldviews in the Classroom: developing a Worldviews Approach](#)<sup>iii</sup>. The aim is to take the idea of a Religion and Worldviews approach, as advocated by the CoRE final report and see what it looks like

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when applied to a syllabus or curriculum. The handbook has influenced the preparation of this syllabus.

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## What is a 'world view'?

This syllabus adopts the following definition from [Draft Handbook Religion and Worldviews in the Classroom: developing a Worldviews Approach](#)<sup>iv</sup>:

'Worldview' describes the way in which a person encounters, interprets, understands and engages with the world.

This definition has been built on the discussions the REC brought out in 2020 [Discussion Papers for The Worldview Project](#)<sup>v</sup>.

Discussion Paper 1 says:

*'Worldview can refer both to the official teachings, ethical expectations, approved practices, definitions of membership or views on contemporary issues of organised institutions, and to the approach to life of an individual who may or may not identify with an organised group and for whom religious or philosophical traditions may be one of many influences upon them. Individuals and communities may perceive their worldviews as fixed, unchanging and uniquely and propositionally true, or fluid, flexible and changing. They may see them as having nothing in common with other perspectives or as having porous boundaries. (page 6)*

*In some cases, 'worldview' has been used only of non-religious worldviews, rather than as a term that can be used of both religious and non-religious worldviews. The concern has been that this preserves, rather than softens, a rigid boundary between religion and non-religion'. (page 7)*

There was some divergence in the ways the academics who took part in the discussions understood the concept of worldview, but overall, the group inclined towards a broader and more inclusive use of worldview, which:

- *includes both religious and non-religious worldviews, rather than only being used for non-religious worldviews*
- *includes affective, embodied, existential and practical dimensions in addition to cognitive and intellectual dimensions*
- *includes individuals and small communities, not only organised traditions*
- *includes worldviews that are unreflective, unconscious and implicit as well as those that are consciously held, and therefore may be understood through interpreting actions as well as articulations*
- *points towards worldviews being fluid, changing, diverse and plural with open, porous boundaries rather than fixed ones*

*'There have been concerns that this dilutes the religious content of the subject, but this is not the intention – it is, rather, to enhance it. This does not mean leaving the concept so open and fluid that 'worldview' could mean almost anything' (page 7)*

There has also been some concern that re-orienting to Religion and Worldviews entails adding yet more content to an already crowded curriculum. In the discussions, the academics *'were keen to ensure that taking a worldview approach would not lead to what they described as 'religious tourism' where pupils receive a smattering of superficial knowledge about a range of organised worldviews which may or may not be of interest to them. There is a clear need for an overarching, coherent structure so that pupils can*



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*organise their knowledge and build to a deeper, richer understanding of worldviews and how they operate'(page 8)*

## Entitlement

### 1. What pupils should expect from the curriculum

The National Entitlement developed by CoRE is a useful starting point for designing a curriculum. It outlines the nine key areas that pupils be taught:

1. about matters of central importance to the worldviews studied, how these can form coherent accounts for adherents, and how these matters are interpreted in different times, cultures and places
2. about key concepts including 'religion' 'secularity' 'spirituality' and 'worldview,' and that worldviews are complex, diverse and plural
3. the ways in which patterns of belief, expression and belonging may change across and within worldviews, locally, nationally and globally, both historically and in contemporary times
4. the ways in which worldviews develop in interaction with each other, have some shared beliefs and practices as well as differences, and that people may draw upon more than one tradition
5. the role of religious and non-religious ritual and practices, foundational texts, and of the arts, in both the formation and communication of experience, beliefs, values, identities and commitments
6. how worldviews may offer responses to fundamental questions of meaning and purpose raised by human experience, and the different roles that worldviews play in providing people with ways of making sense of their lives
7. the different roles played by worldviews in the lives of individuals and societies, including their influence on moral behaviour and social norms
8. how worldviews have power and influence in societies and cultures, appealing to various sources of authority, including foundational texts
9. the different ways in which religion and worldviews can be understood, interpreted and studied, including through a wide range of academic disciplines and through direct encounter and discussion with individuals and communities who hold these worldviews.

The Draft Handbook expands on and revises these key areas on [pages 18 and 19](#) <sup>vi</sup>.

### 2. What pupils should expect from their teachers

In line with the [DfE Teachers' Standards](#), pupils are entitled to be taught by teachers who:

- i. have a secure knowledge of the relevant curriculum area
- ii. foster and maintain pupils' interest in the subject
- iii. can address misconceptions and misunderstandings and handle controversial issues
- iv. demonstrate a critical understanding of developments in the study of religion and worldviews
- v. promote the value of scholarship

### 3. Types of knowledge

The [OFSTED 2021 Religious Education Research Review](#)<sup>vii</sup> outlines three types of knowledge that pupils should make progress in:

substantive knowledge:	knowledge about religious and non-religious traditions <ul style="list-style-type: none"><li>• core concepts</li><li>• truth claims</li><li>• teachings and practices</li><li>• behaviour and responses of adherents</li></ul> wider concepts such as spirituality and secularity how worldviews work in human life
Ways of knowing	pupils learn 'how to know' about religion and non-religion, incorporating methods from academic disciplines
personal knowledge	Pupils build an awareness of their own presuppositions and values associated with; <ul style="list-style-type: none"><li>• the religious and non-religious traditions studied</li><li>• the lived experience of adherents</li></ul> The study of the relationship between religion and worldviews is thus a core element of the substantive content of the subject

It is important that your curriculum reflects these types of knowledge within the teaching of RE to support pupils during their progression and journey through primary and secondary level education. Taking the guide from OFSTED '*it is this RE curriculum that pupils need to know and remember*'. The study of the relationship between religion and worldviews is thus a core element of the substantive content of the subject.



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## Statutory Guidance

### Legal Requirements – The Provision of RE

The primary legislation covering RE from 1944 to 1993 was consolidated by The Education Act (1996) and the School Standards and Framework Act (1998). Circular 1/94 and the subsequent revision of this guidance in 2010 ([Religious Education in English Schools: Non-Statutory Guidance 2010](#)) offered an interpretation of the legislation.

#### What schools must do

Every state-funded school must offer a curriculum which is balanced and broadly based, and which:

- promotes the spiritual, moral, cultural, mental and physical development of pupils, and
- prepares pupils at the school for the opportunities, responsibilities and experiences of later life and all state schools... must teach religious education... all schools must publish their curriculum by subject and academic year online. [‘The national curriculum in England: Framework document’, September 2013](#)

#### Teaching

##### Statutory Requirements for Religious Education in different types of schools

All schools, including special schools, must follow the legal requirement to teach a broad and balanced curriculum, which includes RE. RE is compulsory for all pupils who are registered at a school, including those in a reception class. RE is not compulsory for pupils in a nursery school or nursery class in a primary school.

##### Academies

Academies must teach RE in accordance with their funding agreements. The type of RE specified in the funding arrangement depends on whether or not the academy has a religious designation. Academies should consider continuity and curriculum progression across the key stages. If they adopt the locally agreed syllabus there is continuity when pupils move schools and local resources are available to support it. Academies with a religious character must provide RE in accordance with the tenets of the particular faith specified in the designation. They may, in addition, provide RE that is in line with a locally agreed syllabus and teach about other faiths if they choose. Free schools are academies in law and have the same requirement to provide RE. ‘An academy has simply to meet the requirements of law’ (ERA 1988, Chapter 40, Section 8:3)

##### Maintained Schools

Maintained schools are of four types:

- **Community schools** are controlled and run by the LA and must follow the locally agreed syllabus.
- **Foundation and Trust schools** are run by the governing body which employs the staff and sets its own admissions criteria. The land and buildings are usually owned by the governing

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body or, in Trust schools, a charity. RE must be taught in accordance with a locally agreed syllabus unless the school has a religious foundation, in which case parents and carers may request RE in accordance with the school's trust deed, or in accordance with the beliefs or denomination specified in the designation of the school.

- **Voluntary Aided (VA)** In these schools RE is to be determined by the governors and in accordance with the provisions of the trust deed relating to the school or, where there is no provision in the trust deed, with the religion or denomination mentioned in the order designating the school as having a religious character. However, where parents prefer their children to receive RE in accordance with the locally agreed syllabus, and they cannot reasonably or conveniently send their children to a school where the syllabus is in use, then the governing body must make arrangements for RE to be provided to the children within the school in accordance with the locally agreed syllabus unless they are satisfied that there are special circumstances which would make it unreasonable to do so.
- **Voluntary Controlled (VC)** or Foundation Church of England schools must teach RE according to the Locally Agreed Syllabus unless parents and carers request RE in accordance with the trust deed or religious designation of the school.

## RE and Pupils with Special Educational Needs and Disability (SEND)

RE is a statutory part of the core curriculum for all pupils, including those with learning difficulties. Pupils with SEND are found in all contexts and all teachers are teachers of SEND. Good quality teaching in RE will tailor the planning of the syllabus carefully to the special needs of all pupils. Pupils with special educational needs will not always meet the same expectations in RE as other pupils and therefore appropriate assessment materials will need to be used, (exemplars are indicated within the support materials). All programmes of study should take account of the targets and recommendations in the pupil's Individual Educational Plan (IEP). A multi-sensory approach can be helpful in planning RE for children with special needs.

For the small number of pupils who may need the provision, material may be selected from those used in earlier or later key stages, to enable individual pupils to progress and demonstrate achievement. Such material should be presented in contexts suitable to the pupil's abilities. In making decisions about adjusting the content of the key stage, teachers should consider the pupil's previous experience as well as the necessity to communicate to subsequent teachers a specific differentiated approach to entitlement.

In Special Schools there is no recommended time allocation for RE, but it should be part of the main curriculum.

## Monitoring and accountability

All schools must publish their RE curriculum for each academic year on the school website.

RE must be included in the curriculum for all registered pupils, including all pupils in reception classes and sixth form, but excluding:

- pupils in nursery schools or nursery classes in primary schools.

- 
- any person aged nineteen or above for whom further education is being provided at school; and

any person over compulsory school age who is receiving part-time education.

## The right to withdraw from RE

In England, parents and carers have the right to withdraw their children from RE. This right of withdrawal exists for all pupils in all types of school, including schools with and without a religious designation. Parents and carers also have the right to withdraw their child from part of RE and can do so without giving any explanation. Students aged 18 or over have the right to withdraw themselves from RE.

Where a pupil has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parent or carer wants their child to receive (Section 71(3) of the School Standards and Framework Act 1998). This RE could be provided at the school in question, or the pupil could be sent to another school where suitable RE is provided if this is reasonably convenient. If neither approach is practicable, outside arrangements can be made to provide the pupil with the kind of RE that the parent or carer wants, and the pupil may be withdrawn from school for a reasonable period of time to allow them to attend this external RE.

You will find more information on the right to withdraw and how to handle an application at <https://www.natre.org.uk/> Guidance: dealing with withdrawal from RE.

Teachers also have the right to withdraw from the teaching of RE. However, this does not apply to teachers who have been specifically employed to teach or lead RE.

## Website

Your school must include a statement about RE in your prospectus and on your website. Inclusive RE is essential and parents and carers should be aware of the educational objectives and content of the RE syllabus. There must be a link provided to the syllabus, curriculum and timetable on your schools website.

You should give information about the right to withdraw on your school's website.



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## Aims and purpose

The aims of the syllabus are for pupils:

- to develop religious literacy;
- to acquire and develop knowledge and understanding of Christianity and the other principal religions and world views represented locally, nationally, and globally;
- to develop an understanding of the influence of the beliefs, values and traditions on individuals, communities, societies, and cultures;
- to develop attitudes of respect towards other people who hold views and beliefs different from their own;
- to develop the ability to make reasoned and informed judgements about religious issues, with reference to the principal religions and world views represented locally, nationally, and globally

Religions and worldviews deal with some of the most profound and difficult questions in human life, questions such as:

- What is the purpose of life?
- How should people treat each other?
- How do we explain and cope with death and suffering?

Religions and worldviews approach these issues in complex ways, in ways of life, culture and action, as well as ritual, tradition, story, symbol and belief. RE must take account of this depth and complexity, helping pupils to an understanding appropriate to their age and aptitude.

To do this RE needs to develop pupils' skills:

- to read fluently;
- to enable them to ask questions;
- to discover information, to approach new material with empathy;
- to reflect on their learning. Pupils should not only acquire knowledge but also be able to use their knowledge to understand their world, build community, and develop their personal position.

Throughout the RE curriculum pupils should be encouraged to **explore** religions and worldviews, **engage** with their knowledge, and **reflect** on their learning and their lives.

## Religious Literacy

- Religious literacy is the knowledge of, and ability to understand, religion, beliefs, practices, spiritual insights and secular world views.

*'Moore (2007) defines Religious Literacy as the ability to discern and analyse the fundamental intersections of religion and social/political/cultural life through multiple lenses.'*<sup>viii</sup>

'The ability to understand and engage effectively with religion and religious issues ' in a paper from 2016, the United Kingdom's All-Party Parliamentary Group on Religious Education. [Link Julia](#)

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Religious literacy plays an important part of a well rounded education in preparing pupils for life in modern Britain. Its importance is increasing as globalisation and migration have created greater links between societies of different faiths and cultures. Someone who is religiously literate is able to talk with fluency and understanding about religion and belief. It is firmly rooted within educational practice. A crucial aspect of religious literacy is through school RE.

## What to teach (statutory)

Each Key Stage builds upon the one before, so by the time pupils reach the end of KS3, they should have had the opportunity to receive a broad, inclusive religious education.

Teachers should consider the religious experience of the pupils in the classroom and the whole school when planning which religions to look at and in which order.

- Christianity will be studied in all Key Stages.
- The choice of which other religions to study in KS1 should be relevant to the experience of the pupils in the class and local demographic. Where Christianity is the only religion present the school will choose the other religions to be studied.
- However, by the end of KS2 all major religions (Christianity, Islam, Judaism, Hinduism, Buddhism, and Sikhism) and a secular world view (humanism) must have been studied.
- In KS3, building on KS2, all major religions and a secular world view must have been studied in greater depth.

It is desirable that all pupils visit a church or other Christian place of worship, and the school should make all efforts to plan visits to religious buildings of other faiths. Visitors from different faiths and world views should be encouraged to visit all schools. When neither visits nor visitors are possible then the use of virtual tours and resources are recommended.

### The school timetable -making time for good RE

In the 'Entitlement' column you will find minimum hours for RE. There is no single correct way of making appropriate provision for RE as long as the outcomes are met. Your timetable may set aside lesson/periods for RE, or you may take a flexible approach with a combination of classes, visits or themed days which complement (but not usually replace) the regular programme of timetabled lessons.

Curriculum time for RE must be 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.

On the next page you will find a table which sets out by Key Stage all content, in the WHAT TO TEACH column is statutory and therefore must be taught.



	<b>What to teach</b>	<b>Approach</b>	<b>Entitlement</b>
<b>EYFS</b>	Early years should follow the EYFS framework. They should begin introducing Christianity and a range of other religions and world views.	Experiential and enquiry approach. Focusing on themselves, those around them and their communities. Introducing different festivals and special places.	Minimum 30hrs in a school year. Teacher-led activities.
<b>KS1</b>	Christianity. Schools should also draw on the background of the pupils to choose one or more other faiths. Christianity and at least two or more of the other major religions and world views that may be reflected in your school community and relevant to the experience of the pupils.	Experiential and enquiry approach. Starting with family, neighbourhood and special times. Concentrating on the similarities of religions. It is suggested the first unit is 'People and the World Around Us' and schools should then continue with an experiential and enquiry approach. Starting with family, neighbourhood, and special times. Concentrating on the similarities of religions	Minimum of 36hrs in a school year. This can be either in weekly lessons or in blocked time each term. Please note activities like a nativity play, assemblies or collective worship do not count in these hours. But a visit to a religious building does.
<b>KS2</b>	Christianity, five other world religions, humanism, and an acknowledgement of other world views.	Experiential and enquiry approach. Moving from the local to the national and international examples of religion. Exploring diversity, similarities, and differences within and between religions, humanism, and other world views. This should be a mixture of studying religions and other world views separately, conjunctively and through thematic approach	Minimum of 45hrs in a school year. This can be either in weekly lessons or in blocked time each term. Please note activities like a nativity play, assemblies or collective worship do not count in these hours. But a visit to a religious building does.
<b>KS3</b>	Christianity and five other world religions, humanism and an acknowledgement of other world views and other religions found in the locality.	Experiential and enquiry approach. With doctrinal and philosophical aspects of religion. This should be a mixture of studying religions and other world views separately, conjunctively and through thematic approach.	Equivalent of 45hrs in a school year. For the best outcomes for all pupils, it is advised that a three-year KS3 is essential.
<b>KS4</b>	Students will follow a course which may lead to a public examination in RE or explore (in specific curriculum time) topic based learning relating to local and international issues paying attention to their religious dimensions. Exploring the connections between RE and other subject areas.	Experiential and enquiry approach. With doctrinal and philosophical aspects of religion. For students not following an exam syllabus then this curriculum should be a mixture of studying religions and other world views separately, conjunctively and through thematic approach.	5% curriculum time. In specific time allocated for RE for all students.
<b>KS5</b>	Some students will follow a course which may lead to a public examination in RE and others will explore a RE specific enrichment project or equivalent (e.g. a religious text, concept or viewpoint) supporting them in their further education.	Examinations, enrichment curriculum time and individual projects including Extended Project Qualifications.	Flexible programs which, whilst avoiding tokenism, may include units of study, day conferences and work integrated with other subjects

## Planning your curriculum

There is a direct link with literacy and achievement when RE is planned and taught well through all key stages.

This agreed syllabus does not prescribe what is taught in your schools, this is because all school settings and communities are different. Your curriculum should reflect the community your school serves, the different religious and world view back grounds of your pupils and the needs of those pupils.

Progression should be a key element throughout the curriculum with well sequenced units of work that build on previous knowledge and that allow for pupils own personal knowledge to be explored. In primary schools the progression should run from Reception through Key Stage 1 to the end of Key Stage 2. In secondary this should continue through Key Stage 3 to the end of Key Stage 4, preferably ending with an examination qualification in Religious Studies. Well sequenced units should explore key concepts about religion and world views allowing pupils to explore the similarities and differences and thus avoiding misconceptions and stereo typing.

The well sequenced units in the curriculum should reflect the three types of knowledge as defined by Ofsted.

substantive knowledge:	<p>knowledge about religious and non-religious traditions</p> <ul style="list-style-type: none"> <li>• core concepts</li> <li>• truth claims</li> <li>• teachings and practices</li> <li>• behaviour and responses of adherents</li> </ul> <p>wider concepts such as spirituality and secularity how worldviews work in human life</p>
ways of knowing	pupils learn 'how to know' about religion and non-religion, incorporating methods from academic disciplines
personal knowledge	<p>pupils build an awareness of their own presuppositions and values</p> <ul style="list-style-type: none"> <li>• the religious and non-religious traditions studied</li> <li>• the lived experience of adherents</li> </ul> <p>The study of the relationship between religion and worldviews is thus a core element of the substantive content of the subject</p>

## Reception/Early Years

Religious Education (RE) in Early Years should allow exploration of the world and respond to children's natural curiosity about things around them. Teaching RE to 3 – 5 year old pupils requires a multi-sensory approach, providing opportunities for pupils to learn and understand about themselves, others (personal and social development) and the world (knowledge and understanding of the world) and to develop pupils' abilities to express themselves (communication, language and literacy, creative development). Wherever possible, the RE curriculum should match coverage of the Prime Areas in the EYFS. Through knowledge, skills and understanding, pupils should develop positive attitudes towards other people and their right to hold different beliefs. Teaching should enable pupils to begin:

- a. to identify their own uniqueness and that of others;
- b. to appreciate the differences and similarities, they encounter in others;

The use of story is essential to begin to understand what faith and belief means.

## Key Stage 1 (KS1)

KS1 should progress directly from what has been taught in early years. Pupils begin to be introduced to the concepts of religion, belief and world views, it is suggested that this is done through studying the different religions separately, along with a mixture of thematic units that begin to allow pupils to make connection between different religions and world views. It is advised that the religions studied are done in chronological order (Judaism, Christianity, Islam, Hinduism with Sikhism followed by Buddhism), so pupils do not encounter misconceptions about events and people in the different religions and world views.

Below are a number of examples of topics or themes that may be covered in KS1 as part of the curriculum. For KS1 three units have been created that can be used in your curriculums.

**Here is the link to the KS1 units with in this document.**

People around the world (unit available see link above)	
Special Places	Looking at different places that are special for both different religions and world views.
Harvest for all (unit available see link above)	Looking at a Christian Harvest Festival, Sukkot, Diwali, Vasakhi and where our food comes from and who should we thank.
Celebrations of light	Looking at Christmas, Hannukah and Diwali
What happens at Christmas?	Explore the meaning of Christmas
Who is in our community? (unit available see link above)	Beginning to understand and make links with all religions within our community

## Key Stage 2 (KS2)

KS2 should progress directly from KS1 and will explore the same concepts but in greater depth. Pupils will begin to follow use philosophical and theological principles and start to use these in their discussions regarding religion and world views. They should also explore the historical starting points for each religion and world view so are then able to put this into context with the 'ways of knowing'. The curriculum should be a mixture of studying religions separately and then as part of thematic units, so pupils then able to compare similarities and differences. It is also important to continue at looking at the religions in a chronological order.

Below are a number of examples of topics or themes that may be covered in KS2 as part of the curriculum. For KS2 three units have been created that can be used in your curriculums. **Here is the link to the KS2 units with in this document.**

Who is Jesus? Origins of Christianity	Understand who Jesus was and what he means to Christians
Why is light so important to different faiths?	
People of faith- amazing people of faith (unit available see link above)	Looking at different people of faith and how this effects their lives – from both a religious and world view background.
How should we treat each other? (unit available see link above)	Looking at charity, volunteering, and giving and how this goes across all faiths and world views
Journeys (pilgrimage) – Haj, Buddhism, Christianity	
Christmas today is it really about Jesus?	
What does (insert faith) believe?	
How was the world created? (unit available see link above)	Comparing the creation stories of Christianity, Hinduism and the Scientific theory

### Key Stage 3 (KS3)

KS3 should cover years 7-9 and be a mixture of studying specific religions, world view and thematic topics. It is expected that KS3 builds on the progression made at the end of year 6 in KS2. Pupils should be using philosophical and theological principles to make judgements about how belief influences practice and shapes the world. Ethical questions are expected to be challenging with pupils giving greater justification in their answers, and greater depth in vocabulary in all answers.

The curriculum should have the ambition to push and challenge pupils to prepare for GCSE and A levels. Key stage 3 should show greater scholarship from KS2, pushing the 'ways of knowing' in greater depth and begin to look at the difference in religion and world views in increasing depth. Opportunities must be given for pupils to investigate further the difference between religion and world views.

Below are a number of examples of topics or themes that may be covered in KS3 as part of the curriculum.

Introduction to Religion and belief	Bringing together what has been covered at Primary and to explore key ideas of religion and belief and world views
How do we care for our world?	This will consider: stewardship of the world, what different religions believe about this, involving creation stories
What does religion and belief look like in Peterborough?	Explore the historic background to religion in Peterborough and how this has changed and why
What is a world view?	Exploring the concept of world views
Inspirational people	Looking at how faith and belief inspire/inspire people's lives
Social Justice across our world	Exploring different social justice topics across our world and linking them to religious and non-religious views. i.e. the concerns over the Wighur people in China or looking into the past at slavery
Belief through spirituality and art	Looking at religion and belief through different art forms and why this plays apart in spirituality
God verse Science	Exploring how Science and religion can exist together or have opposing opinions
Relationships and families	

The sanctity of life	Considering topics such as life after death, abortion, euthanasia, capital punishment
Looking for God and reason – the existence of God and revelation	
Religion and the Media	Explore how religion is portrayed, reported and used in different types of media
Prejudice and discrimination	Exploring different social justice topics across our world and linking them to religious and non-religious views. i.e. the concerns over the Uighur people in China or looking into the past at slavery

### Key Stage 4 (KS4)

As a core subject in all schools the pupils are entitled to core hours dedicated to RE to meet statutory requirements (as per the 1998 Education Act [link to pg 8](#)). All pupils are entitled to a qualification, and it is advised that the time spent on RE should be used to obtain a GCSE or similar qualification. If a qualification is not being offered then the curriculum should offer a mixture of studying a variety of different religions and world views through well planned and balanced units of work.

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## Assessment

### Progression Targets (statutory)

There are two progression targets in RE; good and outstanding RE will achieve a close relationship and a balance between these targets over a unit of work.

#### PT1 – Knowledge and understanding of religion and worldviews

Enquiring into, investigating and understanding religions and beliefs. This includes thinking about and interpreting religious beliefs, teachings, sources, practices, ways of life, and ways of expressing meaning with reference to the specific beliefs and religions studied.

#### PT2 – Responding to religion and worldviews

Questioning, exploring, reflecting upon and interpreting human experience in the light of religions and beliefs studied. This includes communicating reflections, responses and evaluations about questions of identity, belonging, diversity, meaning, purpose, truth, values, and commitments making increasingly insightful links to the specific religions studied.

#### End of Year 1 statements – Progress Target (PT)

<b>PT1 – Knowledge and understanding of religion and worldviews</b>	<b>PT2 – Responding to religion and worldviews</b>
Be familiar with key words and vocabulary related to Christianity and may be at least one other religion and worldviews	Begin to talk about different beliefs and practices using the correct vocabulary
Encounter a variety of religious and moral stories from Christianity, one other religion and worldviews.	Begin to suggest meanings behind religious and moral stories.
Show how individuals and faith communities celebrate life events.	Ask or respond to questions about how individuals and faith communities live.
Begin to name the different beliefs and practices of Christianity, at least one other religion.	Express their own ideas about belief and practices creatively.

### End of Year 2 statements

<b>PT1 – Knowledge and understanding of religion and worldviews</b>	<b>PT2 – Responding to religion and worldviews</b>
Name the different beliefs and practices of Christianity and at least one other religion and begin to look for similarities between religions.	Talk about and find meanings behind different beliefs and practices.
Retell some of the religious and moral stories from the bible and at least one other religious text or special books.	Suggest meanings of some religious and moral stories.
Begin to understand what it looks like to be a person of faith.	Ask and respond to questions about what individuals and faith communities do.
Pupils begin to use key words and vocabulary related to Christianity and at least one other religion.	Express their own ideas, opinions and talk about their work creatively using a range of different medium.

### End of year 3 statements

<b>PT1 – Knowledge and understanding of religion and worldviews</b>	<b>PT2 – Responding to religion and worldviews</b>
Recall the different beliefs and practices of the religions studied at KS1 and at least one new religion or worldview	Suggest and consider the impact of different beliefs and practices.
Recount some religious and moral stories from at least three different sources of authority	Suggest meanings of some religious and moral stories and suggest how these relate to right and wrong.
Begin to understand that diversity exists within and between religions and worldviews	Ask and respond to questions about how individuals and faith communities live and why.
Use key words and vocabulary related all religions studied so far.	Use a range of different media to express creatively ideas, thoughts, and opinions. Begin to explain ideas and justify opinions.



End of year 4 statements

<b>PT1 – Knowledge and understanding of religion and worldviews</b>	<b>PT2 – Responding to religion and worldviews</b>
Recall in detail and use the correct vocabulary in regard to the different beliefs and practices of different religions.	Respond to meanings behind different beliefs and practices using the correct vocabulary
Begin to compare the similarities of at least three different religious texts or stories.	Respond to the meanings of some religious and moral stories and expresses how these relate (directly) to right and wrong.
Begin to understand the diversity of belief in different religions, nationally and globally.	Express an informed view on the impact of diversity of faith and belief in our world
Begin to compare different responses to ethical questions looking from the perspective of different religions and worldviews	Begin to articulate and communicate connections between their own ideas and others.

End of year 5 statements

<b>PT1 – Knowledge and understanding of religion and worldviews</b>	<b>PT2 – Responding to religion and worldviews</b>
Begin to make connections between the different beliefs and practices of religions and worldviews studied so far.	Begin to reflect and respond thoughtfully to the significance of meaning behind different beliefs and practices. Using the correct vocabulary.
Begin to compare stories, beliefs and practices from a variety of religions and worldviews making reference to similarities and differences.	Begin to respond thoughtfully to a range of stories, beliefs, and practices. Provide reasons for what they mean to different faith communities.
Understand and begin to evaluate the diversity of belief in different religions, nationally and globally. Begin to recognise that those who have non-religious worldview follow a moral code	Express an informed view on the impact of diversity of faith and belief in our world Relate this to own lives. .
Articulate simple responses to ethical questions from the range of different religions and world views studied so far.	Discuss and begin to apply own and others' ideas about ethical questions and to express own ideas clearly in response.

## End of year 6 statements

<b>PT1 - Learning about religion and belief</b>	<b>PT2 – Responding to religion and worldviews</b>
Make connections between different beliefs and practices of all religions and worldviews studied.	Reflect and respectfully respond to the significance of meaning behind different beliefs and practices.
Make links and compare stories, beliefs and practices from different religions and worldviews including similarities and differences.	Respond respectfully to a range of writings, stories, beliefs and practices. Provide justified reasons for similarities and differences.
Understand and evaluate the diversity of belief in different religions, nationally and globally. Recognise that those who have non-religious worldview follow a moral code	Express an informed and considered view on the impact of diversity of faith and belief in our world. Relate this to own lives and others.
Articulate detailed responses to ethical questions from the range of different religions and world views studied so far.	Discuss and apply their own and others' ideas about ethical questions and to express arguments in a structured response.

In religious education, just as in other subjects of the curriculum, it is important to let pupils know how they are doing and what they must do next to make progress. As well as acquiring *knowledge* and *skills*, it is a key part of religious education that pupils' *positive attitudes to study* should be encouraged and praised. The core of this agreed syllabus is for all pupils to be able to **explore** religions, **engage** with their knowledge, and **reflect** on their learning and their lives. So, it is important for both teachers and pupils to recognise that:

- assessment is most effective when it leaves pupils clear about their attainment, their progress and their strengths and weaknesses. The giving of personalised, oral and written feedback is an important part of this.;
- the most effective RE teachers use the evidence from assessment to focus teaching more closely on the individual needs of pupils and the development of the enquiry;
- pupils' chances of achieving well in RE are improved when teachers set clear, focused objectives for lessons and learning outcomes for tasks;
- good quality RE comes from lessons that are stimulating and enjoyable for both the pupils and teacher;
- not every piece of work needs to be assessed;
- pieces of work suitable for assessment come in many different forms; and
- formative assessment can be just as valuable as summative.

## How to use this assessment document in Key Stage 1 and 2




As the 2023- 28 RE agreed syllabus does not prescribe what schools should teach and same approach has been adopted for assessment. Each Key Stage builds upon the one before, so that by the time pupils reach the end of KS3, they should have had the opportunity to receive a broad, inclusive religious education. Teachers should consider the religious experience of the pupils in the classroom and the whole school when planning which religions to look at and in which order and the assessment tool has been devised to be flexible enough to support this.

The progression targets, PT1 and PT2 for KS1 and KS2 are generic and allows for different forms of assessment to take place across the RE curriculum and reflects the pupils' experiences in RE. The progression targets offers criteria for assessment for each year group and should inform all assessment in RE. Assessment for each pupil should be made against the parameters that have set for the unit or topic being taught. The statements support the progression and attainment and the key expectations for pupils in a particular year group. Reference should be made to the year appropriate progression targets for each unit of work in a schools curriculum. It is not expected that every target is meet in one unit but over an academic year all targets have been addressed. Examples of this can be seen in the units or work that have been provided below. Over a year it is expected that three units are assessed using summative assessment methods, though these can be in a variety of genres but must reflect the progress targets, PT1 and PT2.

To stay in line with current best educational practice we suggest that three categories of attainment are needed. Different schools use different terms for these categories along the lines of ;


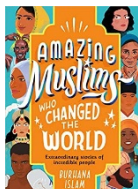

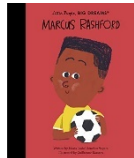
- 'emerging ,expected, exceeding',
- 'working towards', 'working at' or working beyond', to achieve 'mastery'.

## Units of work for KS1

Year 1			
Autumn 1 Topic	<b>People and the world around us</b>		
Learning objective	begin to introduce what our world looks like and the different people that belong in this world.		
Substantive knowledge: What children must know	<ul style="list-style-type: none"> <li>• There are lots of different people in our world and in our class.</li> <li>• People have lots of different faiths and beliefs.</li> </ul>		
Key Vocabulary	world, faith, belief, Sikh, Jewish, Muslim, Christian, Humanist, Hindu, Buddhist, Universe, Earth,		
Key texts	Here we are Oliver Jeffers 	Hats of Faith Medeia Cohen 	Not like the Others Jana Broecker 
Suggested activities and key questions	<ul style="list-style-type: none"> <li>• Ask the children about where they live and come from.</li> <li>• Begin to Read the book 'Here we are' by Oliver Jeffers to the class (the rest of the book will be looked at in the next lesson) Discuss what different aspects of the book and what our world looks like. (this may take more than one lesson)</li> <li>• Pupils ideas on where the world comes from</li> <li>• Using the book 'Hats of Faith – Medeia Cohen to reinforce the idea that there are a lot of different people in our world and begin to introduce different faiths and beliefs.</li> <li>• Use the questions on the 'Hats of faith website</li> <li>• What questions about the world do the children have?</li> </ul>		

	<ul style="list-style-type: none"> <li>How should we treat each other?</li> </ul>
Assessment	<b>No summative assessment in this unit but formative assessment should be used.</b>
Y1 End points Highlighted are the end points this unit	<p><b>PT1 – Knowledge and understanding of religion and worldviews</b></p> <p>Be familiar with key words and vocabulary related to Christianity and may be at least one other religion and worldviews</p> <p>Encounter a variety of religious and moral stories from Christianity, one other religion and worldviews.</p> <p>Show how individuals and faith communities celebrate life events.</p> <p><b>Begin to name the different beliefs and practices of Christianity, at least one other religion.</b></p> <p><b>PT2 – Responding to religion and worldviews</b></p> <p><b>Begin to talk about different beliefs and practices using the correct vocabulary</b></p> <p>Begin to suggest meanings behind religious and moral stories.</p> <p>Ask or respond to questions about how individuals and faith communities live.</p> <p><b>Express their own ideas about belief and practices creatively.</b></p>
Useful links and trips/visitors	<a href="https://hatsoffaith.com/?fbclid=IwAR2q3NjiPFpZvy1co-se3qOabqLHsSM-eHehyqfoWdoLh1OanyQDUMC5CTU">https://hatsoffaith.com/?fbclid=IwAR2q3NjiPFpZvy1co-se3qOabqLHsSM-eHehyqfoWdoLh1OanyQDUMC5CTU</a> ,

## Units of work for KS2

Year 4	
Autumn 1 Topic	People of Faith
Learning objective	To begin to understand why 'belief is important to some people'
Substantive knowledge: What children must know	Faith, belief,
Key Vocabulary	<ul style="list-style-type: none"> <li>Some people have a faith.</li> <li>Some people have a belief.</li> <li><b>Faith is a trust in something or someone and is often spiritual.</b></li> </ul> <p>Belief can be non-religious and is a trust in someone of something.</p>
Key texts	<p>Malal's Magic Pencil - Malala Yousaf, Amazing Muslims who Changed the World - Burhana Islam, Geta and the Giants – Zoe Tucker, Marcus Rashford – Little people Big Dreams series</p> <div style="display: flex; justify-content: space-around; align-items: center;">     </div>
Suggested activities and key questions	<p>Look at famous people and their faiths;</p> <ul style="list-style-type: none"> <li>Greta Thunberg - explore her faith briefly (humanism). Explore her belief in the environment. Which belief does she show more outwardly to the world? What motivates her life?</li> </ul>

	<ul style="list-style-type: none"> <li>• Martin Luther King – explore his religious belief (Christian). Explore his beliefs for race equality.</li> <li>• Malala Yousafzai -explore her religious belief (Islam). What are her wider world beliefs (Education for girls and women’s rights)?</li> <li>• Kadeena Cox – explore her faith (Christianity). How had her belief helped her overcome adversity?</li> <li>• Marcus Rashford - what is his faith (mother’s Christian faith)? Explore his belief around child poverty, food poverty and literacy. Extended subject knowledge: <a href="https://www.christiancentury.org/article/notes-global-church/marcus-rashford-keeping-christianity-british-limelight">https://www.christiancentury.org/article/notes-global-church/marcus-rashford-keeping-christianity-british-limelight</a> (Share paragraph 3&amp;4 with children- Primarily 4th paragraph).</li> </ul>
Assessment	<p>Film a presentation like ‘Kid President’ (YouTube)– film it and present in assembly.</p> <p>Example (not linking with our people of focus). <a href="#">How To Change The World (a work in progress)   Kid President – YouTube</a></p> <p>3 Big Questions</p>
Y1 End points Highlighted are the end points this unit	<p><b>PT1 - Learning about religion and belief</b></p> <p>Recall in detail and use the correct vocabulary in regard to the different beliefs and practices of different religions.</p> <p>Begin to compare the similarities of at least three different religious texts or stories.</p> <p>Begin to understand the diversity of belief in different religions, nationally and globally.</p> <p>Begin to compare different responses to ethical questions looking from the perspective of different religions and worldviews</p> <p><b>PT2 - Learning from religion and belief</b></p> <p>Respond to meanings behind different beliefs and practices using the correct vocabulary</p> <p>Respond to the meanings of some religious and moral stories and expresses how these relate (directly) to right and wrong.</p> <p>Express an informed view on the impact of diversity of faith and belief in our world</p> <p>Begin to articulate and communicate connections between their own ideas and others.</p>
Useful links and trips/visitors	<p><a href="#">The Story of Martin Luther King Jr. by Kid President - YouTube</a></p> <p>Kadeena Cox Twitter stimulus: <a href="https://twitter.com/kad_c/status/1308365013636263936?lang=en-GB">https://twitter.com/kad_c/status/1308365013636263936?lang=en-GB</a></p>

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<sup>i</sup> [https://www.religiouseducationcouncil.org.uk/wp-content/uploads/2017/09/RE\\_Review\\_Summary.pdf](https://www.religiouseducationcouncil.org.uk/wp-content/uploads/2017/09/RE_Review_Summary.pdf)

<sup>ii</sup> <https://www.religiouseducationcouncil.org.uk/wp-content/uploads/2017/05/Final-Report-of-the-Commission-on-RE.pdf>

<sup>iii</sup> <https://www.religiouseducationcouncil.org.uk/projects/draft-resource/>

<sup>iv</sup> <https://www.religiouseducationcouncil.org.uk/projects/draft-resource/>

<sup>v</sup> <https://www.religiouseducationcouncil.org.uk/wp-content/uploads/2017/07/5-REC-Worldview-Report.pdf>

<sup>vi</sup> <https://www.religiouseducationcouncil.org.uk/projects/draft-resource/>

<sup>vii</sup> <https://www.gov.uk/government/publications/research-review-series-religious-education/research-review-series-religious-education>

<sup>viii</sup> Moore, Diane L. (2007,) *Overcoming Religious Illiteracy: A Cultural Studies Approach to the Study of Religion in Secondary Education* ISBN 978-1403963499

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