

Middlesbrough

Agreed Syllabus for Religious Education
2020–2025



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Foreword

The 2020-25 Agreed Syllabus for Religious Education has been developed in consultation with Middlesbrough's communities of religion and belief, school staff and RE Today. I hope everyone who is responsible for the delivery of Religious Education will find the syllabus a useful tool in the continued provision of high quality and balanced education to our children and young people.

This syllabus is a statutory requirement for all maintained schools which do not have designation relating to religious character and voluntary controlled schools, for children and young people aged between 4 and 19.

Middlesbrough celebrates culture and diversity. Religion for many people in our area, in an era of globalisation and an increasingly interdependent world, forms a crucial part of their culture and identity. A broad and balanced curriculum including Religious Education should prepare our children for life in modern day Britain so that they can make a positive contribution. All children growing up in Middlesbrough need an awareness and understanding of religion as it is developing in Britain and particularly the North East of England.

Religious Education provides a positive context within which the diversity of cultures, beliefs and values can be celebrated and explored. In present day society religion and beliefs have become more visible in public life locally, nationally and internationally. More than 80% of the world's population identify as having a religion, and this continues to rise, with Britain becoming more religiously diverse.

Religious Education allows schools to offer rich opportunities to promote an ethos of respect for others, challenging stereotypes and building an understanding of other cultures and beliefs. This contributes to promoting a positive and inclusive school ethos that champions democratic values and human rights. It provokes challenging questions, encouraging pupils to explore their own beliefs, enabling pupils to develop respect and understanding for others and finally it prompts pupils to consider their rights and responsibilities to society.

The development of this comprehensive and practical syllabus is therefore a significant investment in the futures of both our young people and their communities.

Our appreciation and thanks go to all those who helped inform and shape the Agreed Syllabus for Religious Education.

Andrea Williams
Director of Education

Lisa Antill and Jennifer Surtees
Co-Chairs of Middlesbrough SACRE

Introduction

The statutory basis of the Agreed Syllabus

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

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

1. To encourage all pupils and teachers to experience Religious Education as an exciting subject that feeds into an understanding of what it means to live in Middlesbrough and to promote harmony and good community relationships.
2. To enable pupils to develop religious literacy and conceptual understanding of what it means to be a person of faith or no faith.
3. To facilitate pupils' articulation of their own ideas and experience of religion, belief and spirituality.
4. To encourage teachers to produce Religious Education lessons that are challenging, inspiring and engaging to everyone.
5. To support teachers by enabling them to deliver Religious Education with academic rigour, multidisciplinary approaches and a variety of resources, but also to realise and experience for themselves that teaching Religious Education is not just a detached subject but something that they also benefit from and grow within.
6. To facilitate a wide scope and a fair approach to cross-religion studies relevant to the geographical influence of living in Middlesbrough whilst understanding that Middlesbrough is part of a larger country and world.
7. To develop an understanding of Religious Education as a discrete curriculum subject but also to be alert to its connections with other academic subjects (for example Sociology, Philosophy and Ethics, History and Literacy).
8. To assist pupils to engage critically with ideas and understanding of religion and belief systems given the nature of our society, its speed of change, growing media influences and public social influences. RE studies how religions and worldviews shape and are shaped by the societies in which we live, promoting deepening understanding of those belief systems.
9. To promote interactive, creative and experiential learning that promotes social and ethnic accord alongside the endorsement of fundamental British values so that schools will be supported in visiting places of worship, community meeting places and communicating with different social groups across the local community.
10. To ensure that every pupil's statutory entitlement to Religious Education is met, irrespective of their faith or belief, and within this, to encourage pupils to explore questions of spirituality, identity, ethics, discrimination and prejudice.

Accountability

Headteachers must ensure that:

1. Religious Education is provided in accordance with the Agreed Syllabus. RE must be provided to all pupils in each year group. Any school not using the Agreed Syllabus (which Academies may choose to do) must offer an RE curriculum 'similar in breadth and ambition.'
2. Parents receive an annual written report on their child's progress and achievement in Religious Education.
3. A request from a family for their child to be withdrawn from RE is dealt with promptly and within the guidelines produced by SACRE, with the directions that the parents are then themselves responsible for alternative provision.

The RE Co-ordinator in each school must ensure that:

1. All staff teaching Religious Education have access to the latest and most up-to-date curriculum and its resources.
2. Schemes of work comply with the curriculum aims and objectives in our Agreed Syllabus.
3. Staff and pupils have access to resources to help the curriculum to be delivered creatively and objectively.

It is obviously good practice to appoint a subject leader for RE and to provide this post holder with CPD to enable them to do their job well. The SACRE local teacher groups are a basic starting point for this. Please keep the SACRE informed of who the subject leader is in your school.

The School's Governing Body has a duty to ensure that:

1. Religious Education is included in the curriculum.
2. Sufficient time and resources are dedicated to Religious Education so that the school meets its legal obligations to teach a broad and balanced curriculum.

The demographics of religion and belief in Middlesbrough, 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 the data still have relevance today. We intend to educate pupils not only for their current life, perhaps in a village or a town, but also for a plural nation and a diverse world.

The purpose of RE includes enabling pupils to be ready to live well in a wider world: the region, the nation, the global community.

Area name	Total	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	No religion	Not stated
ENGLAND	53,012,456	31,479,876	238,626	806,199	261,282	2,660,116	420,196	227,825	13,114,232	3,804,104
NORTH EAST	2,596,886	1,753,334	6,316	7,772	4,503	46,764	5,964	6,668	607,700	157,865
County Durham UA	513,242	369,715	1,001	607	208	1,934	609	1,525	107,281	30,362
Darlington UA	105,564	71,122	307	317	45	971	361	310	25,415	6,716
Hartlepool UA	92,028	64,349	152	168	9	689	97	178	20,507	5,879
Middlesbrough UA	138,412	87,511	370	591	45	9,757	564	246	30,797	8,531
Northumberland UA	316,028	216,673	578	335	169	1,018	494	980	75,620	20,161
Redcar and Cleveland UA	135,177	95,111	187	64	33	598	43	362	30,054	8,725
Stockton-on-Tees UA	191,610	130,723	388	675	94	4,143	625	382	42,910	11,670
Tyne and Wear (Met County)	1,104,825	718,130	3,333	5,015	3,900	27,654	3,171	2,685	275,116	65,821
Gateshead	200,214	134,075	423	497	3,004	2,096	356	529	47,758	11,476
Newcastle upon Tyne	280,177	158,138	1,701	3,144	671	17,561	1,223	755	79,345	17,639
North Tyneside	200,801	128,185	436	513	92	1,493	354	528	56,408	12,792
South Tyneside	148,127	104,090	223	254	57	2,854	424	362	31,247	8,616
Sunderland	275,506	193,642	550	607	76	3,650	814	511	60,358	15,298

This table selects data for religious affiliation from the 2011 Census, providing a context for RE in Middlesbrough 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 religions and beliefs.

A. What is RE for?

A1 The purpose of RE

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

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

Principal aim

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

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

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

A2 The aim(s) of RE

The threefold aim of RE elaborates the principal aim.

The curriculum for RE aims to ensure that all pupils:

1. Know about and understand a range of religions and worldviews¹, so that they can:

- describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals
- identify, investigate and respond to questions posed, and responses, offered by some of the sources of wisdom² found in religions and worldviews
- appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

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

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

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

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

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

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

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

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

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

A3 How to use this agreed syllabus: 12 steps

1. Key to implementing this revised syllabus is getting to **know the purpose and principal aim**, p.6. Is this the understanding of what RE is in your school? Does RE in your school currently deliver this aim? If teachers are to teach RE effectively, it is vital that they understand what they are doing RE *for*. Reflect on how fulfilling the principal aim will contribute to SMSC and wider school priorities.
2. For each key stage, get to know the **Programme of Study** pages (EYFS p.19; KS1 p.31; KS2 p.45; KS3, p.69). These give the statutory requirements of the syllabus. Note that the syllabus is structured around the three aims (see p.7) and the three strands, *Believing, Expressing and Living*. The three aims form the basis of the end of key stage outcomes and the progressive 'Learning outcomes' in each unit of study. The overview of questions (p.16) shows how the key questions relate to the strands.
3. Review the **legal requirements** (see p.11) and **curriculum time** for RE (see p.14). Are you fulfilling the legal requirements for RE for all pupils? Are you giving sufficient time to allow pupils to make good progress in their understanding and skills?
4. Review the **religions and beliefs** studied at each key stage (see p.13 for overview). Are you following the syllabus requirements? Are you meeting the needs of your children?
5. The syllabus is based around a **key question approach**, where the questions open up the content to be studied. The syllabus gives some example **key questions** to help you to deliver the statutory Programmes of Study. All of the questions are found on p.16-17, with EYFS on p.22, KS1 on p.33; KS2 p.47; KS3 p.71; these are followed by detailed outlines for each question. These are not statutory, but are designed to support you in delivering high-quality RE that enables coherence and progression in the pupils' learning. The key question outlines give structured support in terms of 'emerging', 'expected' and 'exceeding' learning outcomes and suggested content, to enable good planning and progression.
6. **Audit the topics you already cover** in your existing long-term plan. There may well be overlap with your current RE, but you will still need to go through and adjust (or, if necessary, re-write) Schemes of Work to ensure that RE **meets the principal aim, reflects the key question approach and secures progression in relation to the end of key stage outcomes**. To this end, use the planning steps.
7. The **planning process** is at the heart of the syllabus (p.34, 48, 72). The five steps are designed to help teachers make best use of the key questions and plan excellent RE. As a staff/department, go through the planning process, following the steps and one example of a key question. Note that there is flexibility in terms of choosing outcomes and content, but that all steps need to be followed.
8. Take the opportunity of the new syllabus to audit your schemes of work to consider the **styles of teaching and learning** that pupils are encountering. Is RE engaging and encouraging enquiry? How is RE delivered? Does it link to other subjects? Is it taught in blocks or on a once-a-week model? What is best for learning in RE? (See Section E4 for more on this, p.110.)
9. Work to create a coherent **long-term plan**. The syllabus is flexible enough to allow RE to be taught in a variety of ways – RE days or weeks, linking with other subjects and discretely. Ensure RE is true to the principal aim and the Programmes of Study.
10. If you are a Special School or have significant numbers of SEND pupils, read Section C7 (p.89). There is freedom in the syllabus to adapt your RE to meet the needs of SEND pupils.
11. Share the positive adaptations and changes in RE with the governing body and other interested parties. This is an ideal chance to raise the profile of RE.
12. Use the first year to implement the syllabus gradually. Adapt what works well and create a scheme of work that fits with your methods of curriculum delivery and delivers the principal aim of the syllabus. Use the year to train staff who teach RE, improve and review your planning and teaching.

B. What do we need to do?

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

RE is for all pupils:

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

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

RE is plural:

- The RE curriculum drawn up by a SACRE, or by an academy or free school, 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'.⁷
- 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'.⁸ Note that the term 'religion' encompasses both religious and non-religious beliefs.⁹

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

This agreed syllabus builds on good practice from the 2004 *Non-statutory Framework for RE*, produced by the then Qualifications and Curriculum Authority, and also the core ideas in the RE Council's non-statutory *Framework* from 2013.¹⁰

Right of withdrawal

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

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

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

⁶ Education Act 1996 Schedule 31.

⁷ Education Act 1996 section 375.

⁸ www.judiciary.uk/wp-content/uploads/2015/11/r-fox-v-ssfe.pdf 'Equal respect' does not entail equal time.

⁹ In accordance with Human Rights Act 1988.

¹⁰ A Curriculum Framework for Religious Education in England (REC 2013).

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

B1.1 RE, academies and free schools

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

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

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

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

The Middlesbrough Agreed Syllabus 2020–2025 fulfils the legal requirements set out above, and has its roots in the REC's *Framework* (2013). It is written to support academies in meeting the requirements of their funding agreements. Academies are encouraged to adopt the syllabus, taking advantage of the resources and support that it offers.

B2 What religions are to be taught?

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

Religious traditions are to be studied in depth as follows:

Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions, which are that pupils should learn from:	
4–5s Reception	Children will encounter Christianity and other faiths, as part of their growing sense of self, their own community and their place within it.
5–7s Key Stage 1	Christians and Muslims or Jewish people
7–11s Key Stage 2	Christians, Muslims, Hindus and Jewish people
11–14s Key Stage 3	Christians, Muslims, Sikhs and Buddhists
14–16s Key Stage 4	Two religions required, usually including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96 ¹¹
16–19s RE for all	Religions and worldviews to be selected by schools and colleges as appropriate.

Important notes:

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

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

¹¹ Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State. http://www.dfes.gov.uk/section96/uploads/download_records_full.xls

B3 Time for RE

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

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

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

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

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

C. What do pupils learn in RE?

C1 Religious Education key questions: an overview

	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/interpreting)
Believing (Religious beliefs, teachings, sources; questions about meaning, purpose and truth)		1.1 Who is a Christian and what do they believe? 1.2 Who is a Muslim and what do they believe? 1.3 Who is Jewish and what do they believe?	L2.1 What do different people believe about God?	U2.1 Why do some people believe God exists?	3.1 Do we need to prove God's existence?
	F1 Which stories are special and why?	1.4 What can we learn from sacred books?	L2.2 Why is the Bible so important for Christians today?		3.2 Does living biblically mean obeying the whole Bible?
	F2 Which people are special and why?		L2.3 Why is Jesus inspiring to some people?	U2.2 What would Jesus do? Can we live by the values of Jesus in the twenty-first century?	3.3 What is so radical about Jesus?
				U2.3 What do religions say to us when life gets hard?	3.4 Is death the end? Does it matter? 3.5 Why is there suffering? Are there any good solutions?
Expressing (Religious and spiritual forms of expression; questions about identity and diversity)	F3. What places are special and why?	1.5 What makes some places sacred?	L2.4 Why do people pray?	U2.4 If God is everywhere, why go to a place of worship?	3.6 Should religious buildings be sold to feed the starving?
	F4. What times are special and why?	1.6 How and why do we celebrate special and sacred times?	L2.5 Why are festivals important to religious communities?	U2.5 Is it better to express your beliefs in arts and architecture or in charity and generosity?	3.7 How can people express the spiritual through the arts?
			L2.6 Why do some people think that life is a journey and what significant experiences mark this?		

	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/interpreting)
Living (Religious practices and ways of living; questions about values and commitments)	F5. Being special: where do we belong?	1.7 What does it mean to belong to a faith community?	L2.7 What does it mean to be a Christian in Britain today? L2.8 What does it mean to be a Hindu in Britain today?	U2.6 What does it mean to be a Muslim in Britain today?	3.8 What is good and what is challenging about being a teenage Sikh or Buddhist or Muslim in Britain today?
					3.9 Should happiness be the purpose of life?
		1.8 How should we care for others and the world, and why does it matter?	L2.9 What can we learn from religions about deciding what is right and wrong?	U2.7 What matters most to Christians and Humanists?	3.10 Does religion help people to be good?
	F6. What is special about our world?			U2.8 What difference does it make to believe in ahimsa (harmlessness), grace, and/or Ummah (community)?	3.11 What difference does it make to believe in...?
					3.12 Is religion a power for peace or a cause of conflict in the world today?