

Northamptonshire Agreed Syllabus (2025-2030)



North
Northamptonshire
Council



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Council

Acknowledgments

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The Clerk to the SACRE

The Members of the Northamptonshire SACRE

The School Effectiveness Teams in North Northamptonshire Council and West Northamptonshire Council

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Meadowside Primary School
Northampton School for Boys
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Southend Junior School
Walgrave Primary School
Warmington School
Wellingborough School
Whitefriars Primary School

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1. Shared Vision Statement

We are all on a spiritual journey called life. We can all experience love, grief, suffering, joy and awe of the universe. We can all wonder and ask "Why?" Many people have found answers in Faith, Philosophy, or other World Views; we can explore the wisdom found in any or all of these human experiences as we learn, grow and travel on life's journey. The word spiritual in its widest sense refers to anything that gives our lives meaning and purpose. Increased understanding of different perspectives, traditions and beliefs allows us to move from toleration to full respect; that each human being is worthy and on their own spiritual journey alongside us and that we all share responsibility for our actions. We may find the beliefs of others challenging but engaging in a fully respectful exchange of thought will enrich us all.

Russell Atwood - SACRE Member representing the Baha'i faith

2. Forewords

The Northamptonshire Agreed Syllabus for Religious Education was first introduced to schools and other Educational establishments for young people many years ago. It was written to reflect the fact that although Christianity was the main religion of Great Britain account had to be taken of the teaching and practices of other main religions that can be found in Great Britain.

Many faiths and beliefs are studied but the law (Education Reform Act 1988) states that it must reflect the "predominantly Christian" issue. The place of Religious Education in the lives of children and young people consistently changes but some things remain the same. Every individual growing up finds their own beliefs and values by which to live. Differences are both fascinating and creative for most of us but at times can cause conflict.

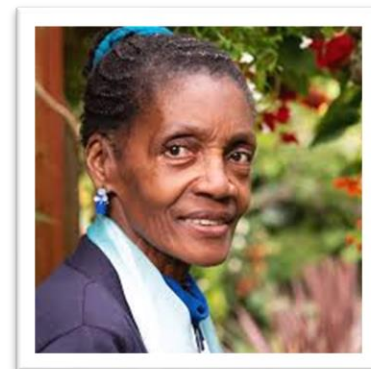
The place of Religious and non-religious worldviews in our world is influential and challenging, controversial and significant in our communities. For these and many other reasons it is very important for children and young people through schools and other educational establishments to be helped to develop their own ideas and ways of living. It will also support them to learn to be respectful to those who see the world differently, to be reasonable about beliefs and learning how to clarify their own world views. As a subject, religious education introduces children and young people to the ways faiths and beliefs can influence millions of people, as it has done over thousands of years.

This Agreed Syllabus has been created through collaborations between faiths and non-faith groups, teachers, unions and democratically elected members. The Local Authorities have also been part of this journey.

We hope that children and young people within our Local Authorities through the Agreed Syllabus find plenty of material to excite and stimulate them, also giving them the opportunity to think positively and deeply, helping them to play their part to build a better community.

We would like to thank all those who were involved in making this Syllabus and all the teachers and support staff who will turn the text on the pages of the Syllabus into great learning about religious, non-religious and worldviews for our children and young people.

Morcea Walker MBE, DL
Chair of Northamptonshire SACRE



This new Northamptonshire Agreed Syllabus for Religious Education will build upon the positive work taking place in all our schools and continues to emphasise the importance of Religious Education for all young people growing up and being educated in West Northamptonshire.

Religious Education (RE) has an important place in the curriculum of all schools. It provides the opportunity for young people to develop their understanding of people, cultures, faiths and relationships. The syllabus emphasises the importance of religious education in helping pupils become well-rounded individuals who can positively contribute to society.

In West Northamptonshire inclusion means that all children and all young people are welcomed and accepted in their local communities, schools and other services that support them. The syllabus will support this by providing teachers with clear guidance on how to approach and deliver engaging RE across all key stages.

Melanie Barnett
Director Children's Services



3. Language and Terminology

The terminology and language in this syllabus are chosen to more accurately align with the perspectives and worldviews they describe, as well as acknowledge the diversity of beliefs within worldviews.

For example, 'Hindu Dharma' is used to describe the religion of Hindus (ancient text refers to it as Sanatan Dharma). The term Sikhi is used to describe the religion of Sikhs. Where possible, this syllabus refers to the followers of a worldview rather than the religion, e.g., 'Christians' rather than 'Christianity,' this encourages the focus on the believers, acknowledging the diversity of beliefs within worldviews.

Terms such as 'most' or 'some' Christians are used within the suggested units of this agreed syllabus. Again, this enables the diversity of beliefs to be acknowledged within worldviews. This approach can also provide more inclusive conversations within the classroom.

The term worldview is used throughout the agreed syllabus, this term is inclusive of religious worldviews as well as non-religious worldviews.

4. A Worldviews Approach

The Report from the Commission on RE in England, set up by the REC (Religious Education Council of England and Wales), in 2018 recommended a new vision of the subject, part of that being reference to RE as 'Religion and Worldviews'. The change in language to 'worldviews' captures the "complex, diverse and plural nature of worldviews."¹ Furthermore, the term worldview is inclusive of the growing demographic of those that do not identify as religious in Great Britain. It also highlights the academic study of Religion and Worldviews, as opposed to traditional connotations of the subject that it aimed to make people more religious.

¹ What is a Worldview? Guidance from Religion and Worldviews: The Way Forward, Commission on RE (2018)

What is a Worldview? Guidance from Religion and Worldviews: The Way Forward, Commission on RE (2018):

"The English word 'worldview' is a translation of the German weltanschauung, which literally means a view of the world. A worldview is a person's way of understanding, experiencing and responding to the world. It can be described as a philosophy of life or an approach to life. This includes how a person understands the nature of reality and their own place in the world. A person's worldview is likely to influence and be influenced by their beliefs, values, behaviours, experiences, identities and commitments.

We use the term 'institutional worldview' to describe organised worldviews shared among particular groups and sometimes embedded in institutions. These include what we describe as religions as well as non-religious worldviews such as Humanism, Secularism or Atheism. We use the term 'personal worldview' for an individual's own way of understanding and living in the world, which may or may not draw from one, or many, institutional worldviews."

5. Demographics

Religion and worldviews in North Northamptonshire and West Northamptonshire: Census data from 2021.² Use data to teach pupils the demographics of religion and worldviews locally, in the UK and globally. Explore how they are changing over time.

	Total population	No religion	Christian	Buddhist	Hindu	Jew	Muslim	Sikh	Other religions	Not answered
England	56,490,000	36.7	46.3	0.5	1.8	0.5	6.7	0.9	0.6	6.0
North Northamptonshire	359,500	42.6	47.9	0.3	1.3	0.1	1.2	0.5	0.5	5.6
Corby	68,200	42.9	48.8	0.2	0.6	0.1	1.0	0.4	0.4	5.6
Kettering	63,100	41.1	46.8	0.4	1.2	0.1	2.1	1.6	0.5	5.9
Wellingborough	54,400	37.3	47.0	0.4	5.0	0.1	3.1	0.3	0.9	6.0
West Northamptonshire	425,700	38.2	49.5	0.4	1.3	0.1	3.5	0.4	0.6	6.1
Northampton	243,500	35.9	48.4	0.4	1.9	0.1	5.6	0.6	0.6	6.5
Daventry	27,800	43.3	47.7	0.4	0.6	0.1	1.1	0.4	0.4	6.1
Brackley	16,200	44.8	48.3	0.3	0.1	0.1	0.3	0.3	0.5	5.5

² [Census data on population by religion, Office of National Statistics \(2021\), data for your local area can be found here](#) [Build a custom area profile](#)
- Census 2021, ONS

6. Legal Requirements

What schools must do:

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; and
- Prepares pupils at the school for the opportunities, responsibilities, and experiences of later life. All state schools ... must teach religious education ... All schools must publish their curriculum by subject and academic year online.¹³

All maintained schools must follow the legal requirement to teach a broad and balanced curriculum, which includes RE. All maintained schools therefore have a statutory duty to teach RE. Academies and free schools are contractually required through the terms of their funding agreement to make provision for the teaching of RE.

"In brief, legislation requires that:

- In maintained community, foundation, or voluntary schools without a religious character, RE is taught in accordance with the local Agreed Syllabus;
- the requirements are that a syllabus must 'reflect the fact that the religious traditions in Great Britain are, in the main, Christian while taking account of the teaching and practices of the other principal religions represented in Great Britain';
- academies and free schools must teach RE within the requirements for a locally agreed syllabus, set out in section 375 (3) of the Education Act 1996 and paragraph (5) of Schedule 19 to the School Standards and Framework Act 1998;
- for foundation and voluntary controlled schools with a religious character, RE must be taught according to the Agreed Syllabus unless parents request RE in accordance with the trust deed of the school; and
- In voluntary aided schools RE must be taught in accordance with the trust deed.

³ National Curriculum in England: Framework Document, DfE, September 2013, p.4

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

- pupils in nursery schools or nursery classes in primary schools;
- any person aged nineteen or above for whom further education is being provided at school; and
- Any person over compulsory school age who is receiving part-time education.”⁴

Right to withdraw from RE: Parents and pupils:

In 1944, the curriculum for RE was introduced as "Religious Instruction," which carried connotations of introducing pupils to the Christian faith. However, RE has evolved significantly since then to become a more inclusive subject, which explores various religious and non-religious worldviews with the aim of helping pupils understand the world they live in. In the UK, parents still have the right to withdraw their children from RE as do pupils over the age of 18. They can do this without giving any explanation and schools must comply with the request:

Guidance from the Department of Children, Schools and Families (2010), Religious education in English schools: Non-statutory guidance:

“Parents have the right to choose whether or not to withdraw their child from RE without influence from the school, although a school should ensure parents or carers are informed of this right and are aware of the educational objectives and content of the RE syllabus. In this way, parents can make an informed decision. Where parents have requested that their child is withdrawn, their right must be respected, and where RE is integrated in the curriculum, the school will need to discuss the arrangements with the parents or carers to explore how the child's withdrawal can be best accommodated. If pupils are withdrawn from RE, schools have a duty to supervise them, though not to provide additional teaching or to incur extra cost.”

⁴ Legal Requirements for Religious Education (RE) in the UK, National Association of Teachers of Religious Education, (Legal Requirements for Religious Education in the UK | NATRE) last visited November 2024

Below is guidance from a joint publication from NATRE and NAHT on how to manage withdrawal requests from parents:

1. Ensure information on your school website provides detailed information about what RE in your school looks like. Parents Include a short statement about RE being inclusive in your prospectus and on your website. Inclusive RE is essential.
2. Give information about withdrawal on your website after positive explanations about what RE in your school is. Parents are often trying to withdraw from something you don't do.
3. Use parents' evenings, assemblies and displays to showcase what goes on in RE lessons and to promote religious literacy, cultural diversity and visits to places of worship.
4. Parents have a right of withdrawal from all of RE or part of RE. Some schools choose to state that they are not supportive of selective withdrawal from part of RE. This does not override a parental right to withdraw from part of RE – if requested, this partial withdrawal must be granted.
5. Ask parents considering withdrawal to contact the head teacher to arrange a discussion.
6. Ensure that parents who wish to withdraw their children are met with quickly.
7. Discuss the religious issues the parents would object to their child being taught about.
8. Show parents the kinds of things you do in RE by showing the locally agreed syllabus, aims of RE, learning objectives and examples of lessons.
9. If a parent has withdrawn their child from RE it is good practice to review this with the parent every year.
10. Parents can only withdraw their child from RE, not other curriculum areas. For example, pupils can't be withdrawn from a study of religious art in an art lesson, or parts of the history curriculum such as the study of Christian conversions.

For further guidance: Dealing with Withdrawal from RE is available here: [18-15676 NAHT RE withdrawal document final.pdf \(natre.org.uk\)](#)

Teachers:

Teachers also have the right to withdraw from teaching RE. This can only apply to teachers who are not specifically employed to teach or lead RE and whose contracts show they have not been explicitly employed to teach RE. If a teacher decides to withdraw from teaching RE, they must submit a letter to the school head and chair of governors. In such cases, the school must ensure that pupils continue to receive their entitlement to RE, taking necessary measures to accommodate this need.

7. Purpose of the Agreed Syllabus

This Agreed Syllabus for Religious Education (RE) has been produced for schools in North Northamptonshire and West Northamptonshire. It provides a vision for RE in local schools from 2025 to 2030.

8. Methodology

This syllabus has been developed with the support and expertise of the SACRE and contributions from primary and secondary RE teachers involved in planning and writing units. A consultation was conducted in 2024, reaching all schools in North Northamptonshire and West Northamptonshire. Over 90 responses were received. These responses contributed to the direction and design of this agreed syllabus. Alongside this, the development process took into account the latest national guidance, including:

- What is a Worldview? Guidance from Religion and Worldviews: The Way Forward, Commission on RE (2018)
- Ofsted Research Review: Religious Education, Ofsted (2021)
- National Content Standard for Religious Education in England, RE Council of England and Wales (2023)
- Deep and Meaningful? The Religious Education Subject Report, Ofsted (2024)
- Pett, S, Developing a Religion and Worldviews Approach in Religious Education in England: A handbook for curriculum writers. The RE Council of England and Wales Religion and Worldviews Project (2024).

Disciplinary Lenses (Statutory):

This syllabus has been crafted through the foci of three disciplinary lenses to ensure a balanced approach to the syllabus, as set out in Balanced RE.⁵; these are:

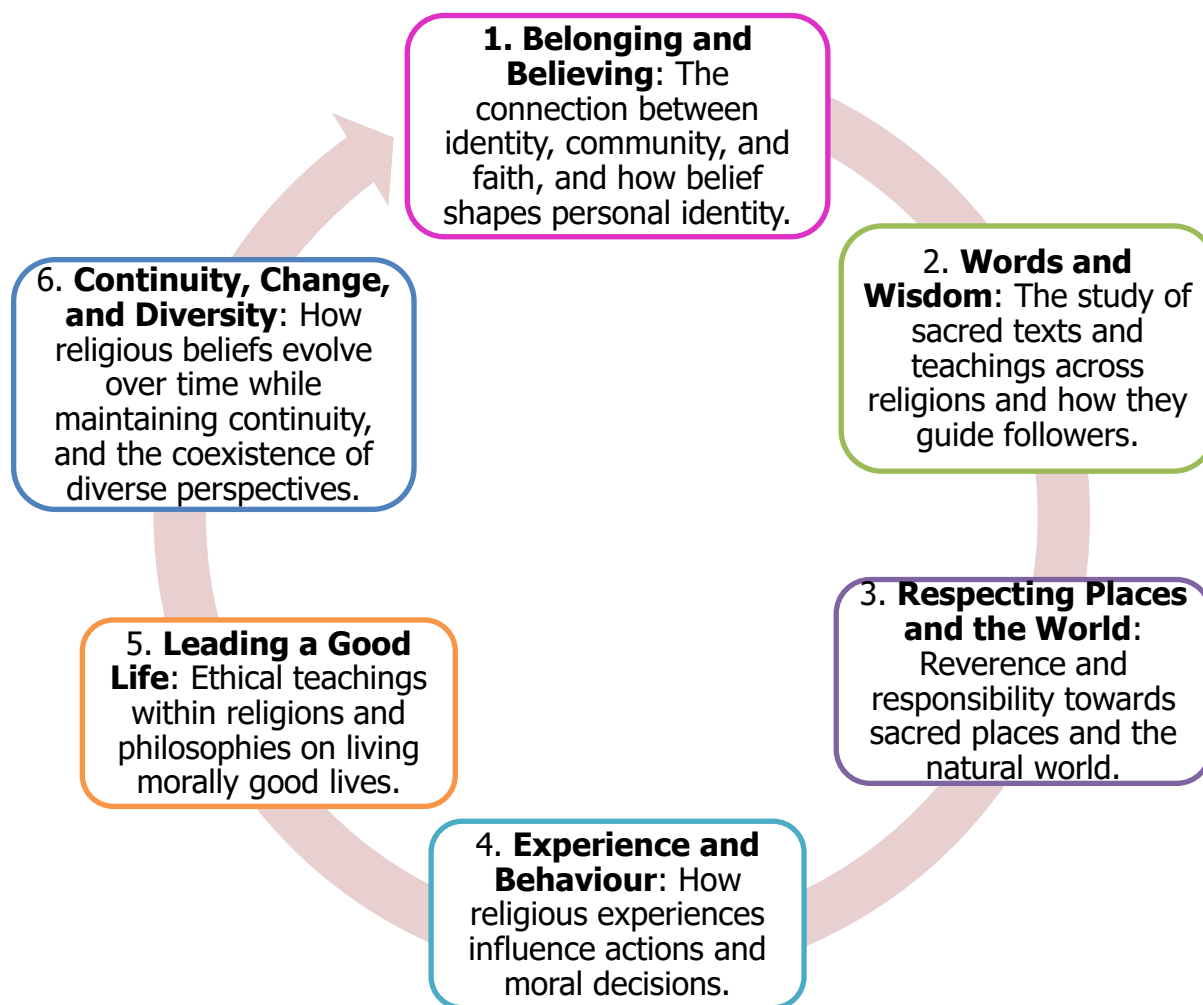


Further information on these lenses can be found in section 9. Aims and Purpose (Statutory).

⁵ Balanced RE, [Balanced RE](#) last visited November 2024

Key Concepts to Develop a Spiral Curriculum:

The syllabus has also used "Developing a Religion and Worldviews Approach in Religious Education in England: A Handbook for Curriculum Writers"⁶ to align planning with the latest guidelines set out by the Religious Education Council. Each year group includes six key concepts, one for each unit, allowing knowledge of these concepts to build progressively, thus developing a spiral curriculum. By the end of their studies, pupils will have a deep understanding of these concepts. The key concepts are inspired by the following: "What are the Big Ideas for RE?"⁷ The six concepts selected for this agreed syllabus are:



⁶ Pett S, Developing a Religion and Worldviews approach in Religious Education in England: A handbook for curriculum writers. The RE Council of England and Wales Religion and Worldviews Project (2024)

⁷ What are the Big Ideas for RE? [What are the Big Ideas for RE? - Big Ideas for RE](#) last visited in November 2024

9. Aims and Priorities of the Agreed Syllabus (Statutory)

The RE agreed syllabus emphasises the importance of religious education in helping pupils become well-rounded individuals who can positively contribute to society. The following key objectives underpin the curriculum, which aims to equip pupils and teachers with the tools they need to achieve these goals. These aims have been adapted from the Commission of Religious Education's report, *Religion and Worldviews: The Way Forward* (2018).

- Religious Education aims to help pupils understand how both religious and non-religious worldviews offer ways of answering life's big questions. Pupils explore how these beliefs shape personal identity, influence moral choices, and contribute to how people make sense of the world and their place within it. Through this, they begin to see the impact worldviews can have on individuals, communities, and wider society.
- A key aim is for pupils to recognise that worldviews are rich, varied, and often complex. They learn about concepts such as religion, spirituality, secularity, and worldview, and how these ideas are understood differently across time, cultures, and places. Pupils are encouraged to appreciate that people may draw on more than one tradition, and that beliefs can evolve and change.
- Religious Education encourages pupils to engage thoughtfully and respectfully with a wide range of beliefs and practices. This includes exploring texts, rituals, art, and other forms of expression that communicate values and meaning. Pupils are given opportunities to study worldviews through academic enquiry and meaningful encounters with others, helping them to understand both similarities and differences among traditions.

Three key priorities have been introduced in the revised RE curriculum, reflecting national developments and changes since the previous syllabus:

1. Worldviews approach in RE: This syllabus adopts the concept of 'worldviews' to encompass a wide range of beliefs and values that shape human understanding and experience, whether religious or non-religious.
2. Using disciplinary lenses: The revised curriculum highlights the importance of drawing on different lenses to teach and learn within RE; including a theological lens, a sociological lens, and a philosophical lens. This integrated approach enables pupils to gain a deeper yet balanced understanding of the subject.
3. Focus on the lived experience and diversity within worldviews: Pupils will explore how people live out their worldviews in everyday life; Pupils will examine how different contexts can result in various interpretations of sacred texts, and traditions influence individuals; highlighting the complexities and diversity within religious and non-religious worldviews.

The disciplinary lenses:

The disciplinary lenses used to design this syllabus ensure that there is balance within the curriculum and that pupils can develop and build on knowledge consistently throughout the syllabus. These aims are inclusive of what Ofsted highlights as “substantive, disciplinary and personal knowledge (ref)”, and replace the previous attainment targets of ‘learning about religion’ and ‘learning from religion,’ as set out in the previous agreed syllabus.

Theology

Through this lens, pupils identify and understand the core beliefs and ideas that shape individuals' perspectives on the world. Pupils examine how people with different worldviews understand and interpret their core beliefs, and how various sources inform these beliefs of authority. Through this exploration, pupils develop the skills to analyse and interpret different beliefs and concepts, recognising the significance of context and perspective in shaping meaning. By doing so, they gain a deeper understanding of the complexity and diversity of worldviews.

Social Sciences

Through this lens, pupils will explore how and why individuals put their beliefs into action. Practices could include people's behaviour, actions, and moral/ethical decision-making. This will be observed in various forms within their daily routines, local communities, and the wider world. They will develop an appreciation for the varied ways people live out their beliefs, considering the contexts in which these beliefs are expressed.

Philosophy

Pupils will examine philosophical and ethical questions using their knowledge of different worldviews. They will question and consider how these ideas may challenge their perspectives and identify potential connections between the ideas and beliefs they learn about and their lives and experiences.

*The disciplinary lenses are developed using the ideas from Balanced RE.

As pupils progress through the syllabus, teachers should consider how RE in their school contributes towards pupils' progress across the three disciplinary lenses. Each unit in the optional syllabus is themed around a predominant lens, ensuring each year group experiences a balanced syllabus. Additionally, these lenses have been integrated within each unit to achieve balance and depth, as indicated by the colour-coding found in the 'Learning Outcomes' column of each unit outline.

When implementing the disciplinary lenses, there is no prescriptive method. However, many units in this syllabus typically begin by focusing on the philosophy lens and establishing connections to related concepts or aspects of pupils' own lives. This is often followed by exploring the theology lens and examining beliefs, which then leads to an analysis of their impact on people's actions and behaviour, drawing from the social sciences lens. Towards the end of the unit, the philosophy lens is revisited to allow pupils to reflect on the overarching question of the unit, encouraging them to connect it to their own experiences and/or prior learning.

10. What to Teach in this Agreed Syllabus (Statutory)

Each Key Stage builds upon the one before, so by the time pupils reach the end of KS3, they should have had the opportunity to receive a balanced religious education with opportunities to learn knowledge deeply.

Teachers should consider the worldview experience of the pupils in the classroom and the whole school when planning which worldviews to look at and in which order. In the suggested syllabus, careful consideration has been given to the selected content to ensure pupils have the opportunity to build on knowledge over time, with the acknowledgment that it is not possible to include all worldviews in the same level of detail. However, we encourage teachers to develop their own syllabus or adapt the suggested syllabus to suit the worldview experiences of the pupils in the classroom. When doing this, teachers should ensure that what is taught is focused on maintaining depth in learning rather than breadth.

Statutory requirements of this agreed syllabus:

- Christians will be studied in all Key Stages.
- At least two other worldviews in KS1. The recommended syllabus provides units to be taught on Jews and Muslims in a systematic way (a unit that focuses on one worldview). Schools may change this selection of worldviews to other worldviews relevant to the pupils' experiences and local demographics. Pupils can also encounter non-religious worldviews within KS1. Unit 2.2 provides an introduction to the concept of non-religious worldviews as

well as within other thematic units within the key stage (thematic units are different from systematic units in that they will look at a few worldviews throughout the unit in response to the 'big' unit question).

- In KS2, the worldviews taught in KS1 should be covered, as well as at least two additional worldviews, one of which must be a non-religious worldview. The recommended syllabus provides units on those covered in KS1, and units on Hindus and Humanists.
- In KS3, the worldviews included in KS1 and KS2 with the addition of two other worldviews, one of which must be a Dharmic worldview. The recommended syllabus provides units to teach that were covered in KS1 and KS2, as well as units on Buddhists and Sikhs.

All content in the 'What to teach' column is statutory and, therefore, must be taught if your school is following this agreed syllabus.

	What to teach (statutory):	Time allocation to deliver the agreed syllabus:	
EYFS	Pupils will encounter Christians and other worldviews as part of their growing sense of self, community, and place within it.	36 hours (e.g. sessions of 30 minutes twice a week implemented through continuous provision).	Consideration of other religions and non-religious worldviews can occur at any stage, as appropriate to the school context. Within thematic units, it is recommended (where possible) to include worldviews that have already been taught so that knowledge is deep.
5-7s Key Stage 1	Christians and a minimum of two other worldviews (Jews and Muslims in the syllabus provided). Encounters may also occur with different religious and non-religious worldviews within thematic units.	36 hours in a school year / 50 minutes per week.	
7-11s Key Stage 2	Christians, worldviews from KS1 and a minimum of two other worldviews, one of which is a non-religious worldview (Muslims, Hindus, Jews and Humanists in the syllabus provided). Encounters can also occur with other religious and non-religious worldviews within thematic units.	45 hours in a school year / 1 hour per week.	
11-14s Key Stage 3	Christians, and at least 3 other religious worldviews (at least one being a Dharmic religion), and one non-religious worldview (Jews, Muslims, Hindus, Sikh, Buddhists, and Humanists units are in the syllabus provided). Encounters can also occur with other religious and non-religious worldviews within thematic units.	45 hours in a school year / 1 hour per week.	
14-16s Key Stage 4	The study of two religions, including Christians, is required through a core course, e.g., a short or long GCSE. Whilst there is no legal requirement to sit public examinations, pupils deserve the opportunity to have their learning accredited as far as possible.	5% of curriculum time GCSE short course RS – 60-70 hours GCSE long course similar teaching time to other GCSE courses e.g., History, normally 140 hours.	
16-19s Key Stage 5	Some pupils will follow a course which may lead to a public examination in RE. Schools and colleges are to select religious and non-religious worldviews as appropriate to their setting.	Clearly identified RE, preferably taught as continuous provision where learning progress is being made.	

11. End-of-phase Outcomes: What are we aiming for Pupils to Achieve? (Statutory)

All three disciplinary lenses in which this syllabus is grounded are crucial for pupils' progress. The units in the recommended syllabus have learning outcomes related to these end-of-phase outcomes. This approach ensures a balance between Ofsted's recommended approach to knowledge in RE, substantive knowledge, and disciplinary knowledge through the theology and social sciences lenses, while the philosophy lens focuses more on the pupil's personal knowledge.

These end-of-phase outcomes are integrated into the syllabus's units:

Disciplinary Lens: Theology		KS1	LKS2	UKS2	KS3
<p>Through this lens, pupils identify and understand the core beliefs and ideas that shape individuals' perspectives on the world. Pupils examine how people's worldviews interact with their core beliefs, and how these beliefs are informed by various sources of authority. This enables pupils to develop the skills to analyse and interpret different beliefs and concepts, recognising the significance of context and perspective in shaping meaning. By doing so, they gain a deeper understanding of the complexity and diversity of worldviews.</p>	<i>Understanding core beliefs</i>	Be able to give some core beliefs of worldviews and describe them simply	Be able to describe the core beliefs of worldviews and what they mean	Be able to explain core beliefs using examples from texts/sources of authority	Give reasoned explanations of core beliefs and be able to explain the context of why they are important to a particular worldview
	<i>Understanding how people use stories/texts/sources of authority</i>	Be able to give some examples of stories which show people's beliefs	Being able to describe how texts/sources of authority connect to core beliefs and concepts	Being about to explain how people use texts/ sources of authority to make sense of core beliefs and concepts	Be able to explore how people interpret texts/sources of authority differently and how this impacts their beliefs
	<i>Understand how beliefs can be interpreted differently</i>	Be able to simply describe what stories and other sources of authority mean to people and why they may be special	Be able to give examples of texts/and other sources of authority and describe what they mean to people	Be able to explain the meanings of texts/other sources of authority, being able to compare this with the different ways people may interpret it	Be able to contextualise why different people may interpret texts/sources of authority differently

Disciplinary Lens: Social Sciences		KS1	LKS2	UKS2	KS3
<p>Through this lens, pupils will explore how and why individuals put their beliefs into action. Practices could include people's behaviour, actions, and moral/ethical decision-making. This will be observed in various forms within their daily routines, local communities, and wider world. They will develop an appreciation for the varied ways people live out their beliefs, considering the contexts in which these beliefs are expressed.</p>	<i>Beliefs into practice</i>	Be able to give some simple ways in which people use stories, texts, and teachings to guide their beliefs and practices	Be able to describe, with some examples, how people use stories, texts, and teachings to guide their beliefs and practices	Being able to explain how beliefs impact practices, both as individuals and within communities	Being able to contextualise why people may put their beliefs into practice in different ways
	<i>Using sociological evidence to explore worldviews</i>	Being able to understand that communities are made of people with different worldviews	Being about to give some examples of different worldviews when applied to a concept	Being able to use evidence to explain the range of worldviews within communities	<p>Be able to analyse evidence to explain the range of worldviews within communities.</p> <p>Be able to identify trends and evaluate reasons.</p>
	<i>Ethics and morality</i>	Be able to understand that stories can sometimes have a deeper message or meaning, and simple descriptions of these stories	Be able to describe some stories and how their deeper messages may help people make decisions about how they live	Be able to explain how teachings can impact the decisions people make about how they live	Be able to give reasoned explanations of how teachings can impact people's decision-making about how they live

Disciplinary Lens: Philosophy		KS1	LKS2	UKS2	KS3
<p>Pupils will examine philosophical and ethical questions using their knowledge about different worldviews. Pupils will question and consider how these ideas may challenge their own perspectives and identify potential connections between the ideas and beliefs they learn about; and their own lives and experiences.</p>	<i>Reflecting on their worldview</i>	Consider, in simple terms, how ideas and concepts learned resonate with them	To be able to describe some of their views in connection with ideas and concepts learned	Be able to apply your worldview to different contexts and questions	Be able to evaluate your worldview critically in comparison to other worldviews. Reflect on how different worldviews may or may not influence your own beliefs
	<i>Apply knowledge to answer philosophical questions</i>	Using knowledge about worldviews to give some simple ideas of what people might believe in response to philosophical questions	Using knowledge about worldviews to give some simple ideas of what people might believe in response to philosophical questions	Using knowledge about worldviews to be able to explain beliefs in response to philosophical questions, evaluating the importance to different people	Be able to use knowledge about worldviews to evaluate different responses to philosophical questions and measure the significance and implications of these beliefs
	<i>Making connections</i>	Be able to make simple connections between worldviews	Being able to give reasons for connections between worldviews	Be able to make connections and explain how ideas and concepts learned relate to other worldviews	Being able to understand connections between worldviews and be able to contextualise these connections

12. Adapting teaching for inclusive RE

In Northamptonshire, inclusion means that all children and all young people are welcomed and accepted in their local communities, schools and other services that support them. True inclusivity is where differences are seen as a benefit, and where perspectives and differences are shared, leading to better decisions, services and life experiences for children and young people with Special Education Needs and Disabilities and their families. At the heart of inclusion is being and feeling included; ensuring everyone is treated with equity, dignity and has fair access to resources and opportunities.

RE is an important subject for pupils with special educational needs. It helps to foster a sense of belonging and understanding of world around them, as well as supporting their personal development. Through learning about various beliefs and values, pupils are encouraged to express their thoughts and feelings in a supportive environment. Additionally, RE promotes tolerance and respect for others, helping pupils navigate their lives as well as encouraging respectful relationships with their peers. Exploring morality and ethics allows pupils to develop critical thinking skills that are crucial for their overall cognitive and emotional growth, making religious education a vital component of a balanced and inclusive curriculum.

This syllabus uses Anne Krisman's 5 Keys Into RE, which help teachers to focus their planning for pupils with SEND, both in mainstream schools and Special Schools: Anne Krisman's 5 Keys into RE enable teachers to focus their planning for all pupils, including SEND pupils:

Anne Krisman's 5 Key grid:



[5 Keys Into RE - Anne Krisman - RE:ONLINE](#) (last visited 05/2025)

Each key has a question for the teacher to consider written by Anne Krisman. The summaries and examples given below have been adapted to suggested activities from the Northamptonshire Agreed Syllabus:

Questions to consider:	Summary:	Examples from this agreed syllabus unit:
<p>Connection: What links can we make with our pupils' lives?</p>	<p>Connecting pupils with religious concepts is important, especially for those who may have faced significant challenges and hardships in their lives. This approach not only enriches their understanding but also supports their emotional growth and personal development. It also fosters a sense of belonging, understanding, and personal development.</p>	<p>When pupils are introduced to new practices and beliefs e.g. what people do in difficult times, important festivals and meals etc, pupils are asked to firstly reflect on how these concepts might beliefs and/or practices may be experienced in their own lives. For example, pupils are asked to consider what types of things do they like to do when they are going through difficult times? Do they go to a special place? Or a special person? Or what celebrations have they taken part in? What did they enjoy about them? What special things did they do? How do they prepare for a special meal?</p>
<p>Knowledge: What is at the burning core of the worldview?</p>	<p>It is important to ensure that staff have high expectations of all pupils and put in place sufficient support to help all pupils to achieve their potential; resources should be made accessible to all pupils so that the learning objectives can be fulfilled. Teachers may prioritise key learning objectives and adapt knowledge statements for high needs SEN pupils. For pupils with cognition and learning difficulties it is important to be selective in which learning objectives and knowledge statements are used to avoid cognitive overload. There should be a focus on the quality, not quantity of learning that takes place.</p>	<p>When using units from this syllabus teachers can reduce the number of learning objectives they focus on to suit the needs of their pupils. Teachers should consider carefully which learning objectives and knowledge statements are the most important part of the unit for pupils to learn.</p>
<p>Senses: What sensory elements are in the worldview?</p>	<p>A multisensory approach not only make activities more engaging but helps reinforce learning and make it more likely to be transferred in long-term memory. This can be done through activities such as creating physical representations of religious symbols through crafts, participating in role-play to explore stories from various worldviews, as</p>	<p>Teachers can look for opportunities to introduce sensory experiences including units on festivals, special meals and celebrations, rituals using incense etc. For example, when pupils are learning about Shabbat they could engage with elements that are important at Shabbat, e.g. matching descriptions with a reference</p>

	<p>well as incorporating music, art, and hands-on experiences during RE lessons. Additionally, pupils benefit from visiting places of worship, or meeting members of different religious or non-religious communities, where they can engage with special objects, clothing and other practices.</p>	<p>photo, or experiencing fragrances and/or tastes, listening to music. Items could be introduced at the beginning of the day and pupils could be asked what they think the item is and what it is used for in order to increase interest and curiosity. The object can then be revisited and explored during the lesson.</p>
<p>Symbols: What are the symbols that are the most accessible?</p>	<p>Pupils benefit from using symbols in religious education. They create a real connection to an abstract idea, allowing pupils to recall and relate to religious concepts more effectively. Additionally, incorporating dual coding (combining verbal information with visual aids) reinforces learning by engaging multiple cognitive pathways.</p>	<p>When pupils are both recalling past learning or learning new content in the units provided teachers can incorporate dual coding strategies to aid learning. When learning about different worldviews the consistent use of particular symbols and images will enable pupils to more easily recall past learning and connect it to their current learning. When pupils are learning a new keyword, they can match them to symbolic representations of the term. Additionally, pupils could create artistic impressions of symbols that represent a concept that they are learning.</p>
<p>Values: What are the values in the religion that speak to us?</p>	<p>When pupils make connections between values in RE (e.g. like self-respect, respect for others, tolerance, and empathy) and apply it to their own lives it helps them to understand the concepts better. Pupils can think about ways in which these values can be applied to their own lives and experiences, and they can also take part in activities such as charades, Pictionary, or making collages to help understand what these values mean. This can not only be beneficial to their progress in RE, but it can also make it easier for them to see why values such as respect and tolerance are important in everyday situations. Consistent modelling of such values by those that teach and support them, can help aid this.</p>	<p>When pupils explore values such as kindness, compassion, and forgiveness in relevant units, they can engage in interactive activities such as charades, Pictionary, or creating word-clouds to act out or visually represent these concepts. Additionally, role-playing can be a powerful tool for demonstrating respect in discussions where opinions differ. By acting out scenarios that showcase these values, pupils can better understand how to apply them in their own lives.</p>

13. RE for 3-5 Year-Olds within this Agreed Syllabus

Requirements of RE in the EYFS:

The early years foundation stage (EYFS) sets standards for the learning, development, and care of children from birth to 5 years old. All schools and Ofsted-registered early years providers, including childminders, preschools, nurseries, and school reception classes, must follow the EYFS.

Whilst RE is statutory for all pupils enrolled in school, including those in reception classes, it does not apply to nursery classes in maintained schools. RE can still form an important role in children's learning through this stage.

RE in EYFS			
Nursery	Reception	What to teach (statutory):	Time allocation to deliver the agreed syllabus:
RE is non-statutory. Practitioners can integrate learning about RE into children's continuous provision.	RE is a statutory component of the curriculum for all children in Reception (delivered through the EYFS statutory framework).	Children will encounter Christians and other worldviews as part of their growing sense of self, community, and place within it.	36 hours (e.g., short sessions of 30 minutes twice a week implemented through continuous provision).
The Early Learning Goals (ELGs) specify the expected achievements of children by the end of the Reception year.		Planning should consider the distinct needs and requirements of both age groups in settings where nursery and Reception children are in the same EYFS unit.	

RE in the EYFS, as outlined in this agreed syllabus, has been designed to align with the statutory Early Years Framework (2023). Three characteristics of effective teaching and learning are set out as follows:

- Playing and exploring - children investigate and experience things, and 'have a go'.

- Active learning - children concentrate and keep on trying if they encounter difficulties and enjoy achievements.
- Creating and thinking critically - children have and develop their own ideas, make links between ideas, and develop strategies for doing things⁸.

Guiding principles for RE in the EYFS in this Agreed Syllabus:

- RE should be woven into the continuous provision available for children.
- The learning should be delivered through a play-based and child-centered approach, promoting engagement and exploration while aligning with the children's interests and natural curiosity.
- Where possible, RE learning opportunities should connect to and build on the children's experiences.
- The suggested units within the syllabus are non-statutory; they have been designed to provide teachers with ideas for the teaching and learning of RE. Suggestions on the units have been given for how content can be woven within the continuous provision provided.

Suggestions of how RE can delivered in EYFS:

The non-statutory guidance set out in 'Development Matters (2023)' summarises how the following seven Educational Programmes of the EYFS Framework can be applied. Added to the summaries found in 'Development Matters' below are some suggestions for how RE can be incorporated into these areas. RE can be delivered through all areas of the curriculum:

Communication and Language

Reading frequently to children, and engaging them actively in stories, non-fiction, rhymes and poems that are related to RE content, and then providing them with extensive opportunities to use and embed new words in a range of contexts, will give children the opportunity to thrive. Through conversation, storytelling and role play, where children share their ideas with support and modelling from their teacher, and sensitive questioning that invites them to elaborate, children become comfortable using a rich range of vocabulary and language structures.

⁸ Early Years Foundation Stage Statutory Framework, Department for Education (2003), ([EYFS statutory framework for group and school-based providers](#) last visited November 2024)

Personal, Social and Emotional Development

Children should be supported to manage emotions, develop a positive sense of self, set themselves simple goals, have confidence in their own abilities, to persist and wait for what they want and direct attention as necessary.

Through supported interaction with other children, they learn how to make good friendships, co-operate and resolve conflicts peaceably. These attributes will provide a secure platform from which children can achieve at school and in later life.

Stories and key beliefs related to RE content can be used to support this, children can explore and discuss ideas and the deeper meanings within stories, poems, songs and pictures related to RE content.

Physical Development

By creating games and providing opportunities for play both indoors and outdoors, adults can support children to develop their core strength, stability, balance, spatial awareness, co-ordination and agility. Gross motor skills provide the foundation for developing healthy bodies and social and emotional well-being. Fine motor control and precision helps with hand-eye co-ordination which is later linked to early literacy. Repeated and varied opportunities to explore and play with small world activities, puzzles, arts and crafts and the practice of using small tools with feedback and support from adults, allow children to develop proficiency, control and confidence. Stories, objects, crafts and role-plays relating to RE content can be utilised in the design of these activities.

Literacy

Enhance their language comprehension skills by discussing their surroundings with adults, including various aspects of religion and belief. Children to enjoy engaging with a variety of RE related stories, poems, songs, rhymes, and non-fiction. Develop their literacy skills through learning and practicing the pronunciation of RE-related vocabulary and religious terms relevant to different religions and worldviews. Children can express their thoughts and compose simple sentences in relation to their learning in RE related provision.

Mathematics

By providing frequent and varied opportunities to build and apply this understanding, children will develop a secure base of knowledge and vocabulary from which mastery of mathematics is built. Whilst learning about RE related content, children can develop their spatial reasoning skills across areas of mathematics including shape, space and measures. Children could also look for patterns and relationships, spot connections and matching pairs in relation to RE content.

Understanding the World

Understanding the world involves guiding children to make sense of their physical world and their community. There is ample opportunity for this within RE-related content, e.g., exploring the natural world, visiting places of worship, and welcoming visitors from religious and non-religious communities whilst making observations and asking questions. It is important to try to build on the experiences children already have of religious places and people, as well as their local area. In addition, listening to a broad selection of stories, non-fiction, rhymes and poems will foster their understanding of our culturally, socially, technologically and ecologically diverse world. As well as building important knowledge, this extends their familiarity with words that support understanding across domains. Enriching and widening children's vocabulary in relation to RE content will support later reading comprehension.

Expressive Arts and Design

Children can engage with the arts, enabling them to explore and play with a wide range of media and materials in relation to RE content. Children can respond to songs, music, stories and poems through movement, dance and role-play that are related to RE content. They can explore paint and other materials, role-plays, 'small worlds' with bricks and construction blocks in relation to RE content they have learned. Children can create their own stories and use imaginative play (RE related objects could be used) in relation to what they have learned in RE related content.

RE in Nursery settings: Non-statutory guidance

Although RE is non-statutory in nursery settings, teachers may choose to integrate RE into children's learning. It is important at this stage to build upon children's existing knowledge and experiences, ensuring that RE learning is woven into continuous provision. Below are several suggestions for how the six themes that shaped the design of this agreed syllabus could be explored in a nursery setting:

1. Belonging and believing	Looking at pictures or visiting special places in the local area, thinking about why they may be special. Sharing objects that are special to them, followed by introducing a religious artefact and discussing why these may be special to some people.
2. Words and wisdom	Sharing stories that are special to them, listening to stories including religious and secular stories and discussing the themes and meanings behind them. Thinking about and responding to "big questions" with the children as and when they occur, encouraging children to ask deeper questions and reflect on them
3. Respecting places and the world	Looking at pictures or going on a nature trail, thinking about the world around them and what they can see. Reflecting on what they may do at school or home to take care of where they live and the wider world.
4. Experience and behaviour	Role-playing and dressing up to show special times and celebrations in their lives, e.g., birthdays, weddings, festivals, and celebrations to welcome a new baby to the family.
5. Leading a good life	Children consider the people that are special to them and what makes them special. Discussing with children the positive ways we can treat one another and why this is important.
6. Continuity, change and diversity	Consider the diversity between different people when opportunities arise, thinking about how differences can make us special.

RE in Reception Class: Statutory Guidance

RE is a statutory component of the curriculum for all children in Reception. In accordance with this agreed syllabus, children will encounter Christians and other worldviews as part of their growing sense of self, community, and place within it.

RE in Reception Class: Non-statutory guidance:

It is important at this stage to build upon children's existing knowledge and experiences, ensuring RE learning experiences are woven into continuous provision. The recommended units outlined in this agreed syllabus provide suggestions on how this could be delivered. Teachers may choose to implement these units or select specific elements that meet the children's needs in the setting. Not all units are expected to be covered during the reception year. The units are as follows:

0.1 What special times do we celebrate? (Social Sciences)	0.2 Why is the nativity story important to Christians? (Theology)	0.3 Where do we belong and what makes it special? (Philosophy)	0.4 What stories are special and why? (Social Sciences)	0.5 Why is Easter an important time for Christians and what special things do they do at Easter? (Theology)	0.6 What is special about the world? (Philosophy)
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Units can be delivered flexibly. Whilst these units provide around 5-6 hours of RE learning, its delivery can be adapted to meet the needs of the children, rather than being rigidly scheduled into each half term.

14. RE for 14-19 Year Olds within the Agreed Syllabus

The law requires all registered pupils to receive an education in Religious Studies, which promotes their spiritual, moral, social, and cultural development. The exceptions to this are:

- Pupil is withdrawn by their parents
- Pupils 18 or over who withdraw themselves
- Any person aged nineteen or above for whom further education is being provided at school
- Any person over compulsory school age who is receiving part-time education.

Key Stage 4:

This agreed syllabus recommends that while there is no legal requirement to sit a public examination in RE, pupils deserve to have their learning accredited as far as possible. Accreditation in RE could be through a short course or a long course provided by an accredited exam board. Pupils who are not enrolled in an accredited course must be provided with an Education in RE. Ofsted has warned against providing tokenistic RE and has found that the best outcomes for pupils' learning are when RE is delivered regularly.

In addition to the guidance above, the 2024 Deep and Meaningful Report by Ofsted made the following findings regarding Key Stage 4 provision of RE:

- In schools where RE examinations are not taught, the RE curriculums were “weak and did not typically build on the knowledge that pupils had gained in key stage 3.”
- In schools where RE examinations were not taught, most schools combined RE with PSHE on the timetable. Inspectors considered these curriculums and found that “RE formed a very small proportion of the content. Schools had not clearly defined what pupils should be able to do and know in RE by the end of key stage 4. In some cases, it was indiscernible. These sessions were typically taught during tutor time. In a very few cases, it was part of a clearly planned curriculum. In most, it was not. It was not clear how pupils would get better at RE during these sessions.”⁹

Key Stage 5:

Whilst there is no legal obligation to sit an examination in Religious Education in Key Stage 5, it is good practice to offer pupils an opportunity to enroll in an RS A-Level. This agreed syllabus requires schools and colleges to select religious and non-religious worldviews as appropriate to their setting, considering their prior learning in Key Stage 4. Preferably, RE is taught as a continuous provision and it should be clearly identifiable with clear learning outcomes.

In addition to the guidance above, the 2024 Deep and Meaningful Report by Ofsted made the following findings regarding Key Stage 5 provision of RE:

- RE was sometimes built into other parts of the curriculum, and in some cases, it was built on earlier learning, although sometimes “there was little content that was identifiable as RE.”
- In other cases, RE was taught during tutor time; “however, there was very little evidence that demonstrated how these sessions developed pupils’ knowledge in RE.”

⁹ Deep and Meaningful Report, Ofsted (2024), [Deep and meaningful? The religious education subject report - GOV.UK](#) last accessed November 2024

- They found that “curriculums in examination classes were better planned, and those who taught RE in the sixth form demonstrated secure subject knowledge. Pupils who were studying for A-levels in religious studies or philosophy made secure links with their prior learning.”¹⁰

Recommendations made in this Agreed Syllabus for 14-19 Provision of RE:

In consideration of the 2024 Deep and Meaningful Report by Ofsted, this agreed syllabus makes the following recommendations for teaching RE to 14–19-year-olds:

- An accredited course in RE is provided to all pupils where possible in KS4
- An accredited course in RE is provided as an option of study for pupils where possible in KS5
- RE, where possible, is taught as a continuous provision by specialist RE teachers where pupils have regular opportunities to deepen their learning and receive feedback.
- Where pupils are not enrolled in an accredited course, learning outcomes for pupils should be clearly identifiable.
- Learning should link to and build on prior learning.

Whilst this guidance is endorsed by Northamptonshire SACRE, we acknowledge the shortage in teachers of RE nationally, with the number of RE teachers remaining stagnant since 2011¹¹.

¹⁰ Deep and Meaningful Report, Ofsted (2024), [Deep and meaningful? The religious education subject report - GOV.UK](#) last accessed November 2024

¹¹ The shortage of subject specialist teachers for religious education, Culham St Gabriel's, [FINAL-Shortage-of-RE-Specialist-Teachers-2-23.pdf](#) last accessed November 2024

Below are some examples of RE enquiries that 14–19-year-olds could carry out in RE:

	Year 12	Year 13
Term 1	<p>What can we know? (Philosophy)</p> <p>Pupils are introduced to the subject by looking at different philosophical responses to epistemological questions such as what knowledge is and how do we know what is true?</p>	<p>How is belief changing locally, nationally and globally? (Social Sciences)</p> <p>Pupils can analysis and evaluate local, national and global trends of adherence to religious belief. Pupils can investigate the reasons behind trends and changes and what impact this has on society.</p>
Term 2	<p>Climate Change: Whose responsibility, is it? (Social Sciences)</p> <p>Pupils can look at the different beliefs of religious and non-religious worldviews on whose responsibility it is to care for our planet, and how this impacts people’s actions in different ways.</p> <p>Pupils could look at the challenges and opportunities to affecting change.</p>	<p>Why do some people believe in the existence of God? (Theology)</p> <p>Pupils can explore the philosophical question of the existence of God and how belief in the existence of God can support people in their lives. Pupils can explore the counter arguments that people with non-religious worldviews put forward around the existence of God and how non-religious worldviews can also support people in their lives.</p>
Term 3	<p>What are the ethical implications of AI for society? (Philosophy)</p> <p>Pupils to consider the rise of technology and AI and what ethical questions this throws up for contemporary society and in the future.</p>	<p>Are we truly free? (Social Sciences)</p> <p>Pupils can look at the philosophical and sociological arguments around determinism versus free will, as well as evaluating theological teachings and beliefs that centre on this question.</p>
Term 4	<p>What is human nature? How should we behave? (Philosophy)</p> <p>Pupils can look at the concept of good and evil and whether it is a choice that people make about how they live their lives. Pupils</p>	<p>What ethical implications does medicine pose for society? (Philosophy)</p> <p>Pupils will consider the ethics of medical issues in contemporary society. Pupils can evaluate different religious and non-religious worldviews approaches to these issues as well</p>

	could evaluate different sociological and theological responses to these questions.	as developing their own views. Pupils can look to the future and consider the ethics of medical issues that we may face.
Term 5	<p>Religion as a force for division or healing? (Theology)</p> <p>Pupils will consider the impact of religion on people’s behaviour and whether it is a source of good both historically and in the contemporary world.</p>	<p>Reflection: What is your own worldview? (Social Sciences)</p> <p>Pupils can reflect on their own worldview and the factors that have been influential in shaping it.</p>

15. Guidance on Curriculum Planning

The consultation that was undertaken in preparation for developing this agreed syllabus suggested that many schools wish to use the suggested syllabus and the units that sit beneath it. With this in mind, the agreed syllabus has been developed with consideration to the local, national and global demographics; however, we welcome schools to further adapt and plan their religious Education (RE) curriculum with consideration of their schools’ cohort and local demographics.

While the syllabus undergoes significant changes to align with national guidance, schools can review their existing curriculum and keep what they consider to be outstanding and strong RE. The next step is to consider how this fits with the statutory requirements of the new syllabus and plan the rest of the curriculum accordingly.

If you would like to write your own units or review units in your existing curriculum, the guidance below may help in this process:

Steps to planning units in RE:

Step 1: Developing a 'big' unit enquiry question that is compatible with the end-of-phase learning outcomes	Select your own question or adapt a question from this recommended syllabus; ensure that you can explain where the unit leads on from previous learning, what pupils will gain from the unit, and that it is compatible with the (statutory) end-of-phase outcomes (you may also want to look at the unit learning outcomes column in within the suggested units and see how they can be adapted to your enquiry question).
Step 2: Select specific content and knowledge to learn	<p>Consider what content and knowledge pupils should learn in this unit. Consider how the content and knowledge build from previous learning. Ensure that the content provides opportunities to cover the three disciplinary lenses.</p> <p>Design 4-6 smaller questions that help pupils to answer the 'big' enquiry question and deliver the content you have selected.</p> <p>At this stage, you may wish to create 3-6 core knowledge statements.</p>
Step 3: Writing learning outcomes	Thinking back to the ideas you had in step 1 about the learning outcomes, develop them further by using the three disciplinary lenses to categorise them and ensure that they are compatible with your content and delivery. You can also turn them into pupils-friendly statements, which will help pupils understand what they will have learned by the end of the unit.
Step 4: Designing delivery	Design the delivery of the unit using a range of activities. You can use ideas from the recommended units in this syllabus, activities you already deliver, and suggestions from elsewhere. Ensure that these activities enable pupils to learn the core knowledge statements. Ensure that there are secure and regular opportunities for pupils to recall, recap and gain new knowledge in each lesson to ensure knowledge is remembered.
Step 5: Designing an assessment	Depending on your school's approach, you may wish to carry out an assessment of pupils' progress. Select one or more learning outcome statements and use them to develop assessment criteria and a method for measuring pupils' progress. Assessment can take place at any stage of the unit. Pupils can be assessed not only on their current learning but also on what they have previously learned, which supports their ongoing progress.
Step 6: Key vocabulary and connections to prior learning	Consider the key vocabulary you want pupils to learn/use within the unit and clearly state it in the planning. Make explicit links to prior learning in planning to enable teachers to extract connections from pupils. Keywords could be provided at the beginning of each unit to pupils so that they can reference back to them when needed. In KS3 keywords would be provided for pupils to find out definitions as an initial homework activity.

16. Guidance on Assessment

Assessment refers to how teachers check the extent to which pupils have learned the curriculum. In religious education, just as in other subjects of the curriculum, it is important to let pupils know how they are doing and what they must do next to make progress. Ofsted state in the 2024 'Deep and Meaningful' report on RE; that schools should "develop manageable assessment methods that move beyond the simple recall of factual information. They should check that pupils recall and understand the intended curriculum over time and that the domain of their knowledge is expanding." Ofsted states, "We focus on the kind of assessment that checks whether pupils have learned the content of the RE curriculum. Approaches to assessment that do not check whether pupils have learned the curriculum are not very useful in determining pupils' progress in RE. In RE, assessment does not have to be used excessively."

Teachers have the option to require pupils to complete an assessment task to demonstrate their learning within the units taught, but it is not always necessary. In terms of assessment in RE it is not required to assess every pupil every term or unit formally. The purpose of RE assessment is to:

- Help pupils learn, retain information
- Apply their knowledge effectively in rich and varied ways
- Provide opportunities to recall learning from previous units to show they are making progress throughout the curriculum.

Schools should develop assessment methods that align with these objectives. It is up to each school to decide how assessment in RE is monitored and communicated to parents in line with their assessment policies. However, head teachers must send parents a written report on their child's progress for the academic year, including RE.

Each unit in the recommended syllabus has assessment suggestions that link to one or two of the learning outcomes and knowledge statements for the unit. These assessment suggestions are provided as examples and are not required as part of the syllabus; they are there to provide suggestions and ideas.

The following considerations for assessment in RE have been compiled in relation to the recent findings in the Ofsted Report of RE 'Deep and Meaningful' (2024):

- High-quality RE uses assessment 'sufficiently, but not excessively.'
- Good-quality assessment in RE relates assessment expectations precisely to the RE curriculum.

- Focus on assessing what pupils know and the knowledge they have learned rather than on personal knowledge (personal qualities, beliefs, and values). This aligns more with the theology and social sciences lenses used to ground this syllabus.
- Consider incorporating prior knowledge within assessments to see how much knowledge pupils remember over a longer period rather than just that particular unit. *"The curriculum maps out the journey of what it means 'to get better' at RE. So, teachers want to know whether pupils have made progress in RE and need to ask as a summative question: Have pupils learned and remembered the RE curriculum? If pupils have learned this curriculum, then they have made progress."* This can be achieved by sampling from the knowledge that teachers expect pupils to retain from earlier parts of the curriculum, as well as checking what has most recently been taught.
- Assessments should capture pupils' understanding of specialist vocabulary, as well as capture pupils' range of substantive knowledge by asking summative questions, e.g., Changing assessment questions from questions like 'What are the Five Pillars of Islam?' to questions like 'How might the Five Pillars of Islam impact the lives of Muslims today?' The former question is more limited in scope and less oriented toward the kind of meaningful questions that scholars might ask about religion and non-religion than the latter. The latter question enables pupils to apply a range of substantive knowledge and consider the kind of knowledge that would be needed to answer the question appropriately.

How one school used assessment effectively?

"In one infant school, the RE curriculum was very clearly defined. Teachers knew precisely what knowledge they expected pupils to have before they left for the junior school. This included important words which pupils would need to know, the stories that they would recall and the conceptual knowledge that they would gain through listening to stories, thereby learning about the ways in which believers lived in a range of countries.

Teachers used assessment tasks that checked important vocabulary. They also used discussions to check what pupils could explain during lessons. Teachers made sure that they listened to what pupils with SEND and those who were disadvantaged could tell them. Swift verbal explanations from teaching assistants helped pupils who had not understood something, or who had missed a lesson, to catch up. Teachers also checked pupils' written work.

This gave teachers deep knowledge of what pupils had and had not remembered. For example, they identified that pupils were able to explain the importance of Shabbat to Jews. But they also knew that pupils found it difficult to recall a symbolic meaning of the Chanukiah."

Additional Key stage 3 findings from Ofsted’s report ‘Deep and Meaningful?’ (2024)

- Ofsted found that at key stages 3, 4 and 5, a common assessment task is for pupils to construct an argument. When teachers are unclear about what is appropriate evidence, purpose and backing for that specific argument, this assessment practice is not as effective as it could be.
- Summative assessments in key stage 3 were typically written by teachers to assess the knowledge that pupils had secured. They checked pupils' use of specialist vocabulary and knowledge of important concepts. These assessments usually took place at the end of the unit. However, they rarely included prior knowledge from previous units. In this way, few schools revisited this in subsequent assessments to see what pupils had remembered over a longer period. This meant that assessments did not actually check how much of the curriculum pupils had learned over time. Therefore, in most cases, assessments were unlikely to provide valid information about pupils' progress through the curriculum.
- Further, there are significant limitations and problems with applying exam-style questions (such as GCSE religious studies exam questions) in non-qualification contexts, including key stage 3. First, pupils will not have had the opportunity to learn the domain of the programme of study. Second, the specific RE curriculum cannot be assessed effectively by generic exam skills. Finally, these types of questions too often promote a narrow 'oppositional' approach to thinking about religious and non-religious traditions.

For more information and complete guidance, please refer to [Deep and Meaningful? The religious education subject report - GOV.UK \(www.gov.uk\)](#).

17. Guidance on RE visitors and visits

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

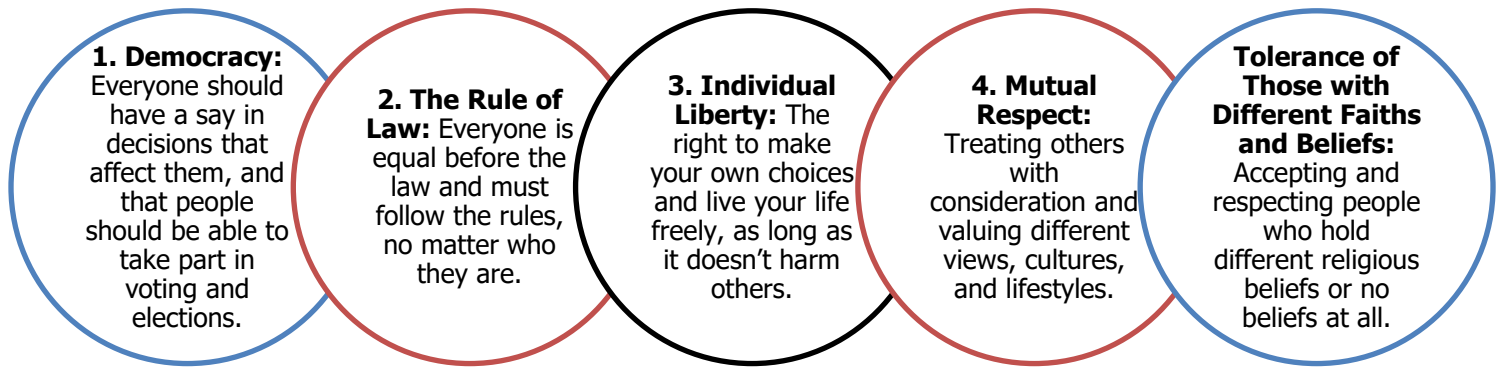
The RE Hubs project, which supports Religious Education, teachers, and practitioners in the UK, has a website that provides contact details of guest speakers to schools and school Speakers ([re-hubs.uk](#)). RE Hubs require speakers to have undertaken a 1.5-hour accreditation to gain an 'RE Hubs kite mark.' For more information on the accreditation please visit RE Hubs Kite mark training ([re-hubs.uk](#)).

As with any visitors to your setting, please follow your school's safeguarding measures. Any unregulated activity should be supervised by staff at all times.

18. British Values in Religious Education

Importance of British Values in Religious Education

British values are key ideas that form the foundation of life in the UK. These include democracy, the rule of law, individual liberty, mutual respect, and tolerance of different faiths and beliefs. In RE, these values help pupils understand how to live together peacefully and respectfully and they promote moral and ethical reasoning in relation to religious and philosophical teachings.



Connecting British Values to RE Themes

In RE, pupils can learn about British values and how they connect to religion and belief. These values can be explored through the teachings and stories of different religions, helping pupils think about how worldviews promote respect and fairness in society.

- *Democracy and Belief Systems:* Pupils can explore how religions support fairness, justice, and equality. This can help them understand how these ideas connect to British values, like having a voice in decisions that affect society.
- *The Rule of Law and Religious Teachings:* Many religious and non-religious worldviews teach the importance of following rules and acting ethically. In RE, pupils can make connections between these rules and the rules within UK laws to see how both aim to make society fair and peaceful.
- *Individual Liberty and Religious Freedom:* Pupils can look at how different religious and non-religious worldviews support freedom of choice and belief and why this is important in the UK.
- Pupils can also reflect on what it means to have freewill to these different worldviews.

- *Mutual Respect:* RE helps pupils understand and respect different worldviews, beliefs, practices, and cultures. By discussing and learning about different worldviews pupils can not only appreciate diversity but also what unites humanity. These discussions in themselves help pupil's role-model respective dialogue.
- *Tolerance of Those with Different Faiths and Beliefs:* Through exploring different religious and non-religious worldviews, pupils can learn about the value of accepting and respecting others.

How do make connections to British Values in RE

There are many ways British values can be woven into an RE syllabus, and the following are just a few suggestions for integrating these important principles into teaching and learning:

- *Classroom Display:* Create a display of British values which can be referred to at various points of a unit or lesson.
- *Unit Reflection:* At the end of each unit, guide pupils to reflect on how the topics they've studied connect to British values.
- *Discussion and Debate:* Incorporate debates or discussions on how religious teachings support or challenge British values, encouraging pupils to think critically about both.
- *Role-Playing and Scenarios:* Use role-playing activities where pupils must apply British values in different contexts, helping them understand how values work in real-life situations.
- *Case Studies:* Present real-life examples of how different people contribute to British society, showing how the principles such as respect and tolerance are put into practice.
- *Relating Texts to Values:* When studying religious texts, highlight passages or teachings that reflect British values, helping pupils connect faith-based principles with societal values.
- *Personal Reflection:* Encourage pupils to reflect on their own values in relation to what they are learning.
- *Interfaith Learning:* Use interfaith dialogue or guest speakers to show how various worldviews contribute to the diverse British society, promoting mutual respect and understanding.
- *Linking to Current Events:* Relate current events or news stories to themes in RE, discussing how British values are upheld or challenged in religious contexts in the UK.

19. Unit Mapping for Suggested Syllabus

Please note the suggested syllabus and accompanying units are not a statutory requirement of this syllabus, schools are welcome to use them and modify as appropriate to their settings. The first number of the unit refers to the year group (e.g. 4.6 is year 4, unit 6).

EYFS & KS1: <i>Colour-coding relates to the disciplinary lens they focus on. The number relates to which key concept it is from.</i>					
0.1 What special times do we celebrate? <i>(Social Sciences)</i> 1	0.2 Why is the nativity story important to Christians? <i>(Theology)</i> 2	0.3 Where do we belong and what makes it special? <i>(Philosophy)</i> 3	0.4 What stories are special and why? <i>(Social Sciences)</i> 1	0.5 Why is Easter an important time for Christians and what special things to they do at Easter? <i>(Theology)</i> 2	0.6 What is special about the world? <i>(Philosophy)</i> 3
1.1 How do people know how to treat each other? <i>(Philosophy)</i> 5	1.2 What do Christians say God is like? <i>(Theology)</i> 1	1.3 Part 1: Diversity within Judaism: What do Jews believe and how may they live? <i>(Social Sciences)</i> 2/4	1.4 How can we care for the world? <i>(Theology)</i> 3	1.5 Part 2: Diversity within Judaism: What do Jews believe and how may they live? <i>(Social Sciences)</i> 2/4	1.6 Why are holy books special to Christians and Jews? <i>(Philosophy)</i> 6
2.1 Part 1: Diversity within Islam: What do Muslims believe and how may they live? <i>(Theology)</i> 2/4	2.2 Is Christmas only special to Christians? <i>(Philosophy)</i> 6	2.3 Part 2: Diversity within Islam: What do Muslims believe and how may they live? <i>(Social Sciences)</i> 2/4	2.4 How do festivals bring people together? <i>(Social Sciences)</i> 1	2.5 What do different people believe about forgiveness? <i>(Philosophy)</i> 5	2.6 Why are holy places special to some people? <i>(Theology)</i> 3

KS2: Colour-coding relates to the disciplinary lens they focus on. The number relates to which key concept it is from.

<p>3.1 Diversity within Hindu Dharma: What do Hindus believe and how may they live? <i>(Theology)</i></p> <p>2</p>	<p>3.2 How and Why are people welcomed into different communities? <i>(Philosophy)</i></p> <p>1</p>	<p>3.3 Diversity within Hindu Dharma: What do Hindus believe and how may they live? <i>(Social Sciences)</i></p> <p>4</p>	<p>3.4 Why is Jesus a special person to some religious people? How might this help Christians lead a good life? <i>(Theology)</i></p> <p>5</p>	<p>3.5 What do Jews learn about Passover? What special things might they do? <i>(Social Sciences)</i></p> <p>6</p>	<p>3.6 How do beliefs and ideas about land shape the way human beings live? <i>(Philosophy)</i></p> <p>3</p>
<p>4.1 Part 1: What is a Humanist? What matters most to a Humanist? <i>(Theology)</i></p> <p>1</p>	<p>4.2 What do different people do in difficult times? What impact might it have on them? <i>(Theology)</i></p> <p>6</p>	<p>4.3 Part 2: What is a Humanist? What do they believe about leading a good life? <i>(Social Sciences)</i></p> <p>5</p>	<p>4.4 What do Christians learn about the incarnation of Jesus? Do all Christians agree? <i>(Philosophy)</i></p> <p>2</p>	<p>4.5 What are the five pillars of Islam and how do Muslims live by them? <i>(Social Sciences)</i></p> <p>4</p>	<p>4.6 What do different people believe about the creation of the world? <i>(Philosophy)</i></p> <p>3</p>
<p>5.1 What is a worldview? What are the worldviews of people where I live? <i>(Social Sciences)</i></p> <p>1</p>	<p>5.2 What is the role and impact of the Mandir on the lives of Hindus and the local community in your area and around the world? <i>(Theology)</i></p> <p>3</p>	<p>5.3 Is Easter a commemoration or a celebration for Christians? <i>(Theology)</i></p> <p>2</p>	<p>5.4 What are Jewish food laws (Kashrut) and How do these beliefs impact Jewish people in different ways? <i>(Philosophy)</i></p> <p>5</p>	<p>5.5 Why is Prophet Muhammad so special to Muslims? How might this help Muslims lead a good life? <i>(Social Sciences)</i></p> <p>4</p>	<p>5.6 What do different people believe about what happens when you die? How might this impact the way they behave in life? <i>(Philosophy)</i></p> <p>6</p>
<p>6.1 Are science and religion in conflict when it comes to creation? <i>(Philosophy)</i></p> <p>2</p>	<p>6.2 What do Hindus believe about the cycle of life and death? How does it impact their lives? <i>(Social Sciences)</i></p> <p>5</p>	<p>6.3 Why is Jerusalem a sacred place to people who follow Abrahamic religions? <i>(Theology)</i></p> <p>1</p>	<p>6.4 Why is it important for Muslims to fast in Ramadan? How does Ramadan impact Muslims' lives? <i>(Social Sciences)</i></p> <p>4</p>	<p>6.5 Should we be able to use the natural world as we wish? <i>(Theology)</i></p> <p>3</p>	<p>6.6 What does it mean to be a Christian? Exploring diverse beliefs and practices. <i>(Philosophy)</i></p> <p>6</p>

KS3: Colour-coding relates to the disciplinary lens they focus on. The number relates to which key concept in is from.

7.1 What is religion? What counts as knowledge? <i>(Theology)</i> 1	7.2 How important was it that Jesus was human? <i>(Theology)</i> 6	7.3 Animal Rights: Do we have the right to exploit animals? <i>(Philosophy)</i> 3	7.4 Is Hindu Dharma a monotheistic or polytheistic religion? <i>(Social Sciences)</i> 4	7.5 Who is Buddhist and how do they account for suffering in the world? <i>(Social Sciences)</i> 2	7.6 Is causing conflict ever justified? <i>(Philosophy)</i> 5
8.1 What did early societies believe about creation? <i>(Theology)</i> 3	8.2 What do Sikhs learn about acts of charity? How might it impact the way they live? <i>(Theology)</i> 2	8.3 Diversity within Judaism: What does it mean to be Jewish? <i>(Social Sciences)</i> 6	8.4 How do Humanists decide what to believe? How does this impact the way they live? <i>(Social Sciences)</i> 4	8.5 What do different people believe about death and the end of the world? <i>(Philosophy)</i> 5	8.6 Introduction to Philosophy: What does it mean to be human? <i>(Philosophy)</i> 1
9.1 What are different types of worldviews? Why do people see the world differently? <i>(Social Sciences)</i> 1	9.2 Should the morality of life ethics be strict or flexible? <i>(Philosophy)</i> 5	9.3 Problem of Evil: Why is it difficult to believe in God? <i>(Theology)</i> 2	9.4 How has the Holocaust shaped Jewish Identity? <i>(Social Sciences)</i> 6	9.5 Diversity within Islam: What are the important beliefs that Muslims share? How may this impact their lives? <i>(Theology)</i> 4	9.6 Was Jesus the Messiah? How do Abrahamic views differ? <i>(Philosophy)</i> 1

Lesson 6 - What kind of world do I want to be live in?

B

F

A

COOL

PEOPLE



I think we can make the world better by: putting our rubbish in the bin, keeping the floor nice and clean, being a good person and being responsible for u. You can tell people no but say it in a nice way so you don't hurt someone's feeling. And celebrate, be your self and respect friends so it don't is fair and your fairness will make a different to all of family and friends

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