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Forewords

On behalf of the Herefordshire SACRE, I have pleasure in offering this RE agreed syllabus for 2020–2025.

Along with my colleagues on Herefordshire SACRE, I am passionate about helping young minds understand the main religions of the world. This is in the knowledge that they will gain understanding not only of religious and faith practices, but some appreciation of the cultures that have formed the different ways of living. By helping them to understand the similarities and the differences in the ways that this global family choose to live, RE will help our students to hold wider worldviews in their adult lives. We can all hope for a better world. First comes knowledge and understanding, then friendships based on that understanding and acceptance of the international connectedness of us all. In these exceptional times we are really aware of the global interconnectedness of all peoples.

This 2020 syllabus has been developed with advice from experienced teachers and the skill of RE Today advisers. This agreed syllabus offers teachers the opportunity to plan and to deliver lessons which are informative, engaging and challenging. I would like to thank all who have been involved in creating a robust and exciting piece of work that will support our teachers and pupils in the coming years.

We look forward to supporting you further.

Many blessings

Venerable Tsultrim Tenzin Choesang (Chair of Herefordshire SACRE)

SACRE is pleased to present this RE syllabus to all Herefordshire schools. We are grateful to all those who were involved in putting this syllabus together and to all the teachers who will be taking it forward from here and putting it into practice in their classrooms. SACRE is also grateful to RE Today for their support in producing this new agreed syllabus. It will enable pupils to examine with rigour the wide range of beliefs held in our community. It 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 worldviews studied.

It therefore gives me great pleasure to present this agreed syllabus to you, confident in the knowledge that it will be a useful guide in promoting excellent RE across the county. I hope the syllabus will stimulate pupils and encourage teachers in all our Herefordshire schools to further enhance the vital importance of RE in an uncertain and fast-changing world.

Councillor John Stone (Chairman of SACRE 2000–2019, and current Council representative on SACRE)

Religious Education (RE) has an important place in the curriculum of all schools. It provides a safe space for young people to develop their understanding of people, cultures, faiths and relationships. This agreed syllabus sets out detailed and extensive programmes that will enable pupils to gain a coherent understanding of religions and worldviews, preparing them for life in twenty-first century Britain. It gives teachers clear guidance on how to approach the teaching of RE across all key stages, taking an innovative and rigorous approach that will promote high standards of RE in our schools.

It has been chosen after extensive consultation with teachers and school leaders from both primary and secondary sectors, and I would like to acknowledge the work of SACRE, and other colleagues and partners, who have worked hard to make sure good RE resources can be a reality for every school. The syllabus offers valuable support to teachers who are less confident about how to approach the subject, and provides a suitable stretch for those who are more experienced. It is with great pleasure that I recommend it to local schools.

Alison Naylor (Head of Learning and Achievement, Herefordshire Council)

Introduction

The 2020 Herefordshire Agreed Syllabus has been created for Herefordshire SACRE and approved by Herefordshire County Council. It provides a syllabus for Religious Education (RE) for Herefordshire 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 Herefordshire syllabus. These elements will be familiar to teachers:

Continuity:

Religions and worldviews: The 2020 syllabus maintains the required study of religions and non-religious worldviews in each key stage, as in the 2015 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.

RE and personal development: The 2020 syllabus retains its emphasis on RE contributing to the personal development of pupils. RE is not simply about gaining knowledge and understanding about religious and non-religious worldviews. 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 offering important opportunities for exploring British values.

Open, enquiring RE: The 2020 syllabus continues to offer open, enquiring, exploratory RE, suitable for pupils who have a religious faith of their own as well as for those who have no religious background – the latter form a substantial proportion of pupils in many of our classrooms, often the majority (note the local census statistics on p. 146).

Planning process: The planning process that was integral to the 2015 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. It supports careful sequencing of lessons for pupils to retain their knowledge and understanding.

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, as well as offering planned opportunities for retrieval and recall (see sample long-term plan p. 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 pp. 16–17 and concept outlines on pp. 137–145). The syllabus forms a 'spiral curriculum', so that pupils encounter and engage with the core concepts on a number of occasions, embedding their learning.

Teaching and learning approach: There is a clear teaching and learning approach at the heart of the 2020 syllabus, whereby all units enable pupils to '**make sense**' of the religions and non-religious worldviews studied, '**understand the impact**' of these beliefs in people's lives, and to '**make connections**' in their own learning and with their wider experience of the world (see p. 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 Herefordshire. This syllabus incorporates the *Understanding Christianity* approach, as well as a number of units, 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.

Teaching and learning requirements

The purpose of religious education

The Herefordshire Agreed Syllabus 2020 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 Herefordshire, 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 relationships and sex education.

RE is determined locally, not nationally:

- A locally agreed syllabus is a statutory syllabus for RE recommended by an Agreed Syllabus Conference for adoption by a local authority.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.
- 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 Herefordshire to meet the requirements of their funding agreement.

RE is plural:

- The RE curriculum drawn up by a SACRE, or by an academy or free school ‘shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain’.⁶
- According to case law, the agreed syllabus has a duty ‘to take care that information or knowledge included in the curriculum is conveyed in a pluralistic manner’ and ‘must accord equal respect to different religious convictions, and to non-religious belief’.⁷ Note that the term ‘religion’ encompasses both religious and non-religious beliefs.⁸

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 curriculum⁹ 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

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 www.judiciary.uk/wp-content/uploads/2015/11/r-fox-v-ssfe.pdf. ‘Equal respect’ does not entail equal time.

⁸ In accordance with Human Rights Act 1988.

⁹ School Standards and Framework Act 1998 S71 (3).

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. More guidance on withdrawal can be found in *Religious education in English schools: non-statutory guidance 2010*, available online at www.gov.uk/government/publications/religious-education-guidance-in-english-schools-non-statutory-guidance-2010

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 Herefordshire Agreed Syllabus 2020–2025 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.** Plural RE that conveys and accords equal respect to different religions and non-religious worldviews (e.g. humanism) is a core subject and an entitlement for all pupils throughout their schooling, from Reception year up to and including Key Stage 5. For schools offering GCSE short course RE in Y9 and Y10, there is still a requirement that there is identifiable RE in Y11. (Note that teachers should ensure that KS4 accords equal respect to religious and non-religious worldviews. Following a GCSE course does not automatically fulfil this requirement.)
- **RE is different from assembly/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 people of the same and different religions.
- **Non-religious worldviews.** Good practice in RE, as well as European and domestic legislation, has established the principle that RE 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.
- **Depth rather than breadth.** 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.
- **Flexible thematic units.** 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.

¹⁰ 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

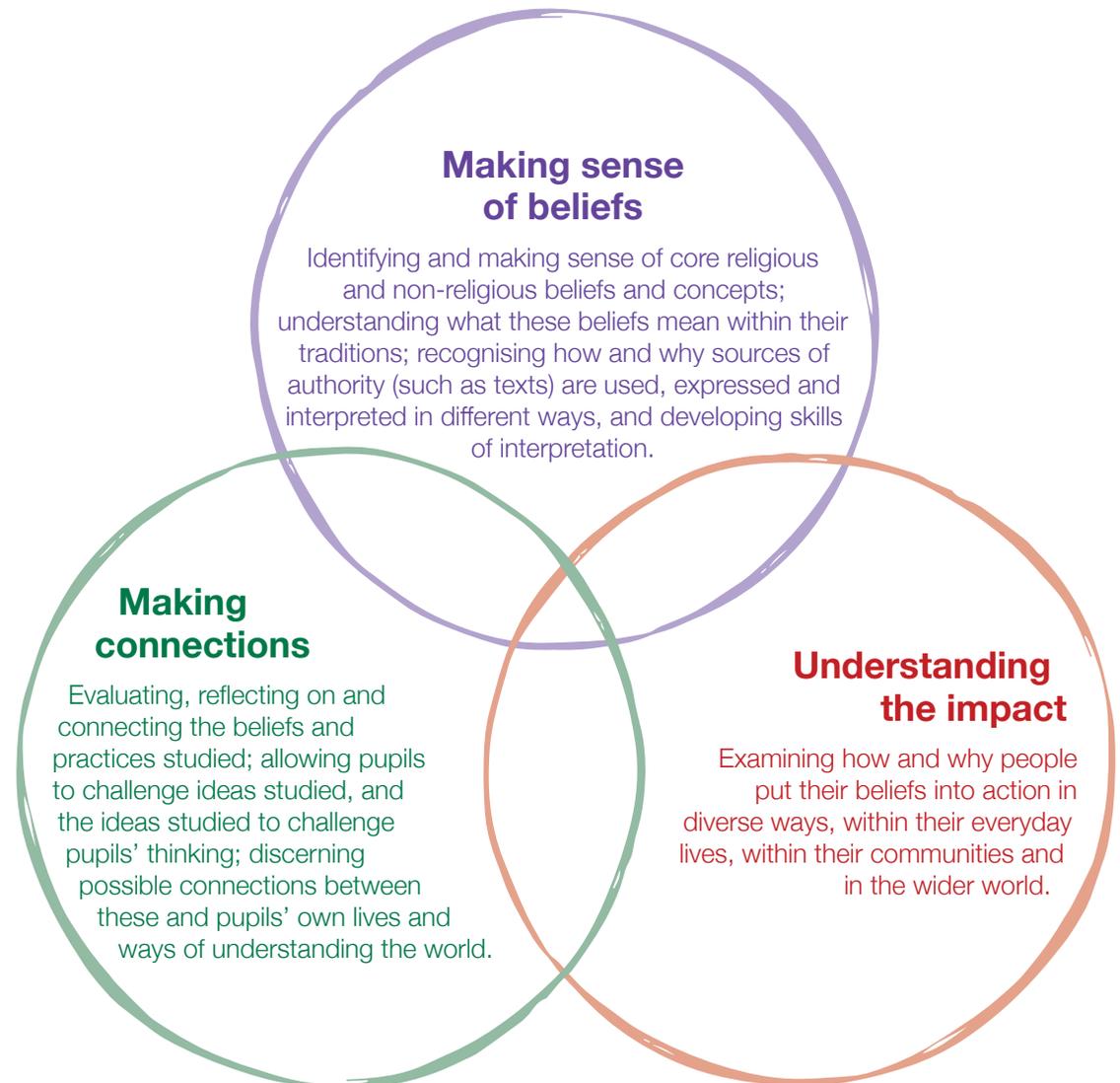
The RE teaching and learning approach in Herefordshire

This 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'.¹¹ 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.

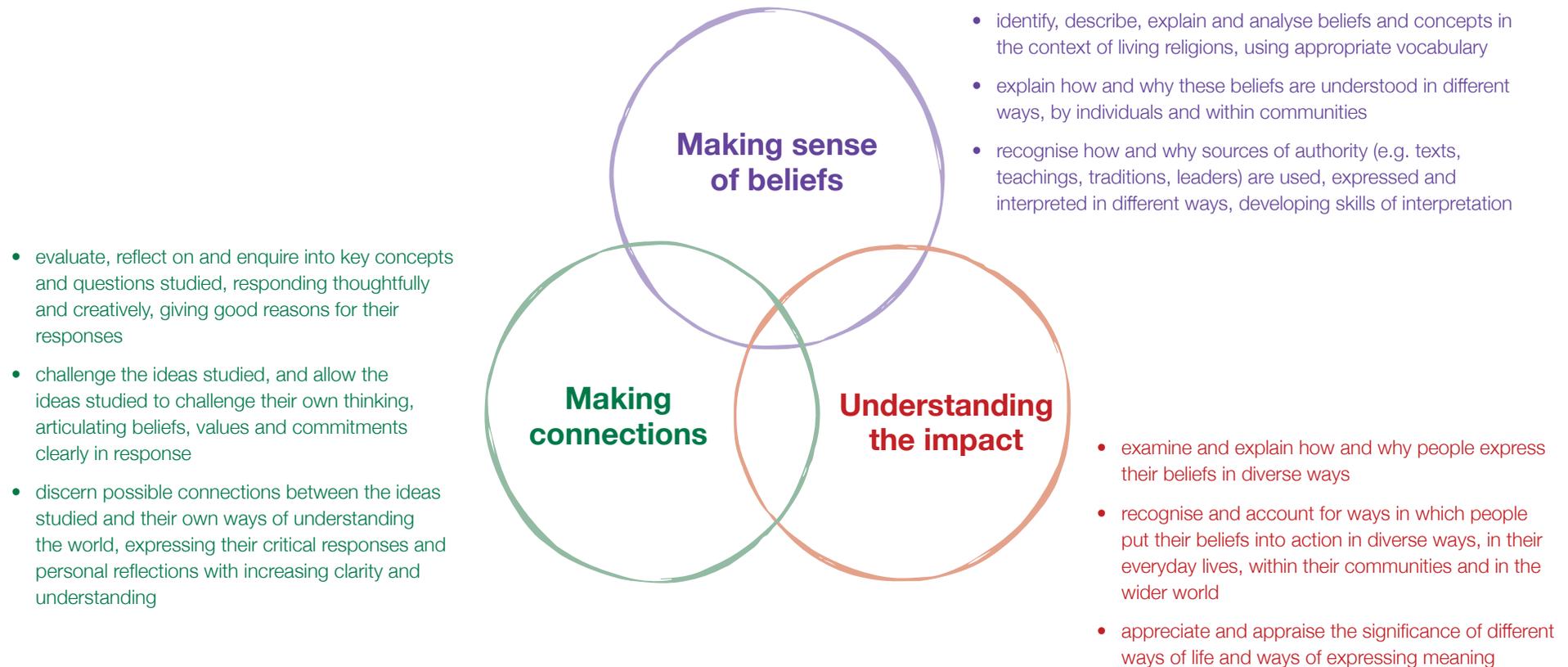
These elements set the context for open exploration of religion and belief. They offer a structure through which pupils can encounter diverse religious traditions alongside non-religious worldviews – which reflect the backgrounds of many pupils in our schools. The elements present a broad and flexible 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.



¹¹ 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 Herefordshire

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 to take time to **understand the purpose and principal aim**, p.6. Is this the understanding of what RE is in your school? Does RE in your school currently deliver this aim? If teachers are to teach RE effectively, it is vital that they understand what they are doing RE *for*. 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 in terms of worldviews studied?
5. The syllabus is based around a **key question approach**, where the questions open up the content to be studied. The syllabus gives **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 you 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.) Do you deliberately build in opportunities for recall and retrieval of previous learning?
9. Work to create a coherent **long-term plan** to begin in September 2020. Make sure you can explain why you are doing units in the order you have chosen, so that pupils' understanding is built up in a coherent way. The syllabus is flexible enough to allow RE to be taught in a variety of ways – RE days or weeks, linking with other subjects and discretely. Ensure RE is true to the principal aim and the Programmes of Study.
10. If you are a special school or have significant numbers of SEND pupils, read 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 2020–July 2021 to implement the syllabus gradually. Adapt what works well and create a scheme of work that fits with your methods of curriculum delivery and delivers the principal aim of the syllabus. Use the year to train staff who teach RE, improve and review.

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 Being special: where do we belong?	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 Which places 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 Which stories are special and why?	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

The outcomes for EYFS are the Early Learning Goals (see p. 24).

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 must pursue an accredited course** in Religious Studies or Religious Education leading to a qualification approved under Section 96 (see p. 12). The agreed syllabus does not require that every individual student be entered for this examination: that is a matter for schools.

Appropriate modes of accreditation include nationally accredited courses in RE such as GCSE and A level RS, and a wide range of enrichment courses and opportunities, such as the Extended Project Qualification. Good practice examples include many schools where all students take GCSE RS courses at 16, since these qualifications are an excellent platform for 14–16 RE. Note that teachers must ensure that RE in these phases accord equal respect to religious and non-religious worldviews. Following a GCSE course does not automatically fulfil this (see p. 11). ('Equal respect' does not entail equal time.)

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

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

What do students gain from 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.

E.5 The demographics of religion and belief in Herefordshire, the region and the nation

The 2011 Census information sets the demographic context for the county, the region and the nation. This will be updated with the 2021 Census, but these data still have relevance today. We intend to educate pupils for their current life, whether in a village, town or city, 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.

CENSUS 2011:	Population	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	No religion	No religion: Humanist	Religion not stated
Herefordshire	183,477	124,403	562	228	131	364	80	893	41,766	72	15,050
Shropshire	306,129	210,268	792	378	127	989	256	1,113	69,725	123	22,481
Worcestershire	566,169	382,240	1,268	1,145	355	7,466	1,413	2,061	131,861	172	38,360
Gloucestershire	596,984	379,144	1,772	2,222	539	5,741	449	2,940	159,496	211	44,681
Monmouthshire	91,323	57,101	269	162	65	239	47	391	26,018	43	7,031
Powys	132,976	82,120	567	324	80	235	49	798	37,050	67	11,753
West Midlands	2,736,460	1,471,780	9,119	59,768	3,060	332,684	116,715	15,181	554,152	469	174,001
Birmingham	1,073,045	494,358	4,780	22,362	2,205	234,411	32,376	5,646	206,821	219	70,086
Inner London	3,231,901	1,466,035	36,860	70,178	52,767	466,265	14,631	15,499	772,717	1,092	336,949
England	53,012,456	31,479,876	238,626	806,199	261,282	2,660,116	420,196	227,825	13,114,232	14,252	3,804,104
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

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

Note that the British Social Attitudes Survey gives a different national picture. See their report for 2018, noting the changes over the past decades on p.5 of the report.

https://bsa.natcen.ac.uk/media/39293/1_bsa36_religion.pdf Note, however, that the BSA Survey and the Census ask different questions about religion, so the results are not immediately comparable.