

## **Wolverhampton SACRE**

### **Religious Education for all: The Agreed Syllabus for RE in Wolverhampton**

### **Intentions, Implementation and Impact 2021-2026**



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Further support and shared resources are available at <https://www.wolverhampton.gov.uk/education-and-schools/religious-education-wolverhampton-sacre>. These include:

- A 'how to' guide to accompany this document (to be updated during the 2021-2022 academic year)
- The complete primary Scheme of Work (to be updated during 2021-2022 academic year)
- The exemplary KS3 Scheme of Work (to be updated during the 2021-2022 academic year)
- "I can..." statements: using the progress steps to achieve outcomes with impact
- Mini guides to 6 religions and non-religious worldviews / Humanism
- Additional suggestions to link RE with the Early Learning Goals for EYFS
- Local Faith Community Contacts
- Trips, visits and visitors in RE
- What is a worldview?
- SEND Guidance based upon an Engagement Model (updated 2021)

## Foreword

This is the 5<sup>th</sup> version of the Wolverhampton Locally Agreed Syllabus. It replaces any earlier versions.

City of Wolverhampton Council, Wolverhampton Standing Advisory Council on Religious Education (SACRE) and our Agreed Syllabus Conference (ASC) have worked alongside teachers of RE, RE Today and Local Authority Officers to produce this document. I would like to take this opportunity to extend our thanks to all who have been involved in the process.

The new syllabus continues to reflect the diversity of faiths and beliefs present in our city and we believe it will support schools to continue to teach high quality, inclusive RE for all.

A handwritten signature in black ink, appearing to read 'M Hardacre', written in a cursive style.

**Councillor Dr Michael Hardacre**

Cabinet Member for Education, Skills and Work

## Introduction: RE in Wolverhampton 2021-2026

**The aim of Religious Education in Wolverhampton is that pupils will know about and understand a range of religions and worldviews. They will express ideas and insights of their own into the significant human questions which religions address, gaining and deploying the skills needed to study religion.**

Religious Education in Wolverhampton schools contributes dynamically to children and young people's education in schools, provoking challenging questions about human life, beliefs, communities and ideas. In RE pupils learn from religions and worldviews about different ways of life in local, national and global contexts. They discover, explore and consider many different answers to questions about human identity, meaning and value. They learn to weigh up for themselves the value of wisdom from different communities, to disagree respectfully, to be reasonable in their responses to religions and worldviews and to respond by expressing insights into their own and others' lives. They think rigorously, creatively, imaginatively and respectfully about their ideas in relation to religions and worldviews.

The National Curriculum states the legal requirement that:

**“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 at the school and of society, and**
- **Prepares pupils at the school for the opportunities, responsibilities and experiences of later life.”**

And:

**“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 Framework, July 2013, page 4).**

This new RE Syllabus for Wolverhampton pupils establishes what shall be taught in RE in Wolverhampton schools providing teachers with practical support and guidance about how to teach RE effectively.

The 2021 Wolverhampton RE Agreed Syllabus follows the structure of the DfE's National Curriculum (2013), so that RE has subject documentation which parallels the subjects of the National Curriculum. RE is described in terms of purpose, aims and programs of study for each age group. The Agreed Syllabus also takes the opportunity to give clear guidance on RE in the early years and RE for students aged 14-19. As RE is a core subject of the curriculum for all pupils we have followed the ways in which English, Mathematics and Science are described in the National Curriculum, including examples, and notes for key stages 1-3.

In describing progression in RE, the syllabus pictures how pupils will develop increasing understanding of wide areas of RE subject knowledge, and also how pupils can develop religious literacy, including the skills of:

- investigating religions and worldviews through varied experiences and disciplines;
- reflecting on and expressing their own ideas and the ideas of others with increasing creativity and clarity;
- becoming increasingly able to be reasonable in

their responses to religions and worldviews. RE makes a significant contribution to pursuing the Wolverhampton Education Improvement Service's strategic priorities including providing high quality teaching and learning, effective leadership and effective school practice, designed to enable sustained improvement through collaborative working.

RE also makes significant contributions to pupils' ability to engage with ideas about fundamental British values, such as tolerance and respect for people who hold varied beliefs and worldviews, in line with the HMI inspection focus on SMSCD, Cultural Capital and RE (September 2018)

The syllabus is a platform on which high standards and inspiring RE can be built for all our pupils in all our schools.

## Positive principles which underpin the RE Agreed Syllabus

Our SACRE takes the view that effective, high quality RE:

- enables pupils to hold balanced and informed conversation about religions and worldviews and as such is valued by all in the school community as an important contributor to a broad and balanced curriculum and one which promotes community cohesion and confronts and challenges racism
- is never coercive and does not seek to persuade pupils or students to adopt any particular belief: it's all about learning
- Takes account of the religious milieu in which pupils grow up, and the make up of the local religious communities
- is a partnership between home, community and school
- is given sufficient curriculum time to cover the breadth and depth of the themes outlined in the agreed syllabus
- uses active and memorable learning methods
- is rigorously planned, assessed and evaluated in line with other Humanities subjects
- is taught by professionals who are trained, knowledgeable and skillful
- is based on legal requirements and provides an appropriate balance between and within Christianity, other principal religions, other religious traditions and secular worldviews
- includes visits to places of worship and invites members of faith communities to contribute to lessons for learning
- ensures pupils and students develop an understanding of concepts and mastery of skills to make sense of religion, belief and secular worldviews
- provides opportunities for pupils to develop positive attitudes and values and to reflect and relate their learning in RE to their own experience
- provides opportunities for pupils to recognise that those who do not hold religious beliefs have their own philosophical perspectives and that there will be many shared values between groups
- maximises cross-curricular links

## The importance and value of RE: an ambitious curriculum

All children and young people need to acquire a rich knowledge and understanding of the beliefs and practices of the religions and worldviews which not only shape our shared history and culture but which guide their development. The modern world needs young people who are confident in their own beliefs and values, so that they can respect the religious and cultural traditions of others.

The status of RE is sometimes low within school communities and therefore school staff will need to work with pupils and students to promote RE as a curriculum subject. RE undoubtedly supports pupils and students for life in the 'modern world'. In addition it develops the following skills:

- Clear and logical thinking
- Critical evaluation
- Literacy and expression
- Negotiating and working in teams
- Organising
- Planning
- Problem solving
- Research

GCSEs which develop critical thinking, problem solving, a curiosity about the world, communication and teamwork skills, alongside broad study skills, are excellent preparation for the study of A levels and BTEC L3 courses. Although RS examinations provide an excellent platform to study all manner of subjects, they relate to these themes very well within subject groupings:

- Sciences, Maths and Computing – ethics within environment, medicine, technology and engineering  
Humanities, Languages, Business – social, moral and political awareness
- Social sciences, including psychology, sociology and anthropology
- Creative, performing and media arts – enriching ideas and projects on social, global, local and community projects
- Sports – community activity and communication skills for coaching
- For those studying RE at higher levels, the subject is valued by leading universities in relation to an exceptionally wide range of courses at degree level.

## The Career Value of RE

In the world of work, religious education offers rich knowledge, strong skills and attitudes of respect for all that employers of all kinds value highly.

In health and social care, media and communications and education, entertainment and cultural work, RE's relevance is obvious, but it is also important for pupils to understand that any employer in plural Britain values workers with the skills of empathy and attitudes of respect that matter so much in the RE classroom.

RE offers all learners the chance to develop skills of relating well to others, understanding human behaviour, thinking deeply about what matters most and holding a global perspective. In RE pupils gain abilities to analyse and empathise, to think for themselves and to work in teams, to develop and

defend their own ideas and to appreciate and appraise the ideas of others.

RE's vital life skills include disagreeing respectfully, understanding the world in which we live, recognizing that answers to big questions are sometimes tentative and relating considerately to all people.

This makes the subject most useful in all walks of life and the whole world of work.

## Intent, Implementation and Impact

HMI's inspection framework for OFSTED places greater emphasis than ever on the role of subjects in setting high standards of learning. This syllabus is carefully designed to support teachers in the following 6 inspection priorities:

### Setting your intentions for RE.

We help schools to clearly establish their own intentions for learning through our aims and learning intentions, and by prescribing which religions are to be studied in each key stage. We support this by the extensive guidance given on lesson-by-lesson basis in the Wolverhampton Scheme of Work for RE.

### Implementation of a high quality and ambitious RE Curriculum.

The programmes of study, supported by our scheme of work, provide 34 primary and 18 secondary units of work from which to teach. There use over 220 different learning activities in progressed ways, specifying the outcomes to which the learning is intended to lead in progressed steps. The spiral model of progression means pupils will return to key concepts in relation to different religions, building their knowledge in a well structured sequence.

### The impact of the curriculum on pupils.

We have specified the main progression points in the outcomes table of the syllabus. These outcomes are woven into every unit of work to enable lesson by lesson and unit by unit progress towards the age related outcomes for pupils aged 7, 9, 11 and 14. GCSE RS sets the expectations for 16 year olds.

### RE's contributions to cultural capital.

Study of religions is global as well as local and enables pupils to explore and access the music, literature, arts and social capital that religious communities develop.

### RE's contributions to SMSCD and values education.

RE makes some specific and notable contributions to work in these areas of whole school concern, which are specified in the syllabus and the units of work.

### A curriculum of ambition in RE.

Inspectors look for an RE curriculum which has similar ambition to the National Curriculum subject orders. This syllabus offers such a curriculum, and requires schools to provide time, staff leadership and investment to ensure that pupil entitlements to quality RE are met.

## Following your syllabus: three main gains

The Wolverhampton RE syllabus brings significant assets to the whole school, where it is implemented professionally, and is in line with the strategic priorities of the Wolverhampton Education Service in these three key ways.

### A. Progression of skills (details on pages 17 and 44ff below)

The syllabus and its complete programme of study have been carefully constructed to enable pupils to build upon their skills in studying religions and worldviews from the ages of 4-19. Pupils make progress at different rates, but the syllabus scaffolds the skills they need to acquire, practice and deploy with care and coherence.

- Broadly speaking, the skills of 4-7 year olds develop towards being able to tell stories, suggest meanings, ask questions, give opinions and collect ideas.
- The skills of 7-11 year olds develop towards being able to understand and connect different ideas, express their own ideas thoughtfully and apply ideas about religions and world views thoughtfully for themselves.
- The skills of 11-14 year olds develop towards being able to appreciate and appraise different understandings of religion and worldviews, express coherent accounts and insights into beliefs and ideas and enquire into and interpret religious ideas, sources and arguments.

### B. Focus on developing rich knowledge

The syllabus and its complete programme of study have been carefully constructed to increase pupils' knowledge of the religions and worldviews they study in systematic and progressed ways. Through following the syllabus, pupils will add to their religious vocabulary through each unit of work. They will develop their ability to use the general concepts of religious study (e.g. symbol, authority, sacred text, sacred place, sacred time, ritual, wisdom, values, religious practices). They will become increasingly adept at interpreting their knowledge of the meanings of religious belief and practice and non-religious ideas and ways of life. They will become more able to connect the information they have gathered about religions into coherent and systematic frameworks of understanding. These intentions are to be achieved using planned units of work which each explore a big enquiry question, focusing on the new knowledge pupils will gain about religions and worldviews week by week, lesson by lesson.

### C. Enabling schools to be 'inspection ready', meeting pupil entitlements well

RE makes several key contributions to whole school priorities and enables schools to be 'inspection ready' in relation to some key areas which are of interest to Ofsted RE is not, as a subject, responsible alone for any of these areas, but can be a leading focus for some inspection priorities, including:

- **Fundamental British Values**, where RE has a curriculum focus on exploring what different religions and worldviews say about values, and has the intention of enabling pupils to develop attitudes of tolerance and respect for all;
- **Cultural Capital**, where good RE provides for pupils to enlarge and expand their understanding of and engagement with the many religious cultures of our local area and the national communities of different religions;
- **Spiritual, Moral, Social and Cultural development**, where RE teaches pupils to use, for example, the language of spirituality and ethics for themselves and to engage with the big questions and big ideas which undergird these concepts
- **An ambitious curriculum**, where this syllabus provides for pupils to learn rigorously and widely about the world of religion and belief they will encounter locally, nationally and globally.

## RE legal requirements: what does the legislation in England say?

### RE is for all pupils

- Every pupil has a legal entitlement to 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).<sup>3</sup>
- This requirement does not apply for children below compulsory school age (although there are many examples of good practice of RE in nursery classes).
- Special schools should ensure that every pupil receives RE 'as far as is practicable'.<sup>4</sup>
- The 'basic' school curriculum includes the National Curriculum, RE, and relationships and sex education.

### RE is locally determined, not nationally

- A locally agreed syllabus is a statutory syllabus for RE recommended by an Agreed Syllabus Conference for adoption by a local authority.<sup>5</sup>
- Local Authority maintained schools without a religious character must follow the locally agreed syllabus.
- RE is also compulsory for all pupils in each year group in academies and free schools, as set out in their funding agreements. Academies may use the locally agreed syllabus, or a different locally agreed syllabus (with the permission of the SACRE concerned) or devise their own curriculum. OFSTED expects Academies to provide an RE curriculum 'of similar ambition' to the subject orders of the National Curriculum. This agreed syllabus has been written to support academies in our local area to meet the requirements of their funding agreement, and is warmly commended to them.

### RE is multifaith, and recognises the place of Christianity and the other principal religions in the UK. Nonreligious worldviews are included

- The RE curriculum drawn up by a SACRE or used by an academy or free school, 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'.<sup>6</sup> Contemporary guidance from the government makes clear that the breadth of RE will include the six principal religions in the UK and non-religious worldviews in the RE curriculum for 4-16 year olds.

### Requirements for different types of schools vary

- 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.
- Church of England schools (including church academies and church free schools) should provide a wide range of opportunities for learners to understand and to make links between the beliefs, practices and value systems of the range of faiths and worldviews studied. This can be achieved by using the agreed syllabus.
- In Church of England schools, the students and their families can expect an RE curriculum that is rich and varied, enabling learners to acquire a thorough knowledge and understanding of the Christian faith, for example through the *Understanding Christianity* resource. Church of England schools should use some form of enquiry approach that engages with, for example, biblical texts, and helps develop religious and theological literacy. Links with the Christian values of the school and spiritual, moral, social and cultural development are intrinsic to the RE curriculum and should have a significant impact on learners (more is set out in *Religious Education in Church of England Schools: A Statement of Entitlement*).
- The effectiveness of denominational education in schools with a religious character such as Roman Catholic, Church of England and Methodist schools, is evaluated during the Statutory Section 48 Inspection.

As education policy changes, the legal requirement for RE for all registered pupils remains unchanged. RE is an entitlement for all pupils on the roll of every school, unless they have been withdrawn by their parents from RE. The most recent commentary on the legal place of RE from the DfE does not envisage any change to these requirements.

## Parental right of withdrawal from RE

This right of withdrawal was first granted in 1944 when curricular RE was called '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, never coercive. However, in the UK, parents still have the right to withdraw their children from RE on the grounds that they wish to provide their own RE (School Standards and Framework Act 1998 S71 (3)). This provision will normally be the parents' responsibility. However, it is good practise to talk to parents to ensure that they understand the aims and value of RE before honouring this right. Schools often include a short statement about RE being inclusive in their prospectus, and ask parents considering withdrawal to contact the head teacher to arrange a discussion. Some schools also say that they will not support selective withdrawal from some parts of RE. Students aged 18 or over have the right to withdraw themselves from RE.

Detailed guidance and case studies from the National Association of Head Teachers and the National Association of Teachers of RE is available:

<https://www.natre.org.uk/membership/guidance-on-withdrawal/>

### What is statutory material and what is guidance material in this RE syllabus?

#### The statutory requirements of this syllabus are as follows:

- Schools must obey the law by providing RE for every pupil in each year group, except those withdrawn by their parents (see above).
- The purposes of RE, the principal aim and its three-fold elaboration are the aims of RE in this syllabus. They are statutory. Schools must enable pupils to achieve in RE in relation to the aims.
- The minimum requirements for which religions are to be taught are statutory. Schools must teach about these religions and worldviews, so that pupils have a broad and balanced curriculum in RE from ages 5–14.
- The end-of-phase and age-related outcomes specified in the syllabus are statutory. Schools must use these impact statements to plan teaching and learning so that all pupils have a chance to make progress in RE and to meet these standards, which are similar to the age-related outcomes for foundation subjects of the National Curriculum such as geography or history.

#### Guidance and support in meeting these requirements

- While the outcomes for the syllabus are statutory, the scheme of work is provided as guidance for schools, and is non-statutory.
- The investigation plans provided for pupils in each age group are the main means by which schools are advised to implement the statutory programme of RE, but they are flexible. Schools can develop additional units of work of their own, from the principle aim of RE, as long as they meet the outcomes and reflect the range of religions that the syllabus requires.
- The skills and knowledge which the syllabus offers to pupils, as described in the assessment guidance of the syllabus, offer good methods for assessing achievement which are compatible with the assessment of other subjects, and a range of school-based assessment policies and programmes. Teacher can use this guidance, or something which is superior to it, in their own schools.

## Religion in Wolverhampton, the Region and the Nation

### Census figures from 2011

It is very valuable for pupils to learn about religion as it is in the UK today. Census figures are one source for this kind of enquiry. The tables below provide some basic information, but much more ~ and much more detail ~ is available from the website: [www.statistics.gov.uk](http://www.statistics.gov.uk). Secondary pupils can use this website for themselves, with some guidance. Of course, these figures will be superseded by the 2021 Census.

### Religion in Wolverhampton, the Region and the Nation

Census figures for Wolverhampton, the region and the nation (rounded to hundreds or thousands)

	Number of people	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	No religion	Religion not stated
West Midlands (Met County)	2,736,460	1,471,780	9,119	59,768	3,060	332,684	116,715	15,181	554,152	174,001
Birmingham	1,073,045	494,358	4,780	22,362	2,205	234,411	32,376	5,646	206,821	70,086
Coventry	316,960	170,090	1,067	11,152	210	23,665	15,912	1,641	72,896	20,327
Dudley	312,925	204,320	657	1,908	77	12,902	3,694	1,032	68,835	19,500
Sandwell	308,063	170,075	654	6,810	73	25,251	26,934	1,816	57,716	18,734
Solihull	206,674	135,572	430	3,684	353	5,247	3,504	569	44,187	13,128
Walsall	269,323	158,971	516	4,560	54	22,146	11,606	1,420	53,876	16,174
<b>Wolverhampton</b>	<b>249,470</b>	<b>138,394</b>	<b>1,015</b>	<b>9,292</b>	<b>88</b>	<b>9,062</b>	<b>22,689</b>	<b>3,057</b>	<b>49,821</b>	<b>16,052</b>
<b>ENGLAND AND WALES</b>	<b>56,075,912</b>	<b>33,243,175</b>	<b>247,743</b>	<b>816,633</b>	<b>263,346</b>	<b>2,706,066</b>	<b>423,158</b>	<b>240,530</b>	<b>14,097,229</b>	<b>4,038,032</b>

All pupils should build an accurate understanding of these figures, so that they can see clearly the place of different religions and worldviews in contemporary Britain and in their own locality and region. Note that while some populations may be numbered in hundreds or the low thousands in our immediate area, we are educating pupils to live in a region, a nation and a world – not merely in a village, or a single town or city.

Since 2001, the biggest change has been a 10% increase in the number of non religious people in the UK and a 12% fall in the number identifying themselves as Christians. Christianity is selected by 59% of the population as their chosen description of religious identity.

The new census in 2021 will soon provide fresh and up to date information.

Note: the term 'no religion' is used in the census itself.

<b>Religious buildings: local and national</b>
There are 7+ Mosques in Wolverhampton and at least 267 in the West Midlands and over 2100 in the UK
There are 9+ Gurdwaras in Wolverhampton, and at least 26 in the West Midlands, and over 400 in the UK
There are 4+ Hindu Mandirs in Wolverhampton and at least 36 in the West Midlands, and over 400 in the UK
There are 190+ Christian Churches in Wolverhampton, and an estimated 50 000+ in the UK

## Intent: Organising RE: Which religions and beliefs are to be studied? Minimum requirements

The Wolverhampton 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 nonreligious worldviews are held are represented in almost all of our classrooms. These worldviews, including for example Humanism, will also be the focus for study. Religions are to be studied in depth as follows:

<b>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:</b>		<b>Non religious worldviews in RE:</b> Many pupils come from families and communities that practice no religion. Many people reject supernatural explanations of human life. It is recommended that pupils study non-religious beliefs and ways of life both before the age of 14 and during 14-19 RE. These may include examples such as Humanism and the ideas of people who describe themselves as 'spiritual but not religious'.
<b>4-5s Reception</b>	Developing a growing sense of the child's awareness of self, their own community and their place within this, children will encounter Christianity and other faiths found in their own classroom, simply.	
<b>5-7s Key Stage 1</b>	<b>A minimum of two religions are to be studied.</b> Christianity and at least one other religion (Sikhi and / or Islam are the recommended examples). Religions and beliefs represented in the local area.	
<b>7-11s Key Stage 2</b>	<b>A minimum of four religions are to be studied.</b> Christianity and at least three other religions (schools are recommended to select Sikhi, Hindu Dharma and Islam. There is a unit of study on Judaism as well).	
<b>11-14s Key Stage 3</b>	<b>A minimum of four religions are to be studied.</b> Christianity, Buddhism, Sikhi and Islam are recommended (an additional study of Judaism or Hindu Dharma may also be undertaken).	
<b>14-16s Key Stage 4</b>	<b>It is recommended that at least two religions,</b> usually including Christianity, are studied. This will usually be through a recognised national RS qualification course such as GCSE full or short RS courses or CoEA RS, but could be through a school devised RE course that enables progress and rigour.	
<b>16-19 RE for All</b>	<b>Religions and worldviews to be selected by schools and colleges as appropriate</b>	

This is the **minimum requirement**. Many schools may wish to go beyond the minimum. Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions and beliefs. Learning from 4 religions across a key stage is demanding: the syllabus does not recommend tackling 6 religions in a key stage. Depth is more important than overstretched breadth

**Note A: The range of religious groups in the UK.** Groups such as Jehovah's Witnesses, Latter Day Saints, the Baha'i 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.

**Note B: Progression in learning through the primary school.** It is good practice for pupils to progress their skills by learning from a religion over a period of years, for example across a key stage.

**Note C: Secondary RE provision:** Even where schools use a 2 year key stage three, then all pupils 13-14 and 14-16 should still receive their entitlements to RE provision. OFSTED inspect for this in greater depth since September 2019, when the focus on the breadth and balance of subject in inspection was markedly strengthened.

**Note D: Plural RE for 14-19s.** The 14-19 section of the syllabus gives more detail on different ways for schools to develop their RE / RS courses. Schools studying GCSE examination courses must consider carefully how to avoid narrow learning in RS and address the question of the breadth of learning about religions and worldviews carefully.

## Intent: Organising RE Curriculum Time for RE in Wolverhampton

In order to deliver the aims and expected standards of the syllabus, SACRE and the Agreed Syllabus Conference expects a minimum allocation of curriculum time for RE based upon the law and DfE guidance. A minimum 5% of curriculum time is required for teaching RE. Schools should make plans to give at least this amount curriculum time to the subject as the syllabus is implemented. OFSTED require the curriculum in RE to be of similar ambition to the National Curriculum subjects.

This means in practice that schools are expected to allocate:

- **Reception and Key Stage 1: 36 hours of tuition per year** (e.g. 50 minutes a week or some short sessions implemented through continuous provision)
- **Key Stage 2: 45 hours of tuition per year** (e.g. an hour a week, or less than an hour a week plus a series of RE days)
- **Key Stage 3: 45 hours of tuition per year** (e.g. an hour a week, RE-centred Humanities lessons taught for 4 hours a week for one term of the year)
- **14-16s: 5% of curriculum time, or 70 hours of tuition across the key stage** (e.g. an hour a week for five terms)
- **16-19s: Allocation of time for RE for all should be clearly identifiable and should not be tokenistic.**

This means that the requirements of this syllabus for RE can be delivered in an average of approximately an hour of teaching per week.

Notes:

- **RE is legally required for all pupils.** RE is a core subject of the curriculum for all pupils. The requirements of this Agreed Syllabus are not subject to the flexibility of the Foundation Subjects.
- **RE is different from assembly.** Curriculum time for Religious Education is distinct from the time schools may spend on collective worship or school assembly. The times given above are for RE in the curriculum, when pupils are being taught the subject.
- **Flexible delivery of RE is often good practice:** an RE themed day, or week of study can complement – but not replace - the regular program of timetabled lessons (see additional ideas on the next page).

- **RE should be taught in clearly identifiable time.** There is a common frontier between RE and such subjects as literacy, citizenship, History, RSE or PSHE. But the times given above are explicitly for the clearly identifiable teaching of RE. Where creative cross curricular planning is used, schools must ensure that RE objectives from the syllabus are clearly planned and taught.
- **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 standards and expectations set out in this Agreed Syllabus to provide coherence and progression in RE learning: as OFSTED require, this is an ambitious curriculum.
- **Too little time leads to low standards:** Any school 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 the outcomes set out in this syllabus. Inspectors require an ambitious RE curriculum.

## Flexible models of delivery and high standards in RE:

- **An ambitious curriculum:** Religious Education must be planned for high standards. OFSTED require that the curriculum is of 'similar ambition to the subject orders of the National Curriculum'. There are different ways that schools can do this. All Wolverhampton pupils, 4-19, are entitled to good learning in RE, so schools must plan sufficient time for the subject to be well taught. Subject leaders for RE, senior staff, head teachers and governors will all take an interest in ensuring provision enables the best possible standards. This might be done in various ways:
- Whilst there may be occasions where there are planned activities for children in the Early Years, these should always start with the experiences and events which relate to the children and their immediate families and communities. Other opportunities to develop children spiritually and morally and to strengthen their understanding of cultures and beliefs should be planned and delivered through ongoing high quality provision through play using children's own experiences and questions as starting points.
- A large majority of Wolverhampton schools use **one or two weekly lessons of RE** as the standard way of running the curriculum plan. The advantages of this are that pupils get used to the RE lesson, the progress they make can be steady and continuous and teachers 'know where they are'. The main disadvantage is that pupils' weekly experience of RE can sometimes be too spread out for the deeper learning that the subject requires to flourish.
- **Some schools use a themed curriculum approach to RE.** A series of lessons in the humanities are themed for RE, e.g. for half a term, and pupils spend four or five hours a week or more doing RE and relating the study to history or geography. In the next half term, the focus may be more on one of the other subjects. The main advantages of this are that pupils get a deeper and more continuous experience of RE. A disadvantage is that some schools use arbitrary themes or fail to plan RE into the program at sufficient depth. Parity with, for example, History and Geography makes good sense here. Specialist RE teachers' involvement in setting a sharp focus on planned RE outcomes in planning is crucial.
- **Some schools use an 'RE Week' or an 'RE Day'** to focus learning, then follow up the 'big experience' with linked lessons over several weeks. Such 'big events' RE planning is demanding of teachers, but can for example help the whole school to focus and develop the subject, or can make best use of opportunities for visits and visitors across year groups. A day is about 5 hours, so is not, of course, a substitute for a term's worth of weekly lessons. The key to success is clarity about the RE learning that is planned. A guide to this kind of opportunity, with some practical ideas and outlines, is available from RE Today, titled 'Big RE'. Occasional 'drop down' days without weekly lessons do not enable pupils to make progress, or to show the outcomes of the syllabus, and are not an effective way to deliver the RE curriculum. These do not in themselves enable an ambitious RE curriculum.
- **Creative curriculum planning** in which a modular approach to curriculum planning can be used effectively. This approach can present both opportunities and challenges for RE: Why do inspectors sometimes find RE is least well covered in an integrated program of learning? Do some themes enable RE effectively, but do some themes make it harder to include real RE? Schools must consider the learning objectives of the syllabus in deciding whether RE learning is well served by 'creative curriculum planning'.
- **Mixed Age Classes:** In schools where class groups include children from different year groups, this RE syllabus can be taught in very flexible ways using the guidance and materials the syllabus provides for the different ages in the class.

In deciding the ways in which the Agreed Syllabus will be implemented, schools should ensure that the full range of RE opportunities is offered to all pupils and the curriculum is similar in ambition to the National Curriculum, as OFSTED requires. Enabling all pupils to make progress towards the outcomes is the essential heart of this syllabus's requirements.

## The Intentions of Religious Education: Purposes of Study

RE provokes 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. Teaching should equip pupils with knowledge and understanding of a range of religions and worldviews, enabling them to develop their ideas, values and identity. It should develop an aptitude for dialogue in pupils so that they can participate positively in our society which is diverse in relation to religions and worldviews. Pupils should learn how to study religions and worldviews systematically, making progress by reflecting on the impact of religions and worldviews on contemporary life locally, nationally and globally to increasing levels of complexity and depth. Pupils should gain and deploy the skills needed to interpret and evaluate evidence, texts and sources of wisdom or authority. They learn to articulate clear and coherent accounts of their personal beliefs, ideas, values and experiences while respecting the right of others to have different views, values and ways of life.

### The Aim of RE in Wolverhampton – knowing, expressing, gaining skills

The curriculum for religious education aims to ensure that all pupils:

#### **A. Know about and understand a range of religions and worldviews, so that they can:**

Use their knowledge of religions to describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities;  
Identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom<sup>1</sup> found in religions and worldviews;  
Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

#### **B. 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.  
Appreciate and appraise varied dimensions of religion<sup>2</sup>.

#### **C. 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 communities to live together respectfully for the wellbeing of all;  
Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people's lives.

1. The sources of wisdom found in religions and worldviews will include the teachings of some key leaders, key texts and key thinkers from different traditions and communities. Examples are many, but could include the Buddha, Jesus Christ, the Prophet Muhammad, Guru Nanak, Charles Darwin, the Bible, the Torah or the Bhagavad Gita. Other sources of wisdom might come from the contemporary world.
2. The RE Program of Study usually refers to 'religions and worldviews to describe the field of enquiry. Here, however, the aim is to consider religion 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 religion, not merely with individual examples of religions or worldviews.

Intent: Aims in RE: A progression grid (elaborated on pages 44ff)	At the end of KS1 most pupils will be able to:	At the end of key stage 2 most pupils will be able to:	At the end of key stage 3 most pupils will be able to:
<p><b>Know about &amp; Understand</b> A1. Know, describe, explain and analyse beliefs, and practices, recognising the diversity which exists within and between communities</p>	<p>Use their knowledge of religions to recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them</p>	<p>Use their growing knowledge of religions to describe and make connections between different features of the religions and worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life in order to reflect thoughtfully on their ideas</p>	<p>Use their expanding knowledge of religions to explain and interpret ways that the history and culture of religions and worldviews influence individuals and communities, including a wide range of beliefs and practices in order to appraise reasons why some people support and others question these influences</p>
<p><b>Know about &amp; Understand</b> A2. Know, identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom found in religions and worldviews</p>	<p>Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the communities from which they come</p>	<p>Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities</p>	<p>Explain and interpret a range of beliefs, teachings and sources of wisdom and authority in order to understand religions and worldviews as coherent systems or ways of seeing the world</p>
<p><b>Know about &amp; Understand</b> A3. Know, appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning</p>	<p>Recognise some different symbols and <b>actions which express a community's</b> way of life, appreciating some similarities between communities</p>	<p>Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning</p>	<p>Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them</p>
<p><b>Express and Communicate</b> B1. Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities</p>	<p>Ask and respond to questions about what communities do, and why, so that they can identify what difference belonging to a community might make</p>	<p>Observe and understand varied examples of religions and worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities</p>	<p>Explain the religions and worldviews which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology</p>

<p><b>Express and Communicate</b> B2. Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value</p>	<p>Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves</p>	<p>Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives</p>	<p>Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful evaluation and analysis of controversies about commitment to religions and worldviews, accounting for the impact of diversity within and between communities</p>
<p><b>Express and communicate</b> B3. Appreciate and appraise varied dimensions of religion<sup>3</sup></p>	<p>Notice and respond sensitively to some similarities between different religions and worldviews</p>	<p>Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and worldviews</p>	<p>Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied</p>
<p><b>Gain &amp; deploy RE skills:</b> C1. Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively</p>	<p>Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry</p>	<p>Discuss and present thoughtfully their own and <b>others' views on challenging questions about</b> belonging, meaning, purpose and truth, applying ideas of their own thoughtfully in different forms including (e.g.) reasoning, music, art and poetry</p>	<p>Explore some of the ultimate questions that are raised by human life in ways that are well-informed and which invite reasoned personal responses, expressing insights that draw on a wide range of examples including the arts, media and philosophy</p>
<p><b>Gain &amp; deploy RE skills:</b> C2. Enquire into what enables different communities to live together respectfully for the wellbeing of all</p>	<p>Find out about and respond with ideas to examples of co-operation between people who are different</p>	<p>Consider and apply ideas about ways in which diverse communities can live together for the well being of all, responding thoughtfully to ideas about community, values and respect</p>	<p>Examine and evaluate issues about community cohesion and respect for all in the light of different perspectives from varied religions and worldviews</p>
<p><b>Gain &amp; deploy RE skills:</b> C3. Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their <b>own and other people's lives</b></p>	<p>Find out about questions of right and wrong and begin to express their ideas and opinions in response</p>	<p><b>Discuss and apply their own and others' ideas</b> about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response</p>	<p>Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media</p>

**3 The RE Program of Study usually refers to 'religions and worldviews' to describe the field of enquiry. Here, however, religion in the singular specifies the aim: to consider and engage with the nature of religion broadly, not merely with individual examples of religions or worldviews.**

## Intentions: Progression in language, vocabulary and key ideas: summary of select keywords and core concepts

	Reception Curiosity+ experience	5-7s: Exploring and discovering	7-9s: Knowing and understanding	9-11s Understanding and connecting	11-14s: Applying, interpreting, appreciating and appraising (adding to KS2)
<b>The general language of religious study</b>	Religion Special books Special places Special stories Prayer	Religion, celebration, festival, symbol, thankful, faith, belief, wise sayings, rules for living, co- operation, belonging, worship, holiness, sacred. creation story.	Religion, spiritual, commitment, values, prayer, pilgrim, pilgrimage, ritual, symbol, community, worship, devotion, belief, life after death, destiny, soul, inspiration, role- model	Religion, harmony, respect, justice, faith, inter-faith, tolerance, moral values, religious plurality, moral codes, holiness, spiritual, inspiration, vision, symbol, community, commitment, values, sources of wisdom, spiritual, Golden Rule, charity, place of worship, sacred text, devotion, prayer, worship, compassion.	Beliefs, teachings, sources of authority, religious expression, ways of living, religious identity, diversity and controversy, psychology, sociology and philosophy of religion, ethics, community cohesion, religious conservatism, liberalism and radicalism.
<b>Christianity</b>	Christmas Easter Bible Church Jesus	Christian, God, Creator, Christmas, Easter, Jesus, church, altar, font, Bible, gospel, Holy Spirit, baptism, Christening	Christian, Christmas, Easter, Pentecost, Harvest Festival, Messiah, liturgy, church, Gospel, Jesus, Holy Spirit God the Creator, Trinity, Heaven	Christian, Jesus, Bible, Gospel, Letters of Saint Paul, Trinity, Incarnation, Holy Spirit, resurrection, Christmas, Holy Week, Easter, Pentecost, Eucharist, agape, advent, disciple,	Biblical authority and inspiration, intelligent design, theology, Christian ethics, 'Just war', sanctity of life, 'green Christianity', Catholic, Protestant, Anglican, Free Church, ecumenism, creed, liturgy, reconciliation, Virgin Birth, prophecy.
<b>Judaism</b>	Moses Passover Torah Synagogue	Jewish, synagogue, Torah, bimah, Hanukkah, Ark, Judaism, shabbat.	Jewish, Judaism, Moses, Exodus, Law-giver, Ten Commandments, Star of David, Passover / Pesach.	Judaism, Jewish, Torah, Shabbat, Pesach, Hanukkah, Ten Commandments, persecution, prejudice, Beth Shalom, remembrance	Tenakh, Mishnah, midrash, Havdalah, Chuppah, Kabbalah, Messiah, Noachide Laws, Yom Hashoah, Yom Kippur, Zionism, liberal, reform, Orthodox, Shema, shofar, shul.

<b>Islam</b>	Allah, Prophet Muhammad, Qur'an, Mosque	Muslim, Islam, Allah, Prophet, mosque, Eid, Qur'an, moon and star.	Muslim, Islam, Allah, Prophet, mosque, Qur'an, moon and star, paradise.	Muslim, Allah, Prophethood, Ummah, 5 Pillars, Prophet Muhammad, Iman (faith), akhlaq (character or moral conduct) Qur'an, Hadith, Mosque, Hajj, al-fatihah, adhan,	Last Prophet, Revelation, Shahadah, Sawm, Zakat, Ramadan, Hajj, submission to Allah, Sunni, Shi'a, Sufi, 99 Beautiful Names, Bismillah, Hijrah, Hafiz, Ihram, Shirk, Sunnah, surah, tawhid
<b>Hindu Dharma</b>	Hindu, mandir, divali, Aum	Murtis, gods and goddesses, puja, home shrine, devotion. Ganesha	Hindu dharma, Sanatan Dharma, Rama, Sita, Hanuman, holi, Raksha bandhan	Ahimsa, karma, dharma, Brahman, mandir, trimurti, gods such as Brahma, Shiva, Vishnu, goddesses such as Durga, Ambaji, Shakti reincarnation, aarti, devotee,	Bhagavad Gita, atman, karma, dharma, moksha, ashram, ahimsa, yoga, Mahabharata, mandala, maya, varna, jati.
<b>Sikhi</b>	Sikh, Guru Nanak, Gurdwara, Guru Granth Sahib	Sikhi, Langar, 10 Gurus, Vaisakhi.	The 5 Ks, the Khalsa, Kaur and Singh, Guru Govind Singh, Panj Piara	Waheguru, Harimandir Sahib, Amrit, Panj Kakke, Kirpan, Kacchera, Kanga Kara, Kesh Khanda	Vand Chakna, Sewa, Gurmukh, Hukam, Haumai, Ik Onkar, Rehat Maryada, Mul Mantar
<b>Buddhism</b>	Buddha, shrine, temple (vihara)	Buddha, Dharma, Sangha, Wesak, Siddhartha Gautama,	Meditation, Buddha, Dharma, Sangha, the Four Sights, Enlightenment	Meditation, Kathina, The Four Noble Truths, Boddhisatva	Enlightenment, Dukkha, Karuna, Noble Eightfold Path, Nirvana, Mahayana, Theravada, Vajrayana, Zen, Triratna.
<b>Non-religious worldviews</b>	Non-religious	Humanist, Golden Rule, non-religious, worldview.	Humanist, Golden Rule, non-religious, spiritual but not religious, atheist, ethics	Atheist, agnostic, Humanist, rationalist, Golden Rule, 'spiritual but not religious', secular, rationalist.	Varieties of atheism, 'new atheists', skepticism, ethical autonomy, situation ethics, secular, secularist, pluralist atheists, anti-theists.

This table shows how learning across the age groups develops and uses the language of religious study and of particular religions in increasing depth and complexity. The selected terminology is a *brief minimum* that might feature in the planning of RE and can contribute to coherent progression. Do your pupils know and use this many religious words at the appropriate age? This approach is informed by OFSTED's interest in ambitious curriculum, rich knowledge and progression in thinking. Pupils should be taught to know, remember and use these words.

This suggested concept development plan for RE is a very basic draft, using the key words specified here might follow a plan where 3 religions are studied 5-7 and 4 each in KS2 and 3. Teachers do not have to teach all these words for all these religions. The lists are cumulative: keep on using the words from earlier key stages.

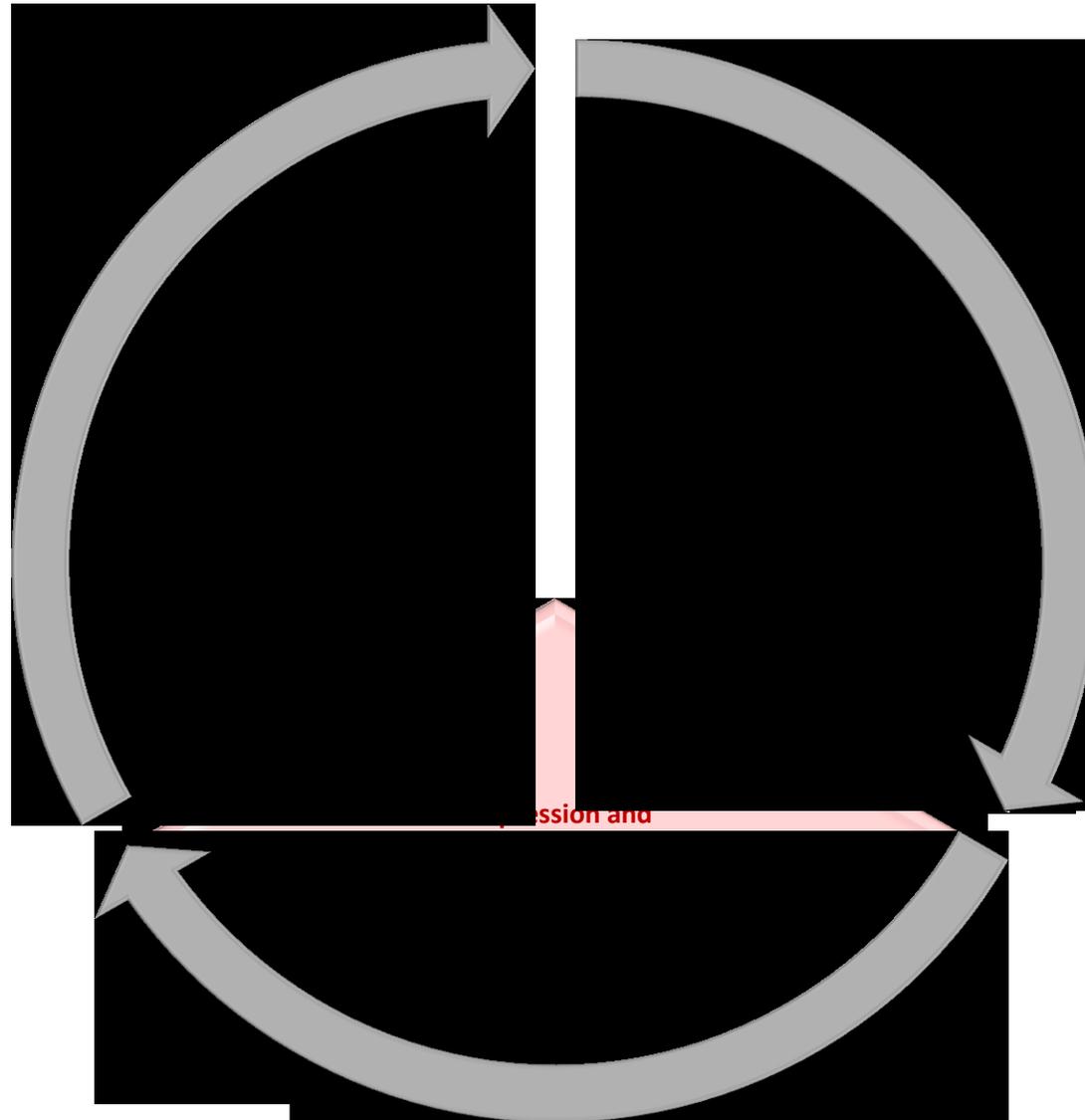
<p><b>Intentions: Each Key Stage is introduced with a focus statement. Read together, these describe progression in the RE syllabus as a whole.</b></p>	<p><b>Progression towards our outcomes</b></p>
<p>The Focus of RE for KS1 enables children to develop their knowledge and understanding of at least two religions and worldviews. They find out about simple examples of religion that are drawn from local, national and global contexts. They learn to use basic subject specific vocabulary. They learn to raise questions and begin to express their own views in response to the material they learn about and in response to questions about their ideas. The RE curriculum is engaging and interactive, using story, music, drama, activity, teamwork, thinking structures and language work to enable deepening engagement from every child.</p>	<ul style="list-style-type: none"> <li>• Minimum Learning: Sikhi and Christianity. Non-religious worldviews will be woven into the studies</li> <li>• Pupils’ learning progresses towards remembering knowledge about the religions and the skills of retelling stories, suggesting meanings, asking questions, giving opinions and collecting and responding to ideas.</li> </ul>
<p>The Focus of RE for KS2 enables pupils to extend their knowledge and understanding of at least 4 religions and worldviews, recognising their historical and local, national and global contexts. Learning introduces them to an extended range of sources and subject specific vocabulary. RE encourages pupils to be curious and to ask increasingly challenging questions about religion, belief, values and human life. Pupils learn to express their own ideas thoughtfully and creatively in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.</p>	<ul style="list-style-type: none"> <li>• Minimum learning: 4 religions: Islam, Hindu Dharma, Sikhi and Christianity. Non-religious worldviews will be woven into the studies.</li> <li>• Pupils’ learning progresses towards knowledge of the religions and the skills of understanding and connecting ideas and viewpoints, expressing their own ideas and applying ideas about religions thoughtfully.</li> </ul>
<p>The Focus of RE for KS3 enable students to extend and deepen their knowledge and understanding of a wide range of religions and worldviews, recognising their historical and local, national and global contexts. Building on prior learning, they learn to appreciate religions and worldviews in systematic ways. They draw on a wide range of subject specific language confidently and flexibly, learning to use the concepts of religious study to describe the nature of religion (e.g. thinking about religion and philosophy, sociology or psychology as well as textual and historical study). They learn to understand how beliefs influence the values and lives of individuals and groups, and how religions and worldviews have an impact on wider current affairs. They learn to appraise the practices and beliefs they study with increasing discernment based on interpretation, evaluation and analysis, developing their capacity to articulate well-reasoned positions.</p>	<ul style="list-style-type: none"> <li>• Minimum learning: Buddhism, Sikhi, Islam and Christianity. Non-religious worldviews will be woven into the studies</li> <li>• Students’ learning progresses towards increasing knowledge of religions and the skills of appreciating and appraising the material they study, expressing insights coherently and interpreting ideas, sources and arguments.</li> </ul>
<p>All 14-19 students learn to deepen their knowledge and understanding of religions and worldviews further. Building on their prior learning, they appreciate and appraise the nature of different religions and worldviews in systematic ways. They learn to use a wide range of concepts from the fields of Religious Studies confidently and flexibly to contextualise and analyse the expressions of religions and worldviews they encounter. They learn 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</p>	<ul style="list-style-type: none"> <li>• GCSE RS and this syllabus require the study of 2 religions in depth. Non-religious worldviews are woven into the study.</li> <li>• Students’ learning progresses towards rich knowledge of religions and the skills of cogent analysis and argument, synthesizing</li> </ul>

on current affairs. They learn to appreciate and appraise the beliefs and practices of different religions and worldviews with increasing 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.

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research findings and using the different disciplines of religious study to research ultimate questions.

**Intentions. The three elements of the aim of RE: three connected areas of learning**



## **Intentions: Attainment and Progress in RE**

Pupils should be taught an increasingly rich knowledge and understanding of religions and worldviews. They should learn to express and communicate ideas and insights about the nature, significance and impact of religions and worldviews. They should gain and deploy the skills needed to engage seriously with religions and worldviews

### **Knowledge and understanding of religions and worldviews**

- Use increasing knowledge of religions and worldviews to describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities;
- Identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom found in religions and worldviews;
- Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

### **Expression and communication of ideas and insights about the nature, significance and impact of religions and worldviews**

- 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.
- Appreciate and appraise varied dimensions of religion

### **Gain and deploy the skills needed to engage seriously with religions and worldviews**

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

## Intentions: Progression in Skills in RE – a route to higher order thinking

Progress in RE is dependent upon the application of general educational skills and processes which in turn will themselves be strengthened through this application. The following skills are central to RE, and are reflected in the agreed syllabus programmes and approaches. Teachers should plan to enable pupils to make progress with these skills as appropriate through each key stage.

Skills develop alongside knowledge through progressed learning

RE teaching is intended to develop these skills:	Examples of Progression from 5-16: As pupils gather and extend a rich knowledge base they will be increasingly able
<p>a) <b>Investigating</b> - in RE this includes abilities such as:</p> <ul style="list-style-type: none"> <li>▪ asking relevant questions;</li> <li>▪ knowing how to research and use different types of sources as ways of gathering information;</li> <li>▪ knowing what may constitute evidence for understanding religion(s).</li> </ul>	<ul style="list-style-type: none"> <li>▪ 5-7 Ask increasingly deep and complex questions about religion.</li> <li>▪ 7-11 Use a widening range of sources to pursue answers and find things out about religion.</li> <li>▪ 11-14 Focus on selecting and understanding knowledge and information from relevant sources to deal with religious and spiritual questions with increasing knowledge, insight and sensitivity.</li> <li>▪ 14+ Research and synthesize varied responses to key</li> </ul>
<p>b) <b>Application skills</b> - in RE this includes abilities such as:</p> <ul style="list-style-type: none"> <li>▪ using RE learning in new situations;</li> <li>▪ making their own associations and connections between religions and individual community, national and international life;</li> <li>▪ identifying and applying judgements about key religious values and their connections with secular values.</li> </ul>	<ul style="list-style-type: none"> <li>▪ 5-7 Notice, recognise and name religious materials and take note of their details, meaning and significance to believers.</li> <li>▪ 7-11 Observe and describe links and simple connections between aspects of religions., then making increasingly subtle and complex links between religious material and their own ideas.</li> <li>▪ 11-14 Apply learning from one religious context to new contexts with growing awareness and clarity in well-informed ways.</li> </ul>
<p>c) <b>Reflecting</b> - in RE this includes abilities such as:</p> <ul style="list-style-type: none"> <li>▪ reflecting on religious beliefs and practices and ultimate questions;</li> <li>▪ reflecting upon feelings, relationships, and experiences;</li> <li>▪ thinking and speaking carefully about religious and spiritual topics.</li> </ul>	<ul style="list-style-type: none"> <li>▪ 5-7 Identify, name and describe how action and atmosphere makes them feel.</li> <li>▪ 7-11 Experience the use of silence and thoughtfulness in religion and in life and consider how this aids learning.</li> <li>▪ 11-14 Take increasing account of the meanings of experience in religion and spirituality and discern the depth of the questions RE and religions address.</li> <li>▪ 14-19 Respond sensitively and with growing knowledge and insight to religious and spiritual phenomena and their</li> </ul>

<p>d) <b>Expressing</b> - in RE this includes abilities such as:</p> <ul style="list-style-type: none"> <li>▪ explaining concepts, rituals and practices;</li> <li>▪ identifying and articulating matters of deep conviction and concern, and responding to religious issues through a variety of media.</li> </ul>	<ul style="list-style-type: none"> <li>▪ 5-7 Notice, talk about and identify what words and actions might mean to believers.</li> <li>▪ 7-11 Articulate with creativity and clarity their own reactions and ideas about religious facts, ideas, questions and practices.</li> <li>▪ 11-14 Clarify and analyse with growing knowledge and confidence aspects of religion which they find valuable or negative or significant.</li> <li>▪ 14-19 Express and explain, creatively and reasonably, in words and other ways their own responses to matters of</li> </ul>
<p>e) <b>Empathising</b> - in RE this includes abilities such as:</p> <ul style="list-style-type: none"> <li>▪ considering the thoughts, feelings, experiences, attitudes, beliefs and values of others by being a listener in dialogue;</li> <li>▪ developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow;</li> <li>▪ seeing the world through the eyes of others, and to see issues from their point of view.</li> </ul>	<ul style="list-style-type: none"> <li>▪ 5-7 See, observe and find out about how others respond to their actions, words or behaviour with sensitivity.</li> <li>▪ 7-11 Connect their feelings, both positive and negative, with those of others, including those in religious stories and contexts.</li> <li>▪ 11-14 Imagine with growing awareness how they would feel in a different situation from their own, using the skills of active listening and dialogue.</li> <li>▪ 14-19 Identify thoughtfully and profoundly with other people from a range of communities and stances for life</li> </ul>

RE teaching is intended to develop these skills:	Examples of Progression from 5-16: As pupils gather and extend a rich knowledge base they will be increasingly able
<p>f) <b>Discerning</b> - in RE this includes abilities such as:</p> <ul style="list-style-type: none"> <li>▪ developing insight into personal experience and religion;</li> <li>▪ exploring the positive and negative aspects of religious and secular beliefs and ways of life;</li> <li>▪ relating learning to life broadly and deeply.</li> </ul>	<ul style="list-style-type: none"> <li>▪ 5-7 Experience, recognise and name examples of the awe and wonder of the natural world and of human relations.</li> <li>▪ 7-11 Be willing to look beyond the surface at underlying ideas and questions, seeking connections and links.</li> <li>▪ 11-14 Gather knowledge about and weigh up the value religious believers find in their faiths, with insight, relating it to their own experience.</li> <li>▪ 14-19 Discern with clarity, respect and thoughtfulness the impacts (positive and negative) of religious and secular ways of living.</li> </ul>
<p>g) <b>Analysing</b> - in RE this includes abilities such as:</p> <ul style="list-style-type: none"> <li>▪ distinguishing between opinion, belief and fact;</li> <li>▪ distinguishing between the features of different religions;</li> <li>▪ recognising similarities and distinctiveness of religious ways of life.</li> </ul>	<ul style="list-style-type: none"> <li>▪ 5-7 Observe and talk about the kinds of reasons that are given to explain religious aspects of life.</li> <li>▪ 7-11 Join in reasoned dialogue and discussion about issues arising from the study of religion, listening with attention.</li> <li>▪ 11-14 Use reasons, facts, data, opinions, examples and experience to justify or question a view of a religious issue, belief or idea.</li> <li>▪ 14-19 Analyse the religious views encountered with</li> </ul>
<p>h) <b>Synthesising</b> - in RE this includes abilities such as:</p> <ul style="list-style-type: none"> <li>▪ linking significant features of religion together in a coherent pattern;</li> <li>▪ connecting different aspects of life into a meaningful whole;</li> <li>▪ making links between religion and human experience, including the pupil's own experience.</li> </ul>	<ul style="list-style-type: none"> <li>▪ 5-7 Notice and remember similarities between stories and practices from religions.</li> <li>▪ 7-11 Use general words to describe a range of remembered religious practice and teaching, bringing examples together thoughtfully.</li> <li>▪ 11-14 Make precise links between different aspects of one religion, or similar and contrasting aspects of two or more religions, using the language of religions accurately.</li> <li>▪ 14-19 Explain clearly the relationships, similarities and differences between a wide range of religious arguments,</li> </ul>

<p>i) <b>Evaluating</b> - in RE this includes abilities such as:</p> <ul style="list-style-type: none"> <li>▪ debating issues of religious significance with reference to experience, evidence and argument;</li> <li>▪ weighing the respective claims of self- interest, consideration for others, religious teaching and individual conscience;</li> <li>▪ drawing conclusions which are balanced, and related to evidence, dialogue and experience.</li> </ul>	<ul style="list-style-type: none"> <li>▪ 5-7 Observe and talk about what makes people choose religious ways of life and about how people behave and feel about religion.</li> <li>▪ 7-11 Observe and describe how religious people show the importance of symbols, key figures, texts or stories, weighing up what matters most to themselves and others.</li> <li>▪ 11-14 Weigh up with factual accuracy, reason, fairness and balance the value they see in a range of religious practices.</li> <li>▪ 14-19 Evaluate skilfully some religious responses to moral issues, and their own responses, referring to the</li> </ul>
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The development of these skills is not, of course exclusive to RE. Common ground may be found with other curriculum areas, particularly with Personal, Social and Health Education and Citizenship Education. The examples given are not strictly related to the key stages, but they do picture the progress pupils make in using these key RE skills.

The progression in learning these tables envisage is woven into the scheme of work for RE in age-appropriate and challenging ways. Taxonomies of skills in learning are not simply age-related: for example, younger children evaluate and analyse things, at their own age appropriate level.

## Intentions: the aims of RE, subject content and the contributions of RE to whole school priorities

RE offers distinctive opportunities to promote **pupils'** spiritual, cultural, social and moral development. RE lessons should offer a structured and safe space during curriculum time for reflection. Teaching in RE should engage pupils in discussion, dialogue and debate which enables them to make their reasoning clear and which supports their cognitive and linguistic development.

RE makes a key contribution to enabling pupils to consider British values, including tolerance and respect for people who hold different faiths and worldviews. The HMI Inspection Framework for schools requires schools to be active in promoting these values, and well planned RE is a major part of this work. This is elaborated below.

**Teaching in RE lessons should also allow for timely and sensitive responses to be made to unforeseen events of a religious, moral or philosophical nature, whether local, national or global.**

## The breadth of RE

The law requires that Agreed Syllabuses and RE syllabuses used in academies that are not **designated with a religious character** “**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**”. **This means that from ages 4-19** pupils learn about diverse religions and worldviews including Christianity and the other principal religions. All types of school should recognise the diversity of our region and of the UK and the importance of learning about its religions and worldviews, including those with a significant local presence.

## RE in the school curriculum in different school types

RE is a statutory subject in each year of the school curriculum of maintained schools.

Academies and Free Schools are contractually required through the terms of their funding agreements with DfE to make provision for the teaching of RE to all pupils on the school roll, and Academies and Free Schools in Wolverhampton are warmly invited to use this syllabus: it is a local, contemporary and widely approved framework for RE. The Wolverhampton RE Agreed Syllabus for 2021-2026 has been developed in line with the strategic priorities of the Local Authority and in consultation with all stakeholders.

## Intentions: Respect for All, Global Learning, British Values and Community Cohesion: What does RE offer to pupils?

This Agreed Syllabus provides many opportunities for RE teaching and learning to challenge stereotypical views and to appreciate difference positively.

**Learning for diversity:** Government guidance advises that “every school is responsible for educating children and young people who will live and work in a country which is diverse in terms of cultures, religions or beliefs”. A recurring theme of government and HMI guidance on Religious Education is to “develop a positive attitude towards other people, respecting their right to hold different beliefs from their own, and towards living in a world of diverse religions.” RE guidance also requires schools to enable pupils to examine the consequences of anti-social behaviour such as racism and to develop strategies for dealing with it. Equally, Ofsted (2014) also points to the major contribution that RE makes in promoting British values and enabling learners to develop positive attitudes through “valuing diversity, promoting multicultural understanding and respect.”

**Reducing intolerance, increasing respect:** Promoting understanding, respect and community cohesion aims to contribute to reducing the corrosive effects of intolerance. It is too simplistic to assume that merely by teaching about the major world religions, RE will automatically contribute to community cohesion. It is even possible for weaker teaching to reinforce stereotypes: e.g. ‘Muslims are from Pakistan’ or ‘Christians are white’. It is valuable to note that, for example, Christians, Jews and Muslims all give great significance to Jesus within their religious tradition, holding some aspects in common and diverging on other fundamental points. There is also, of course, great diversity within religions, where different interpretations can clash sharply. As well as learning about the historical and current relationship between cultures and worldviews, pupils should study the ways in which one religion has influenced the development of another. Challenging negative attitudes is a part of this process of learning. RE has a key contribution to make to anti-racist education, and good RE practice creates conditions in which racism can be challenged and confronted.

**Visits and visitors:** RE is the ideal vehicle for building links with faith communities in the local area of the school. Pupils need opportunities to meet people of different faiths and cultures to develop a respect for those who believe, think and practice differently, without feeling that their own identity or views are threatened. In fact, pupils can deepen and clarify their sense of identity through their encounter with the ‘other’. It is important to set ground rules for discussion when religious differences are explored, in order to create a safe and positive environment. This is particularly relevant where there may be media misrepresentations and commonly held negative stereotypes e.g. Islamophobic ideas, unfair negativity to any religion. RE has a place in reducing extremism. Schools should plan a diverse programme of RE visits and encourage all parents to support their children’s involvement and learning. This is expected by national and local government.

**Breadth – cohesion for all:** In terms of community cohesion in Wolverhampton, it is more meaningful to pupils if the religions taught include those of their own families and communities, including smaller faith groups in order to accord equal value and respect. Similarly, children should learn that non-religious perspectives on life, including examples such as Humanism, are also valid and widespread. Large numbers of our pupils come from families where no religion is practiced and they must not be made to feel that their lives or families are less worthy as a result.

**Planned support for teaching:** At key stages 2 and 3 there are planned units for investigating these important issues. For Key Stage 2, see the unit on ‘Enquiring into places of worship through visits’ and for Years 7-9 “How can the towns in Wolverhampton become more respectful places?”

## Intentions: Fundamental British values and RE

**School inspection by OFSTED explores and judges the contribution schools make to actively promoting British values. This syllabus is ambitious in describing the contributions of RE to enable pupils to go beyond tolerance of each other towards respect, harmony and mutual esteem.**

### RE makes a key educational contribution to pupils' explorations of British values

Teaching the Wolverhampton Agreed Syllabus for Religious Education will enable pupils to learn to think for themselves about British values.

Questions about whether social and moral values are best described as 'British values' or seen as more universal human values will continue to be debated, but for the purposes of teachers of RE, the subject offers opportunities to build an accurate knowledge base about religions and beliefs in relation to values. This in turn supports children and young people so that they are able to move beyond attitudes of tolerance towards increasing respect, so that they can celebrate diversity.

Values education and moral development are a part of a school's holistic mission to contribute to the wellbeing of all people within our communities. The RE curriculum focuses learning in some of these areas, but pupils' moral development is a whole school issue.

- **Mutual Tolerance.** Schools do not accept intolerant attitudes to members of the community: attitudes which reject other people on the basis of race, faith, gender, sexual orientation or age are rightly challenged. The baseline for a fair community is that each person's right to 'be themselves' is to be accepted by all. Tolerance may not be enough: RE can challenge children and young people to be increasingly respectful and to celebrate diversity, but tolerance is a starting point: it is much better than intolerance.
- **Respectful attitudes.** In the RE curriculum attention focusses on developing mutual respect between those of different faiths and beliefs, promoting an understanding of what a society gains from diversity. Pupils will learn about diversity in religions and worldviews, and will be challenged to respect other persons who see the world differently to themselves. Recognition and celebration of human diversity in many forms can flourish where pupils understand different faiths and beliefs, and are challenged to be broad minded and open hearted. Anti-racist RE has a part to play in whole school approaches to reducing prejudice.
- **Democracy.** In RE pupils learn the significance of each person's ideas and experiences through methods of discussion. In debating the fundamental questions of life, pupils learn to respect a range of perspectives. This contributes to learning about democracy, examining the idea that we all share a responsibility to use our voice and influence for the wellbeing of others.
- **The Rule of Law:** In RE pupils examine different examples of codes for human life, including commandments, rules or precepts offered by different religious communities. They learn to appreciate how individuals choose between good and evil, right and wrong, and they learn to apply these ideas to their own communities. They learn that fairness requires that the law apply equally to all, irrespective of a person's status or wealth.
- **Individual liberty.** In RE, pupils consider questions about identity, belonging and diversity, learning what it means to live a life free from constraints. They study examples of pioneers of human freedom, including those from within different religions, so that they can examine tensions between the value of a stable society and the value of change for human development.

## Intentions: Cultural Capital and RE

**What is cultural capital? A concept from the OFSTED Framework relevant to RE. How does RE contribute to building cultural capital for learners?**

Cultural capital is a sociological concept which describes the knowledge, skills and attributes a person needs to succeed in society. This includes a person's social assets, usable in seeking and securing status within the social groups to which the individual belongs, from the local and familial to the national or global.

Cultural and social assets include, for example, education, family status, style of speech – whatever gives access to a society's benefits. Religions make key contributions to cultural capital in many areas. This might relate to culture in its widest sense, including film, food, sport, fashion, the arts, language, history, science – and indeed faiths, beliefs and religions, in relation to the multicultural society. The distribution and accumulation of cultural capital -as with financial capital – seems to be unequal, and this can lead to some groups being disadvantaged.

Cultural capital comprises both the material and symbolic goods which a person can access and use within the economy. Think of it as the accumulated cultural knowledge that confers social status and power, including all the cultural offers religions make for their followers.

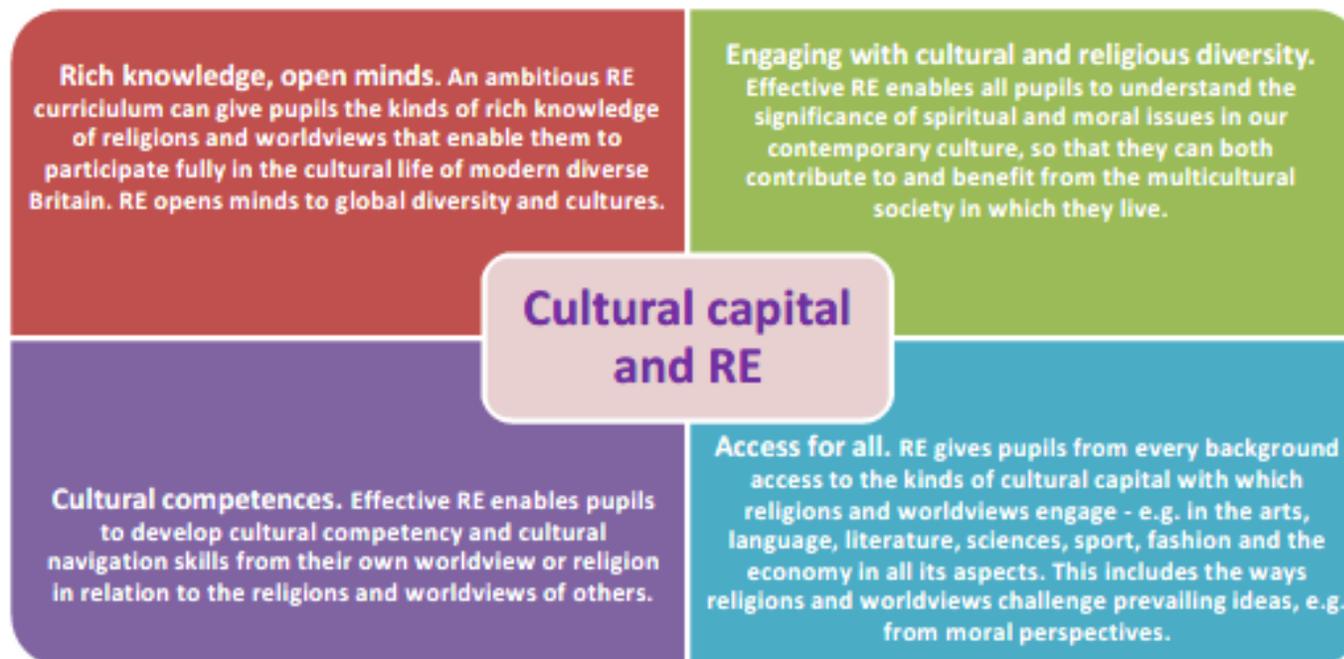
In the OFSTED Education Inspection Framework, the concept is applied to all inspections, and used in this key requirement:

*Intent: leaders take on or construct a curriculum that is ambitious and designed to give all learners, particularly the most disadvantaged and those with special educational needs and/or disabilities (SEND) or high needs, the knowledge and cultural capital they need to succeed in life. (p9)*

[https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment\\_data/file/801429/Education\\_inspection\\_framework.pdf](https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/801429/Education_inspection_framework.pdf)

### How does this connect to RE?

In relation to Religious Education, this concept has clear relevance and currency. Teachers of RE over many years have argued that a rich knowledge of the cultural and religious milieu in which children and young people are growing up has high value in the world of work and in social life more generally, and pupils surveyed about the value of RE often agree. Whilst it is obvious that the responsibilities of a school with regard to cultural capital for all its pupils are by no means the sole responsibility of RE, it is also useful to describe how RE can make the contribution. The diagram offers a simple description of RE's potential in relation to cultural capital, framed as four questions for teachers to think about.



## Examples of RE's contribution to cultural capital include:

<p><b>Experiences in RE which enhance cultural capital:</b></p> <ul style="list-style-type: none"> <li>▪ Being able to explore the culture and values of different religions and worldviews.</li> <li>▪ Receiving visitors from different faith communities</li> <li>▪ Visiting places of worship from different faith communities</li> <li>▪ Engaging with music, dance, drama and the arts inspired by religions and worldviews</li> <li>▪ Recognising expressions of religion in culture: food, symbols, dress,</li> </ul>	<p><b>Opportunities to demonstrate cultural capital:</b></p> <ul style="list-style-type: none"> <li>▪ Collaborative teamwork activities that enable learners to express their own culture and beliefs in creative ways</li> <li>▪ Engaging in activities which enable learners to see, experience and use for themselves 'the best that has been thought and said' in religions and worldviews</li> <li>▪ Chances to participate in making cultural experiences that have lasting positive impact on the learners, e.g. in performance of music, dance, drama or worship.</li> </ul>
<p><b>A religiously educated young person: skills and competencies include:</b></p> <ul style="list-style-type: none"> <li>▪ The skills needed to navigate a society in which different cultures and religions are present</li> <li>▪ The skills of listening and dialogue which enable mutual understanding and respect</li> <li>▪ The skills needed to contribute to enabling inclusive communities, e.g. in class or school, to flourish for the wellbeing of all.</li> <li>▪ Simple examples include meeting and greeting others, engaging in conversation, sharing food with respect to differences of culture and recognizing examples of religious expression.</li> </ul>	<p><b>Skills and competencies in cultural capital which RE offers</b></p> <ul style="list-style-type: none"> <li>▪ The ability to speak confidently about their engagement with and appraisal of religious and spiritual aspects of culture</li> <li>▪ The ability to engage with and respond for themselves to dilemmas of belief and value in their society</li> <li>▪ The ability to relate without embarrassment or fear to people who are different, being polite, showing interest and always avoiding negativity such as ridicule</li> <li>▪ The ability to make and enjoy cultural 'products' such as art, music, dance, drama in the context of RE</li> </ul>

## Religious Education and statutory Relationships Education and Sex Education

There are clear links between Religious Education and themes in the 2020 statutory Relationships and Sex Education (RSE) framework that we recommend schools explore when planning their curricula. Discussion around diverse families, commitment, marriage, parenting, and values, for example, will benefit from a cross-curricular approach that enables pupils to explore different perspectives from a range of religions and worldviews as well as relevant legislation. In consultation with your parent body you may like to include references within your RSE and RE policies and planning documents to these cross-curricular learning opportunities. More information about Relationships, Sex and Health Education (RSHE) can be found on the link below: [Government RSHE guidance 2020](#).

# Implementing our intentions for RE

Subject content for RE in different age groups

## An outline scheme of work for the Wolverhampton primary school:

This is merely an illustration, there are many ways of planning this. The units are all flexible, and may be taught over any teaching time from 8-10 hours or longer, and in a varied order according to the school's own planning. Here the implication is that some units are taught over half a term, others over a term. That's a matter for schools. This suggested teaching order is one way to sequence the learning to enable sound progression planning.

<b>Reception</b>	<b>Play based RE: a set of examples</b>		<b>Who celebrates what? How and Where? Celebrations that matter in Wolverhampton (Christian, Muslim, Hindu, Sikh)</b>	
	<b>First Unit</b>	<b>Second Unit</b>	<b>Third Unit</b>	<b>Fourth Unit</b>
<b>Year 1</b>	<b>How can we find out about Christianity today in Wolverhampton?</b>	<b>Beginning to learn about the Sikhs.</b>	<b>How and why are some books holy? Special stories of Christians, Sikhs and Muslims</b>	<b>What can we learn about prayer from stories of Jesus? Beginning Christianity</b>
<b>Year 2</b>	<b>What can we learn from stories from the Bible? (Four stories of Moses)</b>	<b>Beginning to learn from Islam</b>	<b>Questions that Puzzle Us</b>	<b>Holy Places: Worship at the Church, Mandir, Mosque and Gurdwara</b> (includes visiting places of worship Y2+4)
<b>Year 3</b>	<b>What do people believe about God? (Christianity)</b>	<b>What is it like to be a Hindu?</b>	<b>Exploring Key Leaders: Sikhs and Hindus</b>	<b>What do we celebrate and why?</b> (Christian, Muslim, Sikh, Hindu)
<b>Year 4</b>	<b>What is it like to be Jewish?</b>	<b>Why do some people think Jesus is inspirational?</b>	<b>Why does the Prophet matter to Muslims?</b>	<b>An enquiry into visiting places of worship</b> (includes visiting places of worship Y2+4)

<b>Year 5</b>	<b>Keeping the 5 Pillars of Islam</b>	<b>When, how and why do Christians pray?</b>	<b>Hindu, Sikh, Jewish and Islamic Prayer: what difference does it make?</b>	<b>What can we learn from religion about temptation?</b>
<b>Year 6</b>	<b>What will make Wolverhampton a more respectful community?</b> Sikh, Muslim, Christian, non-religious	<b>Christian Aid, Khalsa Aid, Islamic Relief: Can they change the world?</b>	<b>Values: What matters most? (Christians and Humanists)</b>	<b>Sikhs in Wolverhampton: what can we learn? Gurus, worship, service and the Wonderful Lord</b>

Detailed lesson-by-lesson plans are available for these units of work – they will be updated during the 2021-2022 academic year.

## RE in the Early Years Foundation Stage: A legal requirement in the Foundation Year

Pupils should encounter religions and worldviews through exploring special people, books, times, places and objects and by visiting places of worship. They should listen to and talk about religious stories. Pupils can be introduced to subject specific words and use all their senses to explore beliefs, practices and forms of expression. They ask questions and reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation of and wonder at the world in which they live. **Religious Education is, unlike the subjects of the National Curriculum, a legal requirement for all pupils on the school roll: this includes all those in the reception year.**

In line with the DfE's 2020 EYFS Profile schools are to plan RE which, through purposeful play and a mix of adult-led and child-initiated activity, provides these opportunities for pupils.

### **Prime area: Communication and Language: RE enables pupils to:**

Listen attentively and respond with questions comments and actions to a wide range of stories from different religions and worldviews.

- Hold conversation and make comments about the religious materials, artefacts, songs, stories and celebrations they encounter.
- Participate in discussions offering their own ideas about religion and belief using recently introduced religious vocabulary.
- Offer explanations and answers to 'why' questions about religious stories, non-fiction, rhymes, songs and poems.

### **Prime area: Personal, Social and Emotional Development. RE enables children to:**

- Understand their own feelings and those of others, stimulated by religious materials and ideas.
- Give focused attention to religious materials such as worship, story, festival, song, community living.
- Confidently talk about simple values, right and wrong and good or bad behaviour.
- Co-operate and take turns with others, showing sensitivity to their own and others' needs and feelings.

### **Specific area: Literacy. RE enables children to:**

- Demonstrate understanding of religious stories and narratives using recently introduced vocabulary to retell stories.
- Enjoy and learn from discussion and role play about religious stories, non-fiction, rhymes, poems and songs.
- Use RE examples to write simple phrases or sentences that can be read by others.

### **Specific area: Mathematics. RE enables children to:**

- Recognise, create and describe some patterns, sorting and ordering objects simply.

### **Specific area: Understanding the World. RE enables children to:**

- Talk about the lives of people around them, understanding characters and events from stories.
- Describe their immediate environment – e.g. on a visit to a place of worship.
- Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read in class.
- Explore the natural world around them making observations of animals and plants, environments and seasons, making space for responses of wonder, awe and questioning.

### **Specific area: Expressive Arts and Design. RE enables children to:**

- Create work drawing from religions and beliefs with a variety of materials and tools, sharing their creations and explaining the meaning of their work.
- Adapt and recount religious stories inventively, imaginatively and expressively.
- Sing, perform and learn from well-known songs in RE imaginatively and expressively.
- Develop their imagination and expression using RE content in relation to art, music, dance, imaginative play, and rôle- play and stories to represent their own ideas, thoughts and feelings.
- Respond in a variety of ways to what they see, hear, smell, touch and taste.

**These learning intentions for RE are developed from relevant areas of the Early Years Foundation Stage Profile (DfE, 2020). Teachers and schools will find more detailed examples useful, but these map the territory. The syllabus support website gives much more support and examples of planning in this important area.**

### What should practitioners in the Reception Year offer for RE?

Here are six recommended titles for RE work in the Reception year, where provision should be integrated into the whole experience of the child, including for examples songs, play, imaginative work, language development, story and creativity.

F1: Which stories are special and why?
F2: Which people are special and why?
F3: What places are special and why?
F4: What times are special and why?
F5: Belonging. Who are we and how do we belong?
F6: Our wonderful world: how can we care for living things and the earth?

These integrated planning approaches are supported with an appendix to the syllabus available from the associated SACRE website.

Teaching should be integrated into play and the whole learning experience of the children, and alert to the religious communities from which children in your classes come – probably including Sikh, Hindu, Muslim and Christian communities for most schools in Wolverhampton.

## Key Stage 1 RE

The Focus of RE for KS1 enables children to develop their knowledge and understanding of religions and worldviews. They find out about simple examples of religion that are drawn from local, national and global contexts. They should use basic subject specific vocabulary. They should raise questions and begin to express their own views in response to the material they learn about and in response to questions about their ideas. The RE curriculum is engaging and interactive, using story, music, drama, activity, teamwork, thinking structures and language work to enable deepening engagement from every child.

The aim of RE is expressed in age appropriate outcomes for most 7-year old's.

Specifically pupils should be taught to:

<b>Know about and understand religions and worldviews</b>	<b>Express ideas and insights into religions and worldviews</b>	<b>Gain and deploy the skills for learning from religions and worldviews</b>
A1. Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them;	B1. Ask and respond to questions about what communities do, and why, so that they can identify what difference belonging to a community might make;	C1. Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry;
A2. Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the communities from which they come;	B2. Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves;	C2. Find out about and respond with ideas to examples of co-operation between people who are different;
A3. Recognise some different symbols and actions which <b>express a community's way of life</b> , appreciating some similarities between communities;	B3. Notice and respond sensitively to some similarities between different religions and worldviews.	C3. Find out about questions of right and wrong and begin to express their ideas and opinions in response.

<p><i>CORE KNOWLEDGE developing into RICH KNOWLEDGE – remembering, naming, observing, retelling. Teachers <b>should check the pupils'</b> developing knowledge for assessment purposes.</i></p>	<p><i>Progress in self expression, questioning and understanding of the impact of religion – Asking, observing, noticing, responding.</i></p>	<p><i>Progress in the skills needed to study religion and worldviews – exploring, finding out.</i></p>
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## Using the program of study for Key Stage 1:

- **Flexible planning:** The program of study on the following pages is the recommended way of achieving the required outcomes, but schools may plan other programs of study to achieve this if they wish.
- **Planning for progression:** the order of teaching here is recommended to enable continuity and progression in learning, but again teachers could plan this differently to meet learning needs in their own schools.
- **Rich knowledge:** RE provides pupils with an increasingly rich knowledge base about religions and worldviews, enabling them to understand the society and world in which they live and preparing them for life in modern diverse Britain. Sequence the curriculum carefully to build knowledge upon earlier learning. The syllabus gives one example of this.
- **An example: Christmas and Easter.** Schools will want to teach major festivals such as Christmas and Easter at appropriate times of year. We have provided progression grids to suggest activities that can be flexibly used in the period of time directly around the festival (see the Agreed Syllabus support website and the table below).
- **Which religions? Content selection for breadth and depth.** Schools are required to plan for pupils to learn in depth about Christians and Sikhs (the minimum requirement) in key stage 1. Some schools will choose to go beyond this minimum requirement. In doing so, it is important to retain depth while including religions relevant to the local community.
- **Discovery and learning in RE:** Wolverhampton RE is a discovery process, in which learners find out for themselves and use their enquiry skills to set questions, do simple research and explore and consider a range of answers **to some of life's** biggest questions.
- **Personal worldviews.** Through the study of RE, pupils have continuing opportunities to develop, understand and articulate their own world view. This important process demands self awareness from our learners, and encourages reflective application of their learning in personal ways. It is a key to the deployment of their knowledge of religion and worldviews.
- **Themes and concepts:** The themes and concepts of RE are woven together into plans that enable pupils to investigate religions and worldviews for themselves, with the guidance of their teachers.
- **Strategies for thinking skills:** teachers are encouraged to make appropriate use of strategies such as the methods of community of enquiry and of Philosophy for Children (P4C) in their RE work. Many RE topics will be energised by the use of stimulating religious material such as film, text, poetry, prayer or art in the community of enquiry approach.

**Please note:** These Programs of Study are supposed to help the teacher, and put the aims of the syllabus into a coherent and progressed programme of study, but are not prescriptive. They can be adapted to suit the needs of your school and pupils, reflecting their needs and backgrounds.

## Programme of Study for pupils aged 4-7

These investigations can be used in the order given above, which **enables** progression in learning, but schools are free to rearrange them if they wish, e.g. to accommodate the learning needs of mixed age classes.

**The scheme provides: 10 units for 4-7s**

**This is one possible teaching order, which enables clear progression. Schools may use the units flexibly to meet learning needs in their own situation.**

1.1	EYFS Playful RE ~ RE through play in continuous provision: an ideas bank
1.2	EYFS Who celebrates what? How and Where? Celebrations that matter in Wolverhampton (Christian, Muslim, Hindu, Sikh)
1.3	Y1 How can we find out about Christianity today in Wolverhampton?
1.4	Y1 Beginning to Learn about Sikhi: Belonging at the Gurdwara and Stories of Guru Nanak.
1.5	Y1 How and why are some books holy? Sacred Books and Stories for Sikhs, Muslims and Christians.
1.6	Y1 What can we learn from prayers and stories of Jesus? Beginning Christianity
1.7	Y2 What can we learn from stories from the Bible?
1.8	Y2 Beginning to learn about Islam: What can we learn from Muslims in Wolverhampton
1.9	Y2 Questions that puzzle us Holy places: Where and how do Christians, Hindus, Sikhs or Muslims worship?
1.10	Y2 Holy places: worship at the church, mandir, mosque and gurdwara.

## Key Stage 2 RE

The Focus of RE for KS2 enables pupils to extend their knowledge and understanding of religions and worldviews<sup>4</sup>, recognising their historical and local, national and global contexts. They should be introduced to an extended range of sources and subject specific vocabulary. They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life. Pupils should learn to express their own ideas thoughtfully and creatively in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.

The aim of RE is expressed in age appropriate outcomes for most pupils at age 11. Specifically, pupils should be taught to:

Know about and understand religions and worldviews	Express ideas and insights into the significance of religion and worldviews	Gain and deploy skills for engaging with religions and worldviews
<p>A1. Describe and make connections between different features of the religions and worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life in order to reflect thoughtfully on their ideas</p>	<p>B1. Observe and understand varied examples of religions and worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities</p>	<p>C1. Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own thoughtfully in different forms including (e.g.) reasoning, music, art and poetry</p>
<p>A2. Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities</p>	<p>B2. Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives</p>	<p>C2. Consider and apply ideas about ways in which diverse communities can live together for the well being of all, responding thoughtfully to ideas about community, values and respect</p>

<p>A3. Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning</p>	<p>B3. Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and worldviews</p>	<p>C3. Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response</p>
<p><i>CORE KNOWLEDGE developing into RICH KNOWLEDGE</i></p>	<p><i>Progress in self expression, questioning and understanding of the impact of religion</i></p>	<p><i>Progress in the skills needed to study religion and worldviews</i></p>

4 **Breadth:** in line with the law and the statement about breadth of learning on page 5 above, best practice will enable pupils to learn from Christianity and at least two other examples of a religion or world view through Key Stage Two.

## Program of study for pupils aged 7-11

### Using the program of study for key stage 2:

- **Flexible planning:** The program of study on the following pages is the recommended way of achieving the required outcomes, but schools may plan other programs of study to achieve this if they wish.
- **Planning for progression:** the order of teaching here is recommended to enable continuity and progression in learning, but again teachers could plan this differently to meet learning needs in their own schools.
- **Example:** learning from festivals. It is possible to use significant materials from a religion more than once in a 'spiral curriculum' where the challenge is planned to increase – e.g. through the years of learning from Divali, Vaisakhi, Christmas and Easter.
- **Which religions? Content selection for breadth and depth:** schools are required to plan for pupils to learn in depth about Sikhs, Muslims, Hindus and Christians in Key Stage 2. Many schools will choose to go beyond this minimum requirement. The syllabus provides a unit of study on Judaism.
- **Discovery and learning in RE:** Wolverhampton RE is a discovery process, in which learners find out for themselves. In key stage 2 this involves raising questions and exploring a range of answers, and beginning to plan investigations for themselves
- **Themes and concepts:** The themes and concepts of RE are woven together into plans that enable pupils to investigate religions and worldviews for themselves, with the guidance of their teachers.
- **Strategies for thinking skills: Philosophy for Children / P4C** RE needs good thinking skills approaches to learning. Teachers are encouraged to make appropriate use of the methods of the community of enquiry and of philosophy for children in their RE work. Many RE topics will be energized by the use of stimulating religious material such as film, text, poetry, prayer or art in the community of enquiry approach.
- **Festivals and the school year:** it is good practice where possible to link teaching and learning opportunities to the occurrence of major festivals such as Divali, Eid Al Fitr, Pesach, Vaisakhi, Christmas or Easter to times of the year when the celebrations will be visible. RE does not have to be taught only in 10 lesson blocks, and making the most of festivities for learning is potentially good for RE.
- **Mixed age classes:** teachers are encouraged to make flexible planning arrangements for mixed age classes, ensuring entitlements are met without worrying about whether a class had learned 'in the right order'. There is not a single 'right order' for the teaching units.

**Please note:** These Programs of Study are supposed to help the teacher, but are not prescriptive. They can be adapted to suit the needs of your school and pupils, reflecting their needs and backgrounds. The teaching order is one possible model for well planned progression in learning. Additional outcome statements for halfway through KS2 will be added to the SACRE website.

## The Wolverhampton Scheme of Work for RE meets these requirements through the scheme of work for Key Stage 2, made up of 16 planned units for 7-11 year olds (4 for each year group)

There are 16 planned units for 7-11 year olds: this teaching order is flexible, and provides one possible planned progression through the syllabus. Teachers can decide whether to give 10 hours per unit, or to be flexible, with some units allowed longer time and others covered more briefly..

2.1	Y3	What do people believe about God? (Christians)
2.2	Y3	What is it like to be a Hindu? Community, Worship, Celebration (Hindu Dharma)
2.3	Y3	Exploring Key Leaders: Who do Sikhs and Hindus follow?
2.4	Y3	What do we celebrate and why? Deeper meanings of the festivals. (Christians, Muslims, Hindus, Sikhs)
2.5	Y4	What is it like to be Jewish? Family, Synagogue and Torah (Judaism)
2.6	Y4	Why do some people think Jesus is inspirational? (Christianity)
2.7	Y4	Why does the Prophet matter to Muslims? (Islam)
2.8	Y4	An Enquiry into visiting places of worship (Hindus, Sikhs, Christians, Muslims)
2.9	Y4	Keeping the 5 Pillars of Islam (Islam)
2.10	Y5	When, how and why do Christians pray? What difference does it make?
2.11	Y5	Jewish, Hindu, Sikh and Islamic Prayer: What? When? How? Where? Why? (Hindus, Muslims, Sikhs, Jews)
2.12	Y5	What can we learn from religion about temptation? (Christians, Muslims)
2.13	Y5	What will make Wolverhampton a more respectful community? (Hindus, Muslims, Sikhs, Christians, non-religious views)
2.14	Y6	Christian Aid, Khalsa Aid and Islamic Relief: can they change the world? (Christians, Sikhs, Muslims)
2.15	Y6	Values: What matters most? Christians and Humanists (Humanists, Christians)
2.16	Y6	Sikhs in Wolverhampton: What can we learn? Gurus, worship, service and the Wonderful Lord

## Programme of study for Key Stage 3 RE

Students should extend and deepen their knowledge and understanding of a range of religions and worldviews<sup>5</sup>, recognising their historical and local, national and global context. Building on their prior learning, they learn to appreciate religions and worldviews in systematic ways. They should draw on a wide range of subject specific language confidently and flexibly, learning to use the concepts of religious study to describe the nature of religion (e.g. thinking about philosophy of religion, sociology of religion or psychology of religion as well as textual and historical study). They should understand how beliefs influence the values and lives of individuals and groups, and how religions and worldviews have an impact on wider current affairs. They should be able to appraise the practices and beliefs they study with increasing discernment based on interpretation, evaluation and analysis, developing their capacity to articulate well-reasoned positions.

The aim of RE is expressed in age appropriate outcomes for most 14 year olds. Specifically students should be taught to:

<b>Know about and understand religions and worldviews</b>	<b>Express ideas and insights into religions and worldviews</b>	<b>Gain and deploy the skills needed to study religions and worldviews seriously</b>
A1. Explain and interpret ways that the history and culture of religions and worldviews influence individuals and communities, including a wide range of beliefs and practices in order to appraise reasons why some people support and others question these influences	B1. Explain the religions and worldviews which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology	C1. Explore some of the ultimate questions that are raised by human life in ways that are well-informed and which invite reasoned personal responses, expressing insights that draw on a wide range of examples including the arts, media and philosophy
A2. Explain and interpret a range of beliefs, teachings and sources of wisdom and authority in order to understand religions and worldviews as coherent systems or ways of seeing the world	B2. Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful evaluation and analysis of controversies about commitment to religions and worldviews, accounting for the impact of diversity within and between communities	C2. Examine and evaluate issues about community cohesion and respect for all in the light of different perspectives from varied religions and worldviews

<p>A3. Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them</p>	<p>B3. Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied</p>	<p>C3. Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media</p>
<p><i>CORE KNOWLEDGE developing into RICH KNOWLEDGE</i></p>	<p><i>Progress in self expression, questioning and understanding of the impact of religion</i></p>	<p><i>Progress in the skills needed to study religion and worldviews</i></p>

5 **Breadth:** in line with the law and the statement about breadth of learning on page 5 above, best practice will enable pupils to learn from Christianity and at least three other examples of a religion or world view through Key stage Three.

## Planning Examples

There are 4 examples of unit planning for 11-14s. These are provided free to schools and model good practice in planning. Schools might use 12 units of varying length across the three years of key stage three.

3.1	Y7 Does it make sense to believe in God? (Christian, Sikh, Atheist)
3.2	Y8 What makes some scientists believe in religion, and others reject religion? (Christian, Atheist, Agnostic, Muslim)
3.3	Y8 Does religion make peace or cause wars? The view both ways
3.4	Y9 What is it like to be a follower of the Buddha?

In addition, schools may plan their own units of work. Here are some potential titles for units of work.

- 3.5. Enquiry: What is religion? Suggested religions and world views: Christianity and two other examples.
- 3.6. Enquiry: What is it like to be a member of one particular religion in Britain today? Suggested religions and world views: One or more from Judaism, Islam, Hinduism, Sikhism, Buddhism
- 3.7. Enquiry: What is good and right? What is wrong and evil? Suggested religions and world views: Christianity, Hinduism, Islam
- 3.8. Enquiry: Do the teachings of Jesus stand the test of time? Religions and world views: Christianity, Islam, Atheism
- 3.9. Enquiry: Why believe in God? Religions and world views: Sikhi, Christianity, atheism, one further selected by the school
- 3.10. Enquiry: What will make our communities more respectful? Can RE be a force for anti-racism? Religions and world views: Those represented in the local area / region
- 3.11. Enquiry: What does justice mean to Christians? Suggested religions and world views: Christianity
- 3.12. Enquiry: What is good and what is challenging about being a teenage believer in Britain today? Suggested religions and world views: Islam, Christianity, Sikhism
- 3.13. Enquiry: Where can we find wisdom to live by? Suggested religions and world views: Christian, Sikh, Buddhist
- 3.14. Enquiry: Death: is it the end? Religions and world views: Christians, Buddhists, Sikhs
- 3.15. Enquiry: How can people express the spiritual through the arts? Religions and world views: Muslims, Christians, Buddhists, Sikhs, non-religious
- 3.16. Enquiry: What can we learn from visiting places of worship? Religions and world views: Christianity and two others selected by the school
- 3.17. Racial justice and religion: can faith and belief communities do more to build an equal society?

**This list is not prescriptive in any way.**

## RE for pupils aged 14-19. Key Stage 4 and 5

All students<sup>6</sup> should extend and deepen their knowledge and understanding of religions and 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 analysis 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.

GCSE Religious Studies specifications and qualifications are the platform for 14-16 RE in Wolverhampton. Entry level courses are appropriate for some learners. Schools are strongly encouraged to use the national qualifications for many, most or all of their students, entering all those eligible for examinations wherever possible. All students are entitled to a course of study in RE through which their learning can be accredited.

<sup>6</sup> 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). 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. These 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. Good practice examples include many schools where all students take GCSE RS courses at 16.

# The Impacts of RE

**Expectations, Progression and Achievement in Religious Education**

## Good assessment practice

In RE, by the end of each key stage, pupils are expected to know, apply and understand the matters, skills and processes specified in the relevant program of study, as in all subjects of the curriculum. The expectation is that pupils' achievements will be weighed up by teachers using criteria arising from the programs of study. This statement is also included in the programs of study for each subject of the National Curriculum.

Schools have a curriculum and assessment framework that meets the set of core principles offered by the DfE. Subject leaders for RE should also plan particular ways of describing achievement and progress for all pupils.

The core principles are that assessment should:

- set out steps so that pupils reach or exceed the end of key stage expectations in the new RE curriculum;
- enable teachers to measure whether pupils are on track to meet end of key stage expectations;
- enable teachers to pinpoint the aspects of the curriculum in which pupils are falling behind, and recognise exceptional performance;
- support teachers' planning for all pupils; and
- enable the teacher to report regularly to parents and, where pupils move to other schools, providing clear information about each pupils strengths, weaknesses and progress towards the end of key stage expectations.

## Teachers' wellbeing

Teachers of religious education should also plan their workload carefully as the subject is often taught for a small amount of curriculum time and sometimes to many hundreds of different pupils per week. Senior school leaders will want to monitor the impact of agreed assessment practices on teachers' professional and personal workloads and wellbeing.

In the light of these DfE principles as they relate to RE, the Agreed Syllabus offers answers to 5 key questions, addressed in the coming pages.

### **Question 1: What steps within an assessment framework enable pupils to reach or exceed the end of key stage expectations in the RE curriculum?**

- In RE, at 7, 11 and 14, pupils should show that they know, apply and understand the matters, skills and processes specified in the program of study

### **Concepts to be understood: the development of rich substantive knowledge of religions and worldviews**

- The program of study enables pupils to increase and deepen their knowledge and understanding of key concepts in RE. These concepts relate to the religions and worldviews studied. The areas of enquiry or key concepts in RE can be described like this:
  - beliefs, teachings, sources of wisdom and authority;
  - experiences and ways of living;
  - ways of expressing meaning;
  - questions of identity, diversity and belonging;
  - questions of meaning, purpose and truth;
  - questions of values and commitments.

This list of concepts gives teachers a good focus for setting tasks that have a wide range of conceptual backgrounds and enable breadth in pupils' learning. While this list of concepts bears a close relation to previous versions of RE curriculum guidance (e.g. the QCA National Non Statutory RE Framework of 2004, the Wolverhampton RE Syllabus of 2014), the concepts are listed above to provide a checklist of areas in which pupils will make progress in RE and to guide syllabus users in applying the outcomes and intentions of the syllabus for different groups of pupils, including each age group, year by year.

## Gaining and deploying skills

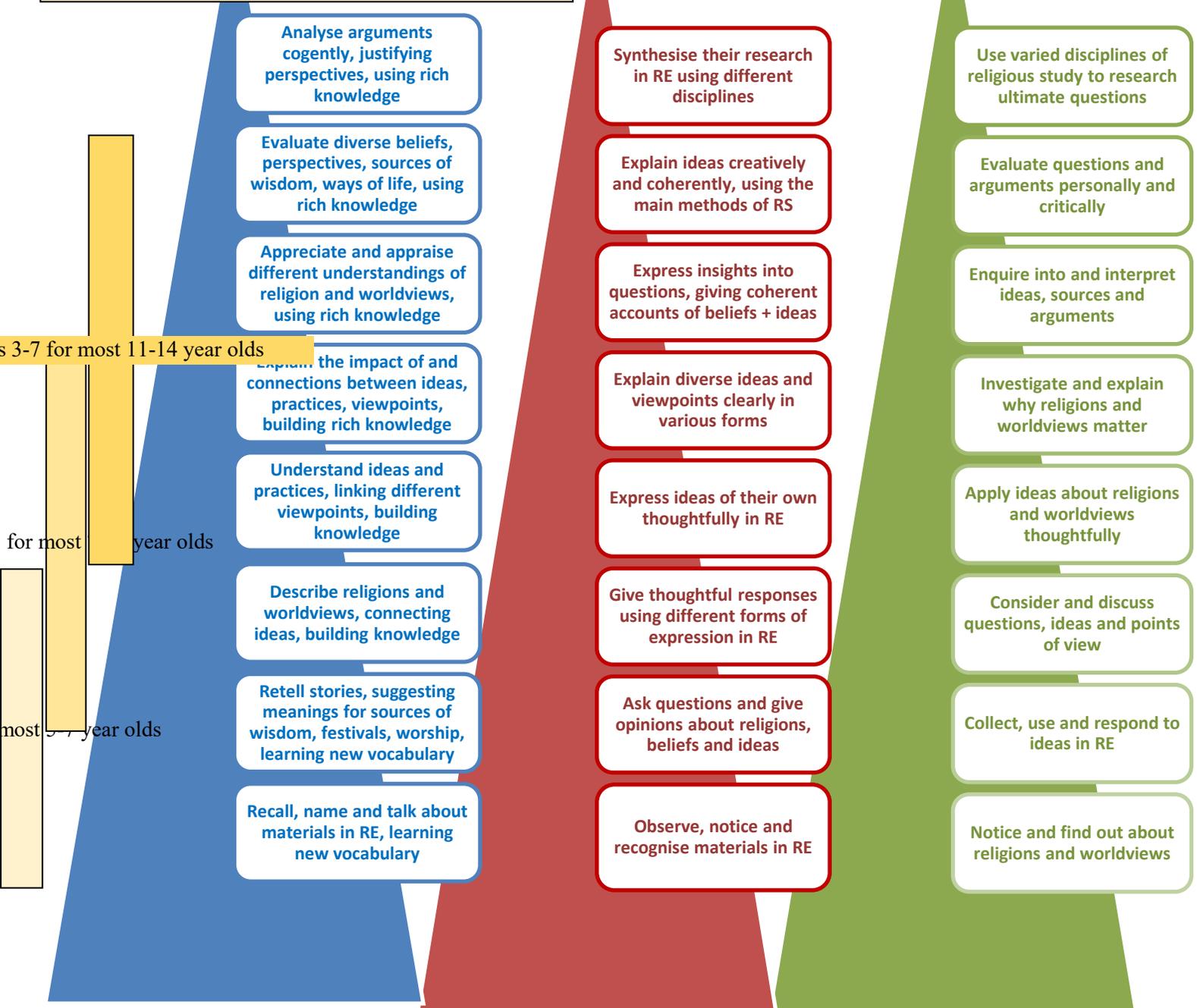
The program of study also identifies progression in skills across the 5-14 age range. In relation to the religions and worldviews they study, pupils are increasingly enabled to develop both their knowledge and understanding and their expression and communication through the skills which they gain and deploy. While the program of study makes clear the skills which are expected of learners at the end of each key stage, progress towards these outcomes will need careful planning in programs of study.

The progression in understanding and skills that the programs of study envisage are made explicit in the three summary pyramid diagrams on the next page<sup>7</sup>. These are presented for syllabus users to consider as they approach for themselves the tasks of describing progression in RE and designing instruments that will enable fair, valid and manageable assessment for learning in RE. The pyramids relate closely to the three areas of aims for RE which this curriculum framework provides.

It is often good practice to look for pupils' work to demonstrate the outcomes first in an emerging form, second by meeting the expectations, and then third by exceeding expectations. Teachers may find it helpful to express this as 'emerging understanding, secure understanding, developed understanding' as pupils move towards the outcomes. Progress in knowledge depends upon the details of the scheme of work: Wolverhampton's primary non-statutory units of work picture this progression in detail through the examples given. Time is needed for pupils to consolidate and embed their learning before moving to the next steps.

The Wolverhampton SACRE Units of Work and a set of 'I can...' statements which relate to each of the steps towards the outcome is provided for schools to use and adapt on the Agreed Syllabus website support.

**Progression: skill steps for the aim of RE, 5-14.**



**Knowledge and understanding** | **Expression and communication** | **Gaining and deploying skills**

Steps 1-3 for most 5-7s / Steps 2-5 for most 7-11s / Steps 3-7 for most 11-14s  
 Step 8 for higher achieving students in Key Stage 3

**Question 2: How can teachers and schools measure whether pupils are on track to meet end of key stage expectations?**

- Some schools will want to develop current practice arising from older 8 level scales in use in RE, showing smaller steps towards to the achievements expected of pupils at the end of a key stage;
- Other schools and syllabus makers will find the pyramids illustrating progression above are a useful guide to thinking and planning comprehensively and developing pupils' skills across the range of RE's aims;
- It is important that RE assessment addresses all that pupils gain from the subject appropriately. The key page of this syllabus in describing progression is page 17 statutory expected outcomes are described progressively.
- As the new curriculum structures are put into practice, it is expected that further work on this area will be needed, to support teachers of RE in many settings. One thing that will make such work valuable will be a close connection to emerging structures for assessing other subjects, such as Science, History or Geography.

**Question 3: How can teachers of RE pinpoint aspects of the curriculum where pupils may be falling behind, and also recognise exceptional performance?**

- Assessment for learning: syllabus makers and teachers should establish good practice in assessment for learning for each age group, in ways that enable pupils with SEND and gifted and talented pupils to show their achievements clearly, so that next steps in learning can be planned appropriately;
- Differentiation: syllabus makers and teachers should plan RE in the light of the fact that some pupils need to work below or above their age group in order to make the best progress possible in the subject.

**Question 4: How can the descriptions of expectations for the end of each key stage in RE support teachers' planning for all pupils?**

- Subject leaders and teachers in RE should plan their approach to the whole key stage with the learning intentions and impact outcomes for the end of the key stage in clear view;
- Setting high expectations early in the key stage, in terms of the matters, skills and processes of RE is most likely to enable pupils to reach the highest possible standards for all groups of pupils;
- Clear planning by syllabus makers and teachers needs to deepen knowledge and understanding, to enable expression and communication and to recognise the skills pupils gain and deploy in studying religions and worldviews. Good programs of assessment will describe clear steps that lead to the end of key stage achievements.

**Question 5: How can expectations for RE be used to report strengths and weaknesses of pupils progress to parents, and to other schools and teachers upon transfer?**

- As with all subjects of the curriculum, parents are entitled to expect an annual report which clearly describes the progress and achievement of each child in relation to the program of study in RE: annual progress reports should be given for the subject for every child.
- Good RE reporting is individual, positive, criterion referenced, accurate and diagnostic.
- Parents and carers should receive an annual report of the progress and achievement of each pupil which is specific about what the learner knows, how well they express themselves about religion and beliefs and the RE skills they have developed.

Knowing about and understanding religions and worldviews

- 8. Analyse arguments cogently, justifying perspectives, using rich knowledge
- 7. Evaluate diverse beliefs, perspectives, sources of wisdom, ways of life, using rich knowledge
- 6. Appreciate and appraise different understandings of religion and worldviews, using rich knowledge
- 5. Explain the impact of and connections between ideas, practices, viewpoints, building rich knowledge
- 4. Understand ideas and practices, linking different viewpoints, building knowledge
- 3. Describe religions and worldviews, connecting ideas, building knowledge
- 2. Retell stories, suggesting meanings for sources of wisdom, festivals, worship, learning new vocabulary
- 1. Recall, name and talk about materials in RE, learning new vocabulary

**Examples: Knowing and understanding**  
 These examples of the knowledge and understanding pupils gain in RE need to be read in the light of the RE requirements for each key stage and enable the planned progression in learning that pupils need.

8. Pupils use methods from sociology of religion to analyse the ways Christian, Muslim and Sikh population patterns and community life are changing in 21<sup>st</sup> century Britain. They justify their perspectives on whether – and how - a plural society can be built harmoniously on the basis of wide and deep knowledge of religions and worldviews.

7. Pupils use rich knowledge of different religions to weigh up debates and arguments between agnostics, Christians, Sikhs and Muslims about diverse ideas about God, using philosophical methods. They evaluate the arguments of others in relation to their own ideas and viewpoints, using skills of personal and critical evaluation.

**6. Pupils argue for their answer to the question 'would an omnipresent God need special places for people to worship?' They examine the architecture of gurdwaras, mosques, cathedrals and mandirs in the UK today, developing their knowledge, appreciation and appraisal of forms and functions of varied places of worship**

5. Pupils use a rich knowledge of religion to explain the impact that religious and/or spiritual experiences have had on some people from **'eyewitness' accounts. They give their reasons for accepting or rejecting some explanations of these events including psychological and theological explanations.**

4. Pupils consider some different possible meanings for two parables of Jesus, considering a range of ideas about what the parables mean to Christians today. They rank the possible interpretations, using their knowledge of the texts to give reasons why they consider one is a better interpretation than another.

**3. Pupils select their favourite 2 or 3 'wise sayings' from 10 examples drawn from different sources (e.g. Bible, Guru Granth Sahib, Qur'an, Torah), and illustrate these sayings. They describe what each religion teaches in relation to the sayings. They use their growing knowledge to describe connections between the sayings they have chosen, commenting on the idea of 'wisdom'.**

2. Pupils remember and enact two religious stories. Examples could be parts of the story of Holy Week and Easter, and parts of the Divali story. They discuss the ideas and characters and use their growing knowledge to suggest what the stories mean and how they connect to festivities.

1. Pupils discover and remember how Jewish people worship and celebrate Shabbat, for example, using the words synagogue, rest, Torah. They name the religion and talk about what happens on Shabbat at home and in the Jewish community.

**Expressing and communicating ideas relating to religions and worldviews**

8. Synthesise their research in RE using different disciplines

7. Explain ideas creatively and coherently, using the main methods of religious study

6. Express insights into questions, giving coherent accounts of beliefs + ideas

5. Explain diverse ideas and viewpoints clearly in various forms

4. Express ideas thoughtfully in RE

3. Give thoughtful responses using different forms of expression in RE

2. Ask questions and give opinions about religions, beliefs and ideas

1. Observe, notice and recognise materials in RE

**Examples: Expressing and communicating**

These examples of the communication and expression pupils learn in RE need to be read in the light of the RE requirements for each key stage and enable the planned progression in learning that pupils need.

8. Pupils consider the questions: **Is Buddhism a religion? In what ways is Humanism like a religion? They bring together research into the two questions, critically evaluating arguments about the nature of religions and worldviews. They use a rich knowledge base to answer for themselves: why are you religious, or not religious? What does 'being religious' mean?**

7. Pupils give coherent and thoughtful explanations of the thought and poetry of Primo Levi and Dietrich Bonhoeffer, religious thinkers persecuted under Nazism. They use a deep knowledge and historical and theological methods to evaluate the question: **is it possible to believe in God after the holocaust?**

6. Pupils express insights of their own in making a comparison of the influence of two Nobel Peace Prize winners. They give coherent accounts of the impact of ideas such as non-violence, pacifism and spiritual strength. They make coherent connections between the religious ideas and beliefs of the winners and the lives of these people.

5. Pupils are given 8 quotes, four which claim religion is a force for good, and four which say it does more damage than good. They use their knowledge and ideas to explain their viewpoint about the question **'Is religion a force for good or not?'** They take account of different views.

4. Pupils express thoughtful ideas about the 5 Pillars of Islam, applying the general concepts of devotion to God, service of other people and self discipline to Muslim practice. They express clear and thoughtful ideas about the value of the practices.

3. Pupils discuss three religious artworks from three different centuries, considering what inspired these artists do great work that is religious. They respond by choosing examples of religious / spiritual / moving art that they find inspiring. They create artistic expressions of their own ideas.

2. Pupils take part in a music session using songs about peace from different religions. They ask questions and say what they like about the songs' words, and what is important about peace to them. They discuss what actions make peace.

1. Pupils watch a film clip of some interesting festivities at Pesach and Easter, and ask **'Who, What, When, Where, How and Why?'** questions about what they have seen. They talk about the answers.

**Gaining and  
deploying  
the skills for  
learning from  
religions and  
worldviews**

**8. Use varied disciplines of religious study to research ultimate questions**

**7. Evaluate questions and arguments personally and critically**

**6. Enquire into and interpret ideas, sources and arguments**

**5. Investigate and explain why religions and worldviews matter**

**4. Apply ideas about religions and worldviews thoughtfully**

**3. Consider and discuss questions, ideas and points of view**

**0. Collect, use and respond to ideas in**

**1. Notice and find out about religions and worldviews**

**Examples: gaining and deploying skills**

026

These examples of the skills of religious study that pupils gain and deploy in RE need to be read in the light of the RE requirements for each key stage and enable the planned progression in learning that pupils need. There is a focus on research skills: finding out, enquiring, investigating and researching.

8. Pupils use knowledge and ideas from theology and philosophy to research varied answers to questions about God, discovering, expressing and evaluating arguments from different viewpoints comprehensively.

7. Pupils evaluate research that finds religious people are happier than non-religious people. They use their rich knowledge to consider: can this be proved? What evidence is there? What explanations are there? Does this finding offer evidence in favour of religion, or does it merely imply that illusions can be comforting?

6. Pupils plan an enquiry into identity: why do millions of people identify themselves as atheists, Christians or Muslims in Britain today? They use rich knowledge of religions and atheism to communicate their interpretations of the worldviews of others accurately.

5. Pupils investigate questions about life after death, explaining varied answers, using concepts like consciousness, soul, Nirvana or Paradise. They explain the impact of varied views about life after death on life today, expressing ideas about destiny reasonably, creatively and thoughtfully.

**4. Pupils hear the stories of the giving of the Qur'an in Islam and to the birth of Jesus in Christianity.** They consider what members of the religion believe these stories show. They learn the word '**revelation**' and apply the idea to the stories. They discuss: what does it mean to believe in revelation?

3. Pupils consider and discuss examples of what key leaders from stories in two different faiths have done to make peace. They raise questions about peace making, giving thoughtful ideas of their own on the question: would you like to be a peace maker?

2. Pupils collect examples of living together happily both from school life and from religious and other stories. They offer ideas **of their own to be included in a 'Recipe for living together happily.'**

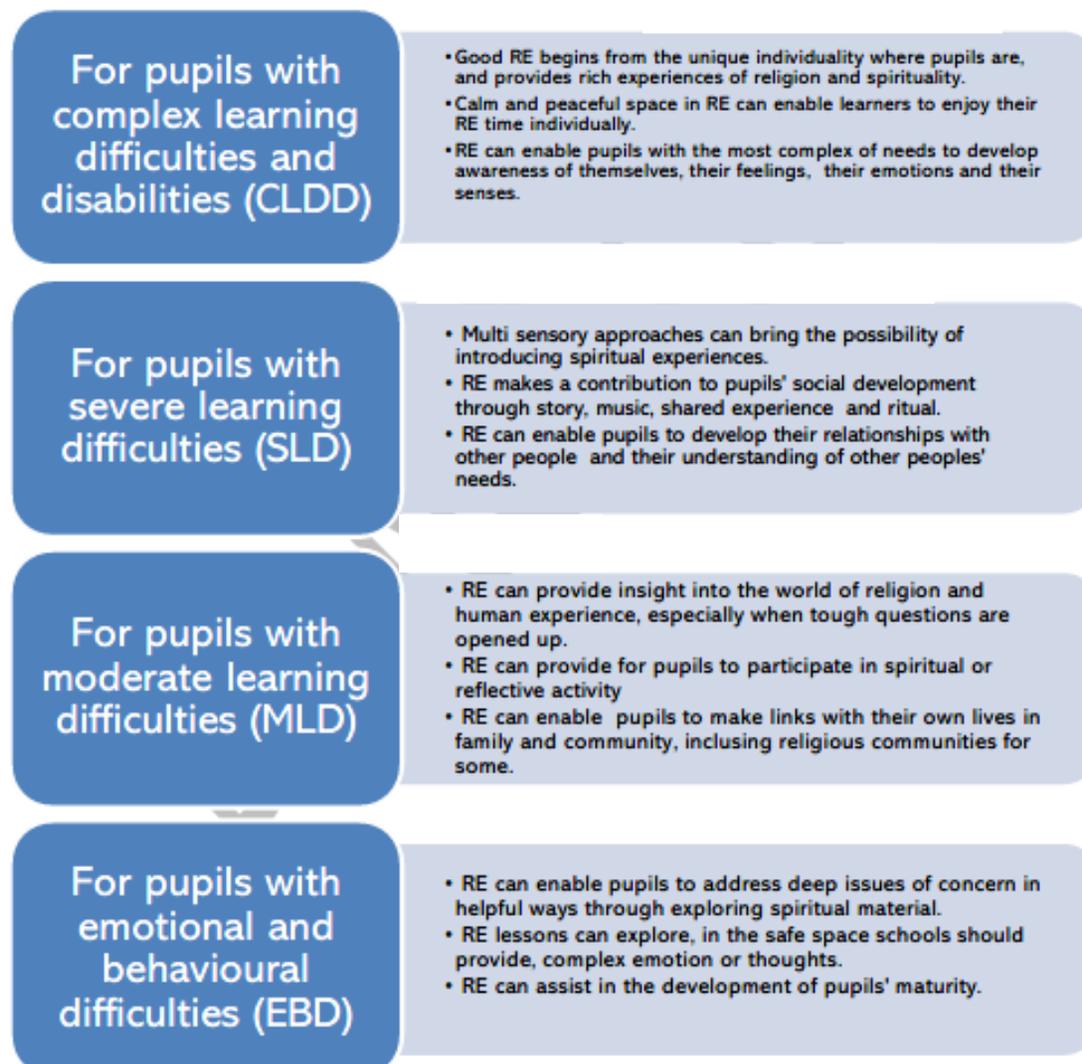
1. Pupils show curiosity about what Jews or Christians do each day or each week. They notice and remember some details which interest them, and find out more from a book, an artefact, a photo or some other source.

## What opportunities are provided for pupils with Special Educational Needs and Disabilities in RE?

The Wolverhampton SACRE vision is of RE for all. Every pupil can achieve and benefit from their RE, including all pupils with SEND. Additional guidance developed from the DfE's Engagement Model for pupils with SEND can be found on the SACRE website from Autumn 2021.

RE is a statutory part of the core curriculum for *all* pupils, including those with learning difficulties. Pupils with Special Educational Needs and Disabilities (SEND) are found in all contexts and all teachers are teachers of SEND pupils. Good quality teaching in RE will tailor the planning of the syllabus carefully to the special needs of all pupils. The law says that the Agreed Syllabus is to be taught to SEND pupils 'as far as it is practicable.'

RE provision for different groups of pupils will vary but all pupils are included.



The achievements and learning of pupils with special educational needs can be measured and credited using the (older) Performance Descriptions for RE ('P' Scales), or the (newer) materials based upon an engagement model. These can both provide teachers with indicators of progress for pupils with SEND within RE.

Teachers who work with children working within the parameters of the 'Engagement Model' will find some published guidance (e.g. Routes for Learning or Quest for Learning or EQUALS units) may help them to implement the syllabus practically and record the progress a pupil has made through the earliest stages of development. Additional guidance is available on our SACRE website.

For the small number of pupils who may need the provision, material may be selected from earlier or later key stages, where this is necessary, to enable individual pupils to progress and achieve. Such material should be presented in contexts suitable to the pupil's age. In making decisions about adjusting the content of the key stage, teachers should take into account the previous experience of the pupil as well as the necessity to communicate a specific differentiated approach to entitlement to subsequent teachers.

The 2021 Government standards for assessing pupils working towards the standards of KS1 can be found at:  
the DfE website. <https://www.gov.uk/government/publications/pre-key-stage-1-standards>

The 2021 engagement model for pupils with SEND is available here:  
<https://www.gov.uk/government/publications/the-engagement-model> SACRE will provide new guidance which relates this model to RE in Wolverhampton during 2021.

## **Acknowledgements**

The production of the Agreed Syllabus has been dependent on the good will and professionalism of many individuals. Wolverhampton SACRE would like to thank the members and teachers who have contributed to this process. With particular thanks to Consultant Lat Blaylock (RE Today Consultant to Wolverhampton SACRE) and members of the Agreed Syllabus Conference.

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You can get this information in large print, braille, audio or in another language by calling 01902 551155

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