

Manchester, Salford, Stockport, Tameside and Trafford

Agreed Syllabus for Religious Education 2022–2027



Salford City Council



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Published by RE Today Services, Imperial Court, Sovereign Road, Birmingham, B30 3FH

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Foreword: an RE curriculum of ambition

World events in the twenty-first century draw attention to the continuing power and significance of religious belief and other beliefs and worldviews in shaping human minds and communities. An understanding of different faiths and beliefs has never seemed more relevant.

Many local authorities, Manchester, Salford, Stockport, Tameside and Trafford included, are a microcosm of the wider world. It is therefore important that our syllabus for RE should promote dialogue and understanding between all people. This revised syllabus is ambitious in the standards it sets and the outcomes it expects.

We are pleased to commend this revised syllabus for RE to all our schools. The syllabus reinforces the importance of RE as an academic discipline. It will enable understanding of concepts and the development of skills and attitudes so that our pupils can explore wider issues of religion and belief in religiously literate ways. The syllabus offers an inclusive education to all our young people, whatever their personal worldviews might be. This syllabus prepares the children and young people of our area for active citizenship in a diverse and rapidly changing world, exploring some aspects of British values in relation to religions and world views.

The five SACREs who have collaborated in adopting this syllabus recognise our local communities and region as vibrant and unique, with much diversity of religion and belief. The population includes very large communities of tens of thousands of Christians, Hindus, Muslims, Jewish people and Sikhs and smaller groups of other significant faith communities including Jains, Buddhists and members of the Baha'i faith. Many children come from families that hold non-religious worldviews. RE taught using this syllabus allows all learners to share their experiences and to learn from one another and the religions and beliefs in our community. This rich diversity influences the religions and beliefs to be taught in religious education.

This syllabus also makes space for all pupils to explore their own positions with regard to religion and worldviews, and those of others in engaged and engaging ways. RE taught using the new RE Agreed Syllabus aims to support children to develop positive attitudes of respect towards people from all religions and worldviews.

This syllabus continues in the tradition of ensuring that RE is responsive to the changing nature of schools and education. The syllabus enables schools to respond effectively to the Ofsted Framework for Inspection which requires schools to '...ensure high standards of achievement, learning and behaviour for their pupils, as well as contributing to their spiritual, moral, social and cultural development'. The review of the syllabus has paid attention to sequencing the curriculum to enable pupils to know more and remember more, and to deploy a rich knowledge of religions effectively. It is a curriculum of ambition for RE.

We are grateful to the many people who have contributed to this RE review process, especially the members of the Agreed Syllabus Conferences and the supporting officers from Manchester, Salford, Stockport, Tameside and Trafford CYPs.

Further web-based support materials

RE Today Services maintains a weblink for additional resources which support the syllabus. These are updated as necessary. These non-statutory support materials on, for example, SEND, EYFS, sequencing and progression are of high usefulness and we recommend RE Leads make use of them in implementing the syllabus www.retoday.org.uk/syllabus-resources

Password: Not publicly available

Contact RE Today to purchase the planned units of work that accompany the syllabus:

sales@retoday.org.uk

Introduction

This revised syllabus for religious education (RE) for schools in Manchester, Salford, Stockport, Tameside and Trafford builds on the strengths of previous syllabuses and provides a vision of, and the basis for, the development of RE over the next five years, 2022-2027.

Continuities and changes

Our Agreed Syllabus Conferences are the statutory bodies charged every five years with the task of reviewing provision of RE in our schools. The new syllabus provides the structures and support systems that enable the teaching of RE in coherent, progressive, pedagogically and philosophically sound ways. This will promote the cognitive, spiritual, moral, social and cultural development of all learners. There is strong continuity with our previous syllabus, but updating has led to numerous improvements, in line with the latest OFSTED inspection priorities and government policy. We have also provided some additional and alternative units of work for primary RE:

- **L2.5a How do people from religious and non-religious communities celebrate key festivals? A multidisciplinary approach**
- **L2.10 How do family life and festivals show what matters to Jewish people?**
- **U2.9 What can be done to reduce racism? Can religion help?**
- **U2.10 Green religion? How and why should religious communities do more to care for the Earth?**

RE alongside the National Curriculum

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 establishes what shall be taught in RE providing teachers with practical support and guidance about how to teach RE effectively.

Actively promoting values, including British Values

- We want RE in Manchester, Salford, Stockport, Tameside and Trafford schools to be challenging, inspiring and fun.
- We want pupils to develop rich knowledge of religions and worldviews and use this to increase their levels of religious literacy and conceptual understanding.
- We want them to be able to articulate, with confidence, their own positions and ideas about religion, beliefs and spirituality – and then to change their minds, if they choose to do so.
- We want learners to understand religion and worldviews in relation to commitments to morality and social justice, to responsible stewardship of the environment and to deepening the experience of being human.
- Promoting social and ethnic harmony is a moral imperative for schools and RE has a significant contribution to make to this. Through the exploration of multiple identities and local communities, through visits to places of worship and meeting people from diverse communities of religion and belief, and through a deepening understanding of beliefs and practices, our aim is for young people to come to informed and empathic understandings of different groups which will help promote cohesion and integration. Pupils will explore British values in relation to religion and worldviews.
- Religion has a major position in public life, so it is crucial that young people are educated to understand and to engage critically with religions and beliefs, and their representation in the media.

- Breadth and balance are essential in RE, as in the whole curriculum. There are opportunities in this syllabus and for creative cross-curricular development, as well as for high standards within RE when taught as a discrete subject.
- We want to encourage teachers to bring academic rigour into the study of religion and beliefs. They are complex and controversial; they demand multi-disciplinary study and they require understanding of difficult language and concepts. Such learning is rewarding at all levels. But this is not just a dispassionate approach to study. Both teachers and learners can develop personally through RE, challenging preconceptions, asking for justification of opinions, re-assessing their own stance on issues and recognising the vast, fascinating and challenging nature of religious study.
- RE can be an exciting subject, contributing to learners' lives and therefore to their communities and to society. We hope that this new syllabus, and its accompanying support materials, will help teachers to fulfil their pupils' potential.

The statutory basis of the agreed syllabus

By law, religious education is locally determined and the syllabus is agreed by an Agreed Syllabus Conference. This document is the basis on which all work in RE should be planned in Manchester, Salford, Stockport, Tameside and Trafford's community and voluntary controlled schools. It is a requirement on schools and governing bodies to ensure that all learners gain their statutory entitlement to RE throughout all years of compulsory education and in the sixth form. This has been part of statute since 1944, it was reinforced in the 1988 Education Reform Act and it remains so today. The requirement to teach RE does not apply to nursery classes but does to those pupils of statutory school age.

Collective Worship is not part of the taught curriculum and cannot be considered as part of the recommended time for teaching RE. RE does not seek to convert or urge a particular religion or belief on pupils.

School leaders' responsibilities

It is the head teacher's duty to ensure that:

RE is provided in accordance with this Agreed Syllabus for all registered pupils at the school:

- parents receive an annual written report on their child(ren)'s attainment and progress in RE
- requests from parents for the withdrawal of their child(ren) from RE are responded to and alternative arrangements made, so long as it does not incur any additional cost to the school or the local authority.

The governing body is responsible for ensuring that:

RE is included in the curriculum:

- sufficient time and resources are devoted to RE to enable the school to meet its legal obligations and to deliver an RE curriculum of quality.

SACRE is required to review its RE syllabus by law every five years. A review of the Agreed Syllabus in our areas fell due in 2021, and this new syllabus is the result of the review.

All Local Authority schools - community schools and voluntary controlled schools - are required to teach RE according to their Agreed Syllabus. RE is a statutory subject in the curriculum and all schools and Academies are legally obliged to teach the subject to every pupil (except those withdrawn by their parents). This syllabus meets the needs of academies and free schools in Manchester, Salford, Stockport, Tameside and Trafford for RE planning as well, providing a locally approved and educationally sound basis for good RE in all our schools.

In line with the law, our new Agreed Syllabus for Religious Education expects that schools will enable pupils to explore Judaism, Islam, Hinduism, Buddhism, and Sikhism, as well as Christianity. It also encourages the consideration of secular worldviews.

RE makes a significant contribution to pursuing the strategic priorities of the Local Authorities in Manchester, Salford, Stockport, Tameside and Trafford. These include providing high quality teaching and learning, effective leadership and effective school practice, designed to enable sustained improvement through collaborative working.

Accountability and inspection

By using the focus on intentions, implementation and impacts from the 2019 OFSTED Education Inspection Framework, this syllabus enables schools to teach RE in clearly sequenced ways that support pupils in making progress through our units of study in regard to knowing more and remembering more about the religions and worldviews they study.

Knowledge, learning, skills

Following the Agreed Syllabus means that RE makes a positive contribution to pupils' learning. Knowledge and skills developed by RE contribute to pupils' readiness to participate in life in modern, diverse Britain and in a plural world. Good RE is never coercive: this area of learning is not about making pupils into believers but seeks to help them become literate and articulate about religions and beliefs, and to be thoughtful members of a plural society, so that in learning about religions and worldviews they are able to make informed choices about how they want to live their lives whilst also understanding more about the faith of other people they meet. As such, it is relevant to every pupil and every citizen of our region.

Every pupil has a statutory entitlement to religious education. This entitlement is for all pupils regardless of their faith or belief. Living in and growing up in the world of the twenty-first century will challenge all young people. It will raise questions of spirituality and identity as well as questions of morality in areas such as poverty, discrimination and the use of limited resources as well as raising ethical questions about human reproduction, racial and religious prejudice.

Religious education in our schools contributes dynamically to children and young people's learning in school, 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 world views 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 world views.

RE and the National Curriculum

The 2022 RE Agreed Syllabus follows the structure of the DfE's National Curriculum, 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

The demographics of religion and belief in Manchester, Salford, Stockport, Tameside and Trafford and beyond.

The 2011 census information sets the demographic context for our local authority areas, the region and the nation. We do not intend to educate pupils only for their current life, perhaps in a village or a town, but also for a plural nation and a diverse world. The purpose of RE includes enabling pupils to be ready to live well in a wider world: the region, the nation, the global community. Diversity is central to British RE: pupils might learn much from seeing the wider regional and national pictures and understanding our nation better.

CENSUS 2011 Area name	Religion	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	No religion	Religion not stated
NORTH WEST	7,052,177	4,742,860	20,695	38,259	30,417	356,458	8,857	19,166	1,397,916	437,549
Greater Manchester (Met County)	2,682,528	1,657,594	9,555	23,478	25,013	232,787	5,322	7,429	557,129	164,221
Bolton	276,786	173,608	574	5,988	174	32,385	118	721	47,567	15,651
Bury	185,060	116,036	453	817	10,302	11,279	301	422	34,381	11,069
Manchester	503,127	245,247	3,879	5,452	2,613	79,496	2,292	1,889	127,485	34,774
Oldham	224,897	134,167	371	1,233	108	39,879	70	406	36,169	12,494
Rochdale	211,699	128,186	403	642	216	29,426	71	430	40,014	12,311
Salford	233,933	150,111	1,040	1,504	7,687	6,030	324	691	52,105	14,441
Stockport	283,275	179,055	853	1,666	1,340	9,431	330	964	71,126	18,510
Tameside	219,324	140,322	511	3,223	89	9,705	102	651	51,674	13,047
Trafford	226,578	143,639	768	2,271	2,413	12,994	1,652	566	47,968	14,307
Wigan	317,849	247,223	703	682	71	2,162	62	689	48,640	17,617

Learners will benefit greatly from a clear and accurate understanding of these demographics. We will update this page when the results of the question about religion from the 2021 Census are available.

Note that the findings of the British Social Attitudes Survey 2018 (National Centre for Social Research), a national survey of around 3,000 adults, indicates a greater percentage of people (52%) identifying as having no religion. More information is available here:

www.bsa.natcen.ac.uk/media/39293/1_bsa36_religion.pdf

A1 The purpose of RE

- Religious education contributes dynamically to children’s and young people’s education in schools by provoking challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human.
- In RE pupils learn about and from religions and worldviews in local, national and global contexts, to discover, explore and consider different answers to these questions.
- Pupils learn to evaluate wisdom from different sources, to develop and express their insights in response, and to agree or disagree respectfully.
- Teaching therefore should equip pupils with systematic knowledge and understanding of a range of religions and worldviews, enabling them to develop their ideas, values and identities.
- It should develop in pupils an aptitude for dialogue, so that they can participate positively in society, with its diverse religions and worldviews.
- Pupils should gain and deploy the skills needed to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence.
- Pupils should be given opportunities to reflect upon their own personal responses to the fundamental human questions to which religious and non-religious worldviews respond.
- Pupils should learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ.

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

Principal aim

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

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

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

Ofsted 2019

The 2019 Ofsted Framework shows the importance of the ‘intent’ of the curriculum. This refers to ‘the extent to which the school’s curriculum sets out the knowledge and skills that pupils will gain at each key stage’ (paragraph 168). This purpose and principal aim of RE helps to set out the intent of your RE curriculum, alongside the knowledge and skills your pupils will gain at each key stage in RE, which are set out in section C in this syllabus.

A2 The aim(s) of RE

The threefold aim of RE elaborates the principal aim.

The curriculum for RE aims to ensure that all pupils:

- 1. Know about and understand a range of religious and non-religious worldviews¹, so that they can:**
 - describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals
 - identify, investigate and respond to questions posed, and responses offered, by some of the sources of wisdom² found in religious and non-religious worldviews
 - appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.
- 2. Express ideas and insights about the nature, significance and impact of religious and non-religious worldviews, so that they can:**
 - explain, using reasoned arguments, their ideas about how beliefs, practices and forms of expression influence individuals and communities
 - express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues
 - appreciate and appraise varied dimensions of religion.³
- 3. Gain and deploy the skills needed to engage seriously with religious and non-religious worldviews, so that they can:**
 - investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively
 - enquire into what enables different individuals and communities to live together respectfully for the wellbeing of all
 - articulate clearly beliefs, values and commitments in order to explain why they may be important in their own and other people's lives.

Teachers should consider how their teaching contributes towards the principal aim of RE (p. 8) and how they help pupils to achieve the threefold aim above.

¹ The phrase 'religious and non-religious worldviews' is used in this document to include what are sometimes called 'organised' religions (e.g. Buddhism, Christianity, Hindu Dharma, Islam, Judaism, Sikhi) and 'organised' non-religious worldviews (e.g. Humanism). It also incorporates the implication that people have personal worldviews, which may reflect any organised tradition to which they belong, but also contain individual and personal elements. See p. 19 for more on worldviews.

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

³ The RE Programme of Study usually refers to 'religious and non-religious 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 the concept of religion and non-religion, not merely with individual examples, and similar critiques should apply to both.

A3 How to use this agreed syllabus: 12 steps

1. Key to implementing this revised syllabus is to take time to **understand the purpose and principal aim**, p. 8. Is this the understanding of what RE is in your school? Does RE in your school currently deliver this aim? If teachers are to teach RE effectively, it is vital that they understand what they are doing RE *for*. Schools should reflect on how meeting the principal aim contributes to SMSC and wider school priorities.
2. For each key stage, get to know the **Programme of Study** pages (EYFS p. 24; KS1 p. 36; KS2 p. 50; KS3, p. 77). These give the statutory requirements of the syllabus. Note that the syllabus is structured around the three aims (see p.9) and the three strands, *Believing, Expressing and Living*. The three aims form the basis of the end of key stage outcomes and the progressive 'Learning outcomes' in each unit of study. The overview of questions (pp. 20-21) shows how the key questions relate to the strands.
3. Review the **legal requirements** (see p. 13) and **curriculum time** for RE (see p. 16). Are you fulfilling the legal requirements for RE for all pupils? Are you giving sufficient time to allow pupils to make good progress in their understanding and skills?
4. Review the **religions and beliefs** studied at each key stage (see p. 15 for overview). Are you following the syllabus requirements? Are you meeting the needs of your children in terms of worldviews studied?
5. The syllabus is based around a **key question approach**, where the questions open up the content to be studied. The syllabus gives some example **key questions** to help you to deliver the statutory Programmes of Study. All of the questions are found on pp. 20-21, with EYFS also on p. 26, KS1 on p. 37, KS2 p. 51, KS3 p. 79 followed by detailed outlines for each question. These are not statutory, but are designed to support you in delivering high-quality RE that enables coherence and progression in the pupils' learning. The key question outlines give structured support in terms of 'emerging', 'expected' and 'exceeding' learning outcomes, and suggested content to enable good planning and progression.
6. **Audit the topics you already cover** in your existing long-term plan. There may well be overlap with your current RE, but you will still need to go through and adjust (or, if necessary, re-write) Schemes of Work to ensure that RE **meets the principal aim, reflects the key question approach and secures progression in relation to the end of key stage outcomes**. To this end, use the planning steps.
7. The **planning process** is at the heart of the syllabus (pp. 38, 52, 80). The five steps are designed to help teachers make best use of the key questions and plan excellent RE. As a staff/department, go through the planning process, following the steps and one example of a key question. Note that there is flexibility in terms of choosing outcomes and content, but that all steps need to be followed.
8. Take the opportunity of the new syllabus to audit your schemes of work to consider the **styles of teaching and learning** that pupils are encountering. Is RE engaging and encouraging enquiry? How is RE delivered? Does it link to other subjects? Is it taught in blocks or on a once-a-week model? Do you deliberately build in opportunities for recall and retrieval of previous learning?
9. Work to create a coherent **long-term plan** to begin in September 2022. Make sure you can explain why you are doing units in your chosen order, so that pupils' understanding is built up in a coherent way. The syllabus is flexible enough to allow RE to be taught in a variety of ways – RE days or weeks, linking with other subjects and discretely. Ensure RE is true to the principal aim and the Programmes of Study.
10. If you are a Special School or have significant numbers of SEND pupils, read Sections C9 (p.97), E7 and E8 (p. 126, p. 127ff). There is freedom in the syllabus to adapt your RE to meet the needs of SEND pupils.
11. Share the positive adaptations and changes in RE with the governing body and other interested parties. This is an ideal chance to raise the profile of RE.
12. Use September 2022—July 2023 to implement the syllabus gradually. Adapt what works well and create a scheme of work that fits with your methods of curriculum delivery and delivers the principal aim of the syllabus. Use the year to train staff who teach RE, improve and review your planning and teaching.

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

RE is for all pupils:

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

RE is determined locally, not nationally:

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

RE is plural:

- The RE curriculum drawn up by a SACRE, or by an academy or free school, 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'.⁷
- The agreed syllabus has a duty 'to take care that information or knowledge included in the curriculum is conveyed in a pluralistic manner' and 'must accord equal respect to different religious convictions, and to non-religious belief'.⁸ Note that the term 'religion' encompasses both religious and non-religious beliefs.⁹

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

This agreed syllabus builds on good practice from the 2004 *Non-statutory Framework for RE*, produced by the then Qualifications and Curriculum Authority, the core ideas in the RE Council's non-statutory *Framework* from 2013¹⁰, and elements of the 2018 Commission on RE final report.¹¹

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

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

⁶ Education Act 1996 Schedule 31.

⁷ Education Act 1996 section 375.

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

⁹ In accordance with Human Rights Act 1988.

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

¹¹ Religion and Worldviews: the way forward (REC 2018).

Right of withdrawal

This was first granted when religious education was religious *instruction* and carried with it the connotation of induction into the Christian faith. RE has been very different from this for some time. It is inclusive and wide-ranging, exploring a range of religious and non-religious worldviews. However, in the UK, parents still have the right to withdraw their children from RE on the grounds that they wish to provide their own religious education. (School Standards and Framework Act 1998 S71 (3)). This will be the parents' responsibility. However, it is good practice to talk to parents to ensure that they understand the aims and value of RE before honouring this right. Students aged 18 or over have the right to withdraw themselves from RE.

For more guidance on withdrawal, see www.natre.org.uk/membership/guidance-on-withdrawal/

B1.1 RE, academies and free schools

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

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

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

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

The Agreed Syllabus 2021–2026 for Manchester, Salford, Stockport, Tameside and Trafford fulfils the legal requirements set out above, has its roots in the REC's *Framework* (2013), and takes account of some key messages from the 2018 Commission on RE final report. It is written to support academies in meeting the requirements of their funding agreements. Academies are encouraged to adopt the syllabus, taking advantage of the resources and support that it offers.

B2 What religions and worldviews are to be taught?

This agreed syllabus requires that all pupils study Christianity in each key stage. In addition, pupils will study the principal religions represented in the UK, in line with the law. These are Islam, Hindu dharma, Sikhi, Buddhism and Judaism. Furthermore, children from families where non-religious worldviews are held are represented in almost all our classrooms. Non-religious worldviews, including ‘organised’ examples such as Humanism, will also be the focus for study.

Religious traditions are to be studied in depth as follows:

4–5s Reception	Children will encounter Christians and people of other faiths, as part of their growing sense of self, their own community and their place within it.
5–7s Key Stage 1	Christians and Muslims or Jewish people
7–11s Key Stage 2	Christians, Muslims, Hindus and Jewish people
11–14s Key Stage 3	Christians, Muslims, Sikhs and Buddhists
14–16s Key Stage 4	Two religions required, usually including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96 ¹²
16–19s RE for all	Religions and worldviews to be selected by schools and colleges as appropriate.

Important notes:

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

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

¹² Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State. http://www.dfes.gov.uk/section96/uploads/download_records_full.xls

B3 Time for religious education

Schools have a statutory responsibility to deliver religious education to all pupils, except those withdrawn by parents (see p. 14).

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

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

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

4–5s	36 hours of RE per year (e.g. 50 minutes a week or some short sessions implemented through continuous provision)
5–7s	36 hours of tuition per year (e.g. an hour a week, or less than an hour a week plus a series of RE days)
7–11s	45 hours of tuition per year (e.g. an hour a week, or a series of RE days or weeks amounting to 45+ hours of RE)
11–14s	45 hours of tuition per year (e.g. an hour a week)
14–16s	5% of curriculum time, or 70 hours of tuition across the key stage (e.g. an hour a week for 5 terms, or 50 minutes per week, supplemented with off-timetable RE days)
16–19s	Allocation of time for RE for all should be clearly identifiable.

Important notes:

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

C1 Curriculum design in RE

Teachers should be clear about how their curriculum fits together and be able to explain why they teach in units and content in the order in which they do it. This page includes some key ideas to bear in mind when planning your RE curriculum.

Your RE curriculum needs to be structured so that it...

...makes sense to pupils

- Offer a clear structure for learning: in this syllabus, units are based around the three strands of Believing, Expressing, Living (see syllabus pp. 20–21). Each strand is broken down into ‘threads’, so that teachers can see what learning has gone before and what is to follow. Help pupils to see the narrative of your curriculum, to build on their prior learning as they move through the school.
- Use a good grounding of systematic study of individual religions to prepare pupils for thematic study, where they compare religions. For example, you will find that studying two religions separately in the first two terms and then comparing them in the summer term will help pupils to make sense of and build on their learning through the year.

...focuses on core concepts

- Select key ideas and concepts at the heart of religious and non-religious worldviews.
- Explore these from different perspectives to enrich understanding (e.g. asking how a religious person or a non-religious person might respond to a key question or idea, or how adherents from different places, times or denominations may respond).
- In general, going deeper is preferable to going broader, given the time constraints. Don’t focus on coverage – focus on understanding.

...allows pupils to encounter diverse examples of religion and worldviews

- Offer pupils contemporary, contextual accounts, rather than implying that there is a generic Christianity, Islam or atheism that always applies to all followers.
- Show something of the diversity of religion/worldviews (across time and place; within and between traditions) by using examples and case studies.
- Get pupils into texts, not just short quotes, developing skills of reading and interpretation.
- Show connections and differences across religions and beliefs.
- Explore religious and non-religious worldviews.
- Note that ‘worldviews’ can be personal and organised, with overlaps and fuzzy edges. (The religions traditionally studied in RE may be seen as ‘organised’ worldviews, but individual believers within those traditions will have ‘personal’ worldviews that have common features but are not identical.)

...enables pupils to embed learning in their long-term memory

- Clarify technical terms and check pupil understanding regularly.
- Find creative ways to enable pupils to handle and absorb core knowledge.
- Give pupils repeated opportunities to engage with content.
- Give pupils a chance to revisit and recall knowledge – in thoughtful and engaging ways (i.e. not just quizzing!). For example, revisit through presenting images or texts from previous units for pupils to label, describe, annotate and explain.

...makes space for pupils’ own beliefs/worldviews

- Allow pupils to articulate ideas, with reasons, arguments, rebuttals and responses – but leaving space for ambiguity and contradiction.
- Recognise the significant number of non-religious pupils in RE – and make space for them as a focus for study. What do they believe and why, how do they live and why?

...encourages pupils’ personal development, applying their learning to living

- Enable pupils to disagree respectfully.
- Engage pupils in handling and applying their learning.
- Give opportunities for pupils to make connections between the ideas studied, with the world around them, and with their own worldviews.

See Section E4 (p. 121) Creating a coherent curriculum: long-term planning, and

www.retoday.org.uk/syllabus-resources/ Password: ASyllabusRET!

C2 Worldviews in RE

This syllabus refers to religions and worldviews throughout. The term ‘worldview’ encompasses a broad range of ideas, incorporating the religious and non-religious. Traditionally, RE has examined religious worldviews by looking at the traditional beliefs, teachings and practices of the world religions (Buddhism, Christianity etc.). Recent developments in RE, such as those described in the 2018 final report from the Commission on RE, differentiate between organised or institutional worldviews and personal or individual worldviews.

Organised worldviews

Organised worldviews include the traditional religions studied in RE (Buddhism, Christianity, Hindu Dharma, Islam, Judaism and Sikhi). They usually provide a way of understanding the world, answers on the big questions, and instructions on how to live. Organised worldviews may include formal structures, agreed teachings and official practices.

Some traditions are more ‘organised’ than others. For example, within Christianity the Roman Catholic Church has centralised institutions that lead and direct Catholics worldwide. Islam, on the other hand, has strands of traditions that hold core beliefs in common (such as the Prophethood of Muhammad and the divine revelation of the Qur’an) but which differ in historical development and practice (such as Sunni and Shi’a traditions). Both Christianity and Islam are explored as examples of organised worldviews in this syllabus, but pupils should have opportunities to see how there is not a single model of ‘organised’ worldviews that applies to all.

Personal worldviews

Everybody has a personal worldview – it is a way of describing how we encounter the world, including our own place in it, whether or not we have thought about it. It is shaped by our experience and environment, but it also shapes *how* we experience life, and how we encounter our environment. It is the story that we tell ourselves in response to life, shaping how we make sense of the world, ourselves, and others. We are inescapably placed within our context, within our story, within our worldview.

Many people around the world are part of ‘organised worldviews’, and of course that influences their personal worldview. However, an individual’s personal worldview may not necessarily reflect the official or traditional beliefs and teachings of the organised worldview.

Many people in the UK have non-religious worldviews. Some may be active members of Humanists UK, who present a form of organised non-religious worldview. Many non-religious people, however, have personal worldviews that draw on a wide range of influences – some from within religious traditions (such as belief in an afterlife or angels, or practising mindfulness meditation) even when they do not see themselves as members of a religious tradition. Non-religiousness is not connected to any particular organised worldview, and individuals may have hugely diverse and occasionally overlapping personal worldviews.

Using the idea of worldviews in this syllabus

This syllabus uses the idea of worldviews as a way of allowing for some flexibility in the presentation of traditional religions – acknowledging the diversity within traditions, geographically and across time. It also enables pupils to recognise that members of religious traditions may have personal worldviews that differ. The idea of personal worldviews also includes the pupils’ own perspectives within the RE classroom.

C3 Religious education key questions: an overview

	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/interpreting)
Believing (Religious beliefs, teachings, sources; questions about meaning, purpose and truth)		1.1 Who is a Christian and what do they believe? 1.2 Who is a Muslim and what do they believe? 1.3 Who is Jewish and what do they believe?	L2.1 What do different people believe about God?	U2.1 Why do some people believe God exists?	3.1 Do we need to prove God's existence?
	F1 Which stories are special and why?	1.4 What can we learn from sacred books?	L2.2 Why is the Bible so important for Christians today?		3.2 Does living biblically mean obeying the whole Bible?
	F2 Which people are special and why?		L2.3 Why is Jesus inspiring to some people?	U2.2 What would Jesus do? Can we live by the values of Jesus in the twenty-first century?	3.3 What is so radical about Jesus?
				U2.3 What do religions say to us when life gets hard?	3.4 Is death the end? Does it matter? 3.5 Why is there suffering? Are there any good solutions?
Expressing (Religious and spiritual forms of expression; questions about identity and diversity)	F3. What places are special and why?	1.5 What makes some places sacred?	L2.4 Why do people pray?	U2.4 If God is everywhere, why go to a place of worship?	3.6 Should religious buildings be sold to feed the starving?
	F4. What times are special and why?	1.6 How and why do we celebrate special and sacred times?	L2.5 Why are festivals important to religious communities? L2.5a* How do people from religious and non-religious communities celebrate key festivals? L2.6 Why do some people think that life is a journey and what significant experiences mark this?	U2.5 Is it better to express your beliefs in arts and architecture or in charity and generosity? U2.9*** What can be done to reduce racism? Can religion help?	3.7 How can people express the spiritual through the arts?

	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/interpreting)
Living (Religious practices and ways of living; questions about values and commitments)	F5. Being special: where do we belong?	1.7 What does it mean to belong to a faith community?	L2.7 What does it mean to be a Christian in Britain today? L2.8 What does it mean to be a Hindu in Britain today? L2.10** How do family life and festivals show what matters to Jewish people?	U2.6 What does it mean to be a Muslim in Britain today?	3.8 What is good and what is challenging about being a teenage Sikh or Buddhist or Muslim in Britain today?
					3.9 Should happiness be the purpose of life?
		1.8 How should we care for others and the world, and why does it matter?	L2.9 What can we learn from religions about deciding what is right and wrong?	U2.7 What matters most to Christians and Humanists?	3.10 Does religion help people to be good?
	F6. What is special about our world?			U2.8 What difference does it make to believe in ahimsa (harmlessness), grace, and/or Ummah (community)?	3.11 What difference does it make to believe in...?
				U2.10*** Green religion? How and why should religious communities do more to care for the Earth?	3.12 Is religion a power for peace or a cause of conflict in the world today?
			<i>* This unit is optional but can be integrated with L2.5. It offers a way of looking at Christmas through different academic disciplines. ** If schools have not done the systematic unit on Jewish people (1.3) in KS1, they should include this systematic unit in LKS2.</i>	<i>*** These units are optional. They could be done in addition to the other UKS2 questions or in place of a question in the same strand.</i>	

KS1 Units of Study

Key question 1.1: Who is a Christian and what do they believe?

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

Strand / Questions / Religions	Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Suggested content for learning: Teachers can select content from these examples and add more of their own.
<p>Strand: Believing</p> <p>Recommended Y1</p> <p>Questions in this thread: 1.2 Who is a Muslim and what do they believe? 1.3 Who is Jewish and what do they believe? L2.1 What do different people believe about God? U2.1 Why do some people believe God exists? 3.1 Do we need to prove God's existence?</p> <p>Religions and worldviews: Christians</p>	<p>Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage:</p> <p>Emerging:</p> <ul style="list-style-type: none"> • Talk about the fact that Christians believe in God and follow the example of Jesus (A1). • Recognise some Christian symbols and images used to express ideas about God (A3). <p>Expected:</p> <ul style="list-style-type: none"> • Talk about some simple ideas about Christian beliefs about God and Jesus (A1). • Re-tell a story that shows what Christians might think about God, in words, drama and pictures, suggesting what it means (A2). • Talk about issues of good and bad, right and wrong arising from the stories (C3). • Ask some questions about believing in God and offer some ideas of their own (C1). <p>Exceeding:</p> <ul style="list-style-type: none"> • Make links between what Jesus taught and what Christians believe and do (A2). • Respond thoughtfully to a piece of Christian music and a Bible text that inspired it (B1). 	<ul style="list-style-type: none"> • Share stories that help to show how Christians think of God e.g. the book of Jonah in the Old Testament, the Annunciation (Luke 1:26–56), the lost son (Luke 15:11–32) and Pentecost (Acts 2:1–13). • Describe some of the beliefs that Christian traditions (organised worldviews) teach about God e.g. all-powerful, loving, close to every person, forgiving. • Look at art and recognise some symbols and images used to express ideas about God. • Listen to pieces of music that express ideas about God. • Talk to Christians about what they believe about God (personal worldviews). • Give opportunities for pupils to reflect on and express their own big questions about life and God, in particular through discussion, art, music and drama e.g. responding to the question 'Where is God?' through art. • Using a suitable children's Bible (e.g. <i>The Lion Storyteller Bible</i> or <i>New International Children's Version</i>), share stories that show the importance of Jesus to Christians e.g. a parable, a miracle, a teaching of Jesus, birth and death and resurrection of Jesus. • Linking with these stories, describe some of the beliefs that Christians hold about Jesus e.g. that he was kind to people in need, that he performed miracles, that he is the son of God, that he lives. • Investigate how Christians follow teaching from the Bible about how to live their lives e.g. prayer and worship, treating others kindly. Hear and think about some prayers Christians use. Note that not all Christians practise their faith in the same ways. • Experience thanking and being thanked, praising and being praised, and connect this experience simply to an idea about worship. • Many pupils have no personal belief in God but have just learnt lots about people who do. Give them the opportunity to comment on the idea of God for themselves, such as whether or not it has any meaning in their lives.

Upper Key Stage 2 Units of Study

Key question U2.2: What would Jesus do? (Can we live by the values of Jesus in the twenty-first century?)

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

Strand / Questions / Religions	Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Suggested content for learning: Teachers can select content from these examples and add more of their own.
<p>Strand: Living</p> <p>Recommended Y5</p> <p>Questions in this thread: F2 Which people are special and why? L2.3 Why is Jesus inspiring to some people? 3.3 What is so radical about Jesus?</p> <p>Religions and worldviews: Christians</p>	<p>Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage:</p> <p>Emerging:</p> <ul style="list-style-type: none"> • Make connections between some of Jesus' teachings and the way Christians live today (A1). • Discuss their own ideas about the importance of values to live by, comparing them to Christian ideas (C3). <p>Expected:</p> <ul style="list-style-type: none"> • Outline Jesus' teaching on how his followers should live (A2). • Offer interpretations of two of Jesus' parables and say what they might teach Christians about how to live (B3). • Explain the impact Jesus' example and teachings might have on Christians today (B1). • Express their own understanding of what Jesus would do in relation to a moral dilemma from the world today (C3). <p>Exceeding:</p> <ul style="list-style-type: none"> • Explain the links between Jesus' death on the cross and Christian belief in love and forgiveness, giving reasons why Christians want to follow Jesus (A2). • Investigate and explain the challenges of following Jesus' teaching about love, forgiveness, justice and/or generosity, expressing their own ideas (C3). 	<ul style="list-style-type: none"> • Build on learning from key question L2.3, and note where some key texts have been studied before. Use the ideas below to explore Jesus' teachings and example and how they inspire many Christians today. Consider the extent to which Jesus' values and example would benefit today's world, within the school community, local and national communities and out to the global community. • Examine Jesus' mission (Luke 4:18–19). Find examples of where he fulfilled this. • Love: use some of Jesus' stories, teachings and examples to understand what Christians believe he meant by loving others (e.g. greatest commandments, Matthew 22:37–40; good Samaritan, Luke 10:30–35; the lost son, Luke 15:11–32; love your enemies, Matthew 5:43–48; compare with Paul's letter, 1 Corinthians 13:4–7; explore the idea of <i>agape</i> love – self-sacrificial love; make link with belief that Jesus died to show his love for all humans, John 3:16). • Forgiveness: use some of Jesus' stories, teachings and examples to understand why he saw forgiveness as so important (e.g. forgive others, Mark 11:25/Luke 6:37; the two debtors, Luke 7:36–50; the unforgiving servant, Matthew 18:21–35; Jesus forgives those who crucify him, Luke 23:34; link to previous learning about sin and the 'Fall' in question L2.2). • Justice and fairness: use some of Jesus' stories, teaching and examples to understand the way many Christians believe people should treat each other (the sheep and the goats, Matthew 25:31–46; serve others, Mark 9:35–37; not just speaking about justice but practising it, Luke 11:39–42). • Generosity and not being greedy: use some of Jesus' stories, teaching and examples to understand the way many Christians believe people should handle wealth (the vineyard workers, Matthew 20:1–16; widow's offering, Mark 12:41–44; the rich young man, Mark 10:17–27; Zacchaeus, Luke 19:1–9). • Read gospel passages that talk about the 'kingdom of God', where people live the way God wants people to live (e.g. mustard seed, Mark 4:30–32; hidden treasure, Matthew 13:44–46; good and bad soil, Matthew 13:1–8, 18–23; the great feast Luke 14:15–24). What would this kingdom be like? • Devise some moral dilemmas; pupils ask 'what would Jesus do?', to apply their learning in this unit. Reflect on and discuss what impact following Jesus' example and teaching have on the school/local community/world. Some say Jesus' demands are impossible: is this true, and if so, is it worth aiming for them or not?

KS3 Units of Study

Key question 3.8: What is good and what is challenging about being a teenage Sikh/Buddhist/Muslim in Britain today?

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

Strand / Questions / Religions	Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Suggested content for learning: Teachers can select content from these examples and add more of their own.
<p>Strand: Living</p> <p>Recommended Y7</p> <p>Questions in this thread: F5 Where do we belong? 1.7: What does it mean to belong to a faith community? L2.7/8: What does it mean to be a Christian in Britain today? What does it mean to be a Hindu in Britain today? U2.6: What does it mean to be a Muslim in Britain today?</p> <p>Religions and worldviews: Choose from Sikhs, Buddhists, Muslims.</p>	<p>Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage:</p> <p>Emerging:</p> <ul style="list-style-type: none"> • Explain how Muslim, Buddhist and/or Sikh teenagers express their faith in Britain today (A3). • Give examples of some challenges faced by Muslim, Buddhist and/or Sikh teenagers in Britain and how they respond (B2). <p>Expected:</p> <ul style="list-style-type: none"> • Appreciate what is good about being a teenage Sikh, Buddhist or Muslim in Britain today and appraise what challenges are involved (A3). • Investigate and explain what Sikh, Buddhist or Muslim teenagers say about Western values and express their own views (C3). • Explain how ancient spiritual practices still sustain believers (A2). <p>Exceeding:</p> <ul style="list-style-type: none"> • Offer explanations to account for how and why teenagers have to hold multiple religious and social identities in a diverse society (B2). • Examine and evaluate British society's treatment of immigrant religious groups (C2). 	<ul style="list-style-type: none"> • Ask Sikh, Muslim or Buddhist teenagers in your class this question! • Sikhs: Find out about what it means to become <i>amritdhari</i> in Sikhism. Read the 'British Sikh Report 2015' online, a quantitative analysis of the attitudes and actions of the British Sikh community. List the ways Sikhs view life in Britain as good, and ways Sikhs make a positive difference to life in Britain. • Sikhs: Find out about Gurmurkhi, the language developed by Guru Nanak so people from all castes could read the Sikh scriptures. However, the 2014 BSR notes that only 26% of British Sikhs can understand Gurmurkhi or Punjabi (2014, p. 23). To what extent is this a challenge for Sikh teenagers; are they losing touch with their roots, or putting down new ones? Devise a diagram of the multiple identities of British Sikhs. • Buddhists: Check out websites designed for Buddhist teens, such as ClearVision, created by Triratna, a Western Buddhist organisation. Many teens find meditation helps with stress. Try a mindfulness exercise to calm the mind. Find out why Buddhists practise meditation and mindfulness. How far could such practices be useful to all teenagers, Buddhist or not? Is mindfulness a religious practice or can it be 'neutral'? • Buddhists: Learn the Buddhist view that the root cause of all unhappiness is craving. Compare to the offers of happiness in TV adverts and magazines. Find out how a Buddhist finds happiness in a materialist, consumerist country like Britain. • Muslims: Discuss the question: <i>what is British Islam?</i> E.g. Find examples of British Muslims creating contemporary media forms, such as British Muslim TV, whose tagline is 'confidently Muslim and comfortably British'. Browse through their programme list to see how British Muslims are exploring their faith in a Western context. • Muslims: look at Muslim artists who tackle Islamophobia, such as American photographer Ridwan Adhami (www.ridwanadhami.com). What stereotypes can the class see in his work? Conduct a media survey for a week; what stereotypes of Muslims can the class find in the media they encounter? How could British Muslim teenagers combat stereotypes about them? How <i>do</i> they? • NB: Be prepared to address the question of violent fundamentalist groups commandeering Islam, such as ISIS and Boko Haram, etc. Be prepared to discuss mainstream Muslim rejection of their actions.