Norfolk **SACRE**

Norfolk Agreed Syllabus 2019

A Religious Education for the Future

Understanding religion and worldviews for a life in a changing world



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Foreword by the Chair of SACRE and the Agreed Syllabus Conference

I am delighted to be able to introduce the new Norfolk Agreed Syllabus for Religious Education, which becomes statutory for all maintained schools in Norfolk from September 2019.

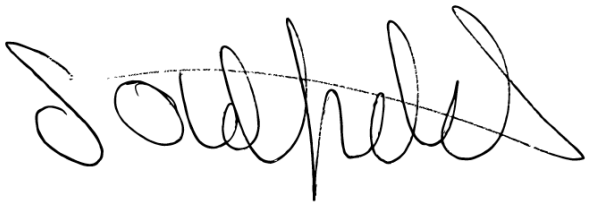
This new syllabus brings fresh and innovative thinking to the study of religious education (RE) in Norfolk schools. It is rooted in a vision for the subject which acknowledges the importance of religious and non-religious worldviews in all human life. As The Revd Dr John Hall maintains in his Foreword to the Commission on RE Report (2018):

RE is an essential area of study if pupils are to be well prepared for life in a world where controversy over such matters is pervasive and where people lack the knowledge to make their own informed decisions. It is a subject for all pupils, whatever their own family background and personal beliefs and practices.

This syllabus captures this vision and develops a curriculum with religious literacy at its heart. It is a syllabus which promotes a disciplinary-orientated academic study of religion and worldviews, and thus supports pupils' balanced understanding of the world in which they live. This newdisciplinary approach is rooted in the work of Dr Kathryn Wright (Independent RE Consultant) who has worked with a number of other advisers including, Mrs Jane Chipperton, Mrs Kate Christopher, Mrs Gillian Georgiou, Dr Richard Kueh and Mrs Olivia Seymour. The formation of this Agreed Syllabus has also been supported by Mrs Kate Christopher.

This Agreed Syllabus is a significant departure from that of 2005 and 2012. It establishes RE as a multi-disciplinary subject for the first time.

I would like to pay tribute to the hard work of all those involved and commend this syllabus to you.



Simon Oldfield
Chair of SACRE and the Agreed Syllabus Conference

Introduction

The Norfolk Agreed Syllabus 2019 charts a new way forward for RE, placing the subject within strong academic disciplinary traditions. This syllabus builds on the enquiry-based pedagogy advocated in 2012 but aims to raise expectations of both teachers and pupils in terms of the scholarly study of religion and worldviews. This syllabus is part of an ongoing discourse within the RE community[1] and provides a framework for continued discussion as teachers build their curriculum around this new approach.[2]

A school's RE curriculum should be set within the broader intent of the whole school curriculum. This syllabus is designed to support school leaders by clearly stating the intent, appropriate implementation and potential impact of RE on the lives of children and young people so that they can flourish in a changing world.

The Purpose of RE

Purpose of Study statement

High-quality RE will support pupils' **religious literacy**. In the context of this syllabus, being religiously literate means that pupils will have the ability to hold balanced and well-informed conversations about religion and worldviews.[3] Pupils will be able to make sense of religion and worldviews around them and begin to understand the complex world in which they live. RE is primarily about enabling pupils to become free thinking, critical participants of public discourse, who can make academically informed judgements about important matters of religion and belief which shape the global landscape.[4]

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1 For example, Kueh, R., 2018. Religious Education and the 'Knowledge-Problem'. In: Castelli, M., and Chater, M., eds., *We Need to Talk about Religious Education.* London: Jessica Kingsley. pp.53–70. In addition, Kueh, R. (2019) "A Matter of Discipline?' On knowledge, curriculum and the disciplinary in RE' (Professional Reflection, REToday, September 2019). also see Myatt, M., 2018. The Curriculum: Gallimaufry to coherence. Woodbridge: John Catt Educational and The Commission on RE Report 2018, www.commissiononre.org.uk

2 This syllabus is rooted in the thinking of Dr Kathryn Wright, Mrs Jane Chipperton, Mrs Gillian Georgiou, Dr Richard Kueh and Mrs Olivia Seymour. The intellectual property of this multi-disciplinary approach sits with these advisers and not with Norfolk County Council.

3 Chipperton, J., Georgiou, G., Seymour, O., and Wright, K., 2016. Revision Rethinking RE: A conversation about religious and theological literacy. (2016). Reonline.org.uk REMatters Blog. [Blog] Available at: http://www.reonline.org.uk/news/revision-rethinking-re-a-conversation-about-religious-and-theological-literacy/

4 https://www.youtube.com/watch?v=6NTW2bsFTLY

Aims

- To know about and understand a range of religious and non-religious worldviews by learning to see these through theological, philosophical and human/social science lenses.
- To express ideas and insights about the nature, significance and impact of religious and non-religious worldviews through a multi-disciplinary approach.
- To gain and deploy skills rooted in theology, philosophy and the human/social sciences engaging critically with religious and non-reliigous worldviews.[5]

Pupils' progress is assessed in relation to the purpose and aims of the subject. Therefore, this primarily concerns **how well pupils are able to hold balanced and well-informed conversations about religion and worldviews.** In other words, **are pupils becoming more religiously literate?** Attainment and progress are therefore linked to the multi-disciplinary approach to RE advocated throughout this syllabus.

This syllabus acknowledges recommendations for curriculum design in the Commission on RE Report (2018). Whilst the suggested National Entitlement contained in the report[6] is not a foundational principle for the syllabus outlined here, there is synergy between what is proposed and the focus on '*the different ways in which religion and worldviews can be understood, interpreted and studied, including through a wide range of academic disciplines and through direct encounter and discussion with individuals and communities who hold these worldviews.*'[7]

5 These aims are based on those found in The Non-Statutory National Framework for RE (2013)
6 Commission on RE Report pp.12–13
7 Commission on RE Report p.13

Statutory Requirements for the Provision of RE

The primary legislation passed with regard to RE between 1944 and 1993 was consolidated by The Education Act (1996) and the School Standards and Framework Act (1998). Circular 1/94 and the subsequent revision of this guidance in 2010 (Religious Education in English Schools: Non-Statutory Guidance 2010) offered an interpretation of the legislation.

The legal requirements are:

1. **RE must be provided for all registered pupils in full time education except those withdrawn at their parents' request.** [S352 (1) (a)]
   - The law relating to RE for pupils who are not yet in Key Stage One is different from that relating to subjects of the National Curriculum. As RE must be taught to 'all registered pupils at the school', it includes pupils in reception classes, but not those in nursery classes or play groups.
   - By the same law, RE must be provided for all students in school sixth forms (but not those in Sixth Form Colleges, which must provide RE for all students wishing to receive it).
   - Special schools must comply with this requirement by ensuring that every pupil receives RE as far as is practicable.[8]

2. **RE must be taught in accordance with an Agreed Syllabus in Community schools, Foundation schools and Voluntary Controlled schools.** However, in Foundation and Voluntary Controlled Schools with a religious foundation, parents may request RE in accordance with the school's trust deed, or in accordance with the beliefs or denomination specified in the designation of the school.[9]

In Voluntary Aided schools with a religious character, RE is taught in accordance with the Trust Deed, or with the beliefs or denomination specified in the designation of the school, to reflect the religious character of the foundation. A governing body may accept a recommendation from their Diocese to adopt the Locally Agreed Syllabus.

City Technology Colleges, Academies and Free Schools are independent schools; however, as a condition of grant funding, they are required to make provision for RE.

For **denominational Academies** with a religious character (Church of England or Roman Catholic, but also Muslim and most Jewish academies), the RE curriculum will be in line with the denominational syllabus.

For **non-denominational (such as Christian) faith Academies,** the curriculum may be in accordance with the Agreed Syllabus or a denominational syllabus, depending on the wishes of the sponsor and what is agreed by Government Ministers.

8 See Appendix 3
9 1996 Act, Ch 56, S376 (1); 1998 Act, Ch 31 S351 (1); The Designation of Schools Having a Religious Character (England) Order 1999

For **City Technology Colleges, Academies and Free Schools without a religious character**, it is good practice and government recommendation for these schools to use the principles of the Locally Agreed Syllabus for their RE.[10]

3. **A Locally Agreed 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'. [1996 Act, Ch 56 S375 (3).]**

4. **In schools where an Agreed Syllabus applies, RE must be non-denominational, but teaching about denominational differences is permitted. [Education Act 1944 S26 (2)]**

5. **The Head Teacher, along with the governing body and the Local Authority, is responsible for the provision of RE in Foundation and Community Maintained schools and in Voluntary Controlled schools. (See Para. 2 above).**

Reporting on pupils' progress and attainment

Schools are required to provide an annual report for parents on the attainment and progress of each child in RE.

Withdrawal from RE[11]

A parent of a pupil may request:

- that their child be wholly or partly excused from receiving RE given in accordance with the Agreed Syllabus.
- that a pupil who is wholly or partly excused from receiving RE provided by the school may receive RE of the kind desired by the parent elsewhere, provided that it will not interfere with the attendance of the pupil on any day except at the beginning or end of a school session.
- that a pupil who is wholly or partly excused from receiving RE provided by the school may receive RE of the kind desired by the parent on the school premises provided that it does not entail any expenditure by the responsible authority.

10 "The Funding Agreement requires that Academies that do not have a religious designation must arrange for Religious Education to be given to all pupils in accordance with the requirements for agreed syllabuses. In other words, a curriculum which reflects 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". DFE response to NATRE request for guidance 8 February 2011.

11 Schools should have procedures in place to facilitate such withdrawals when required.

A teacher may not be:

- required to teach RE (although this may not be the case in a school with a religious foundation).

- discriminated against for their religious opinions or practices.

RE as part of the basic curriculum

RE supports the aims of the school curriculum[12] which is to be balanced and broadly based. This curriculum must:

- Promote the spiritual, moral, cultural, mental and physical development of pupils at the school and of society.
- Prepare pupils at the school for the opportunities, responsibilities and experiences of later life.

The purpose of RE is to develop religious literacy. The essential outcomes for RE are therefore related to the knowledge and understanding of religion and worldviews. There are many other desirable outcomes for RE. For example, the subject may also contribute significantly to the following broader educational aims but is distinct from and not reducible to these:

- Spiritual, moral, social and cultural development
- Personal, social, health and citizenship education
- Reading and writing
- Vocabulary development
- Spoken language
- Numeracy and mathematics
- British Values[13]
- The Prevent Duty[14]

Norfolk, all Community and Voluntary Controlled schools will meet the legal requirements for RE where they implement the Norfolk Agreed Syllabus 2019. These schools are not at liberty to plan and teach RE from any other basis. This becomes statutory for these schools with effect from September 2019.

Independent schools in Norfolk, such as academies, are invited to use this syllabus.

12 National Curriculum in England: Framework for key stages 1–4 reflecting Section 351 of the Education Act 1996.
13 Promoting fundamental British values as part of SMSC in schools. November 2014. Department for Education.
14 Revised Prevent Duty Guidance for England and Wales: Guidance for specified authorities in England and Wales on the duty in the Counter-Terrorism, and Security Act 2015 to have due regard to the need to prevent people from being drawn into terrorism. 12 March 2015. Published by HM Government.

The Rationale for the Norfolk Agreed Syllabus

RE as multi-disciplinary

RE is about developing religious literacy, therefore this syllabus promotes an understanding of religion and worldviews which best fulfils this purpose. This is one rooted in a multi-disciplinary understanding of the subject. This provides a balanced diet ensuring that pupils are seeing religion and worldviews through different lenses, and places RE within a strong, and well-established academic tradition.

What do we mean by a discipline?

A discipline is widely understood to have:

- An intellectual history/tradition which is manifested institutionally through higher education
- A body of knowledge founded on core concepts and theories
- A particular object of research/investigation, although this might be shared across disciplines
- Specific terminology and language to define and explain concepts
- Research methods and modes of enquiry according to its specific requirements
- A specific stance towards the nature of reality (i.e. views the world through a particular lens)
- Particular grounds upon which valid truth claims are made/ways of validating knowledge (epistemology)
- A group of intellectual followers (academics) who conduct new research in that discipline and bring changes to it over time

What do we mean by multi-disciplinary?

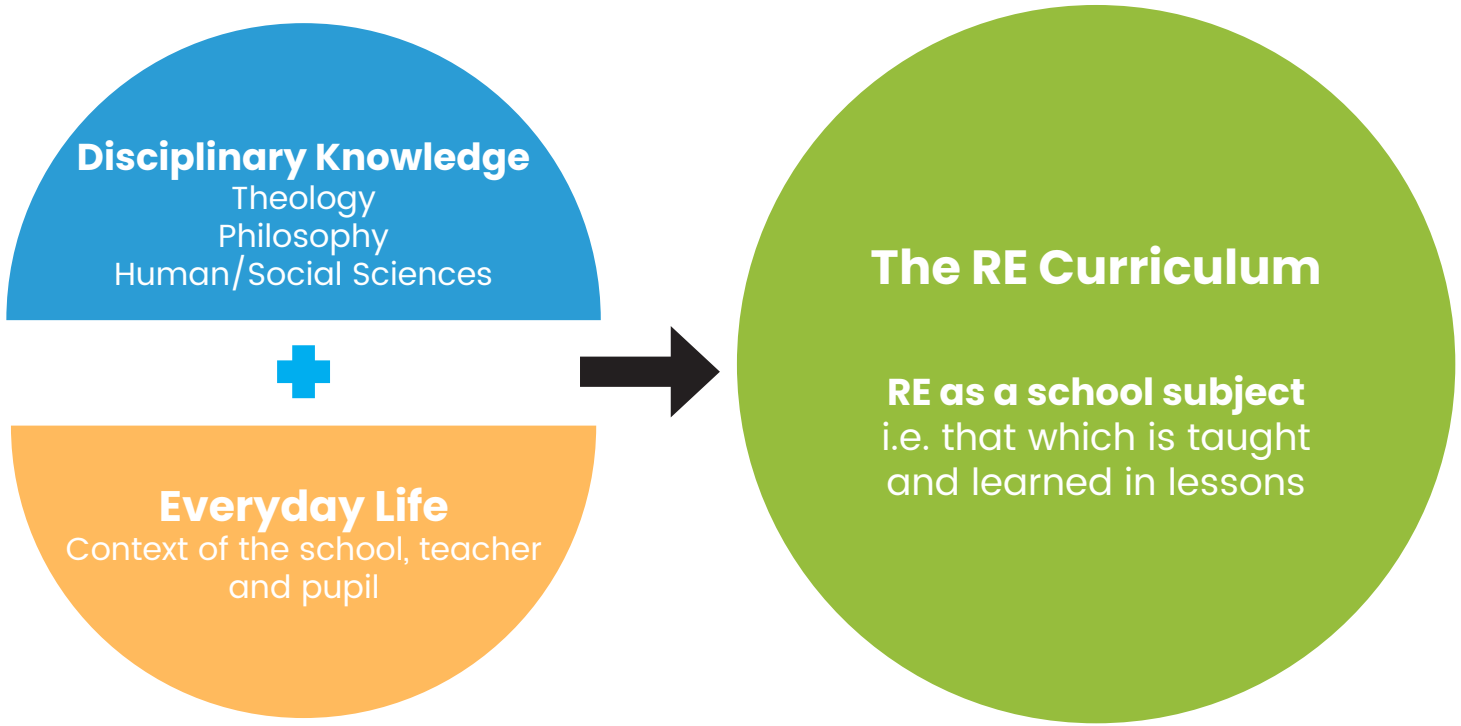
RE as an academic school curriculum subject is not itself a single discipline; instead it is rooted in a range of different disciplines or disciplinary fields. We need to understand which disciplines it draws on in order to understand the object of investigation and the research methods to employ in RE. This ensures that content chosen for RE is appropriate and well-established within academic traditions and ensures that pupils use and develop a range of subject-specific skills.

How do we understand RE as a multi-disciplinary subject?

In this syllabus we assert that RE is rooted in three key disciplines or disciplinary fields. These are theology, philosophy and the human/social sciences. In this syllabus they are re-contextualised for the school context in the following ways:

Theology	Philosophy	Human/Social Sciences
We have called this **thinking through believing**. It is about asking questions that believers would ask. It requires pupils to think like theologians, or to look at concepts through a theological lens. Pupils will explore questions and answers that arise from inside religions and worldviews.	We have called this **thinking through thinking**. It is about asking questions that thinkers would ask. It requires pupils to think like philosophers, or to look at concepts through a philosophical lens. Pupils will explore questions and answers raised through considering the nature of knowledge, exisitence and morality.	We have called this **thinking through living**. It is about asking questions that people who study lived reality or phenomena would ask. It requires pupils to think like human and social scientists, or to look at concepts through a human/social science lens. Pupils will explore questions and answers raised in relation to the impact of religions and worldviews on people and their lives.

We have defined these three academic disciplines or disciplinary fields to make them appropriate for the school setting.



Subjects are re-contexualised from disciplines which are a society's primary source of new knowledge. The link between subjects and disciplines provides the best guarantee we have that the knowledge acquired by students at school does not rely solely on the authority of the individual teacher, but on the teacher as a member of a specialist subject community.

Michael Young: Overcoming the crisis in curriculum theory: a knowledge-based approach. Journal of Curriculum Studies, 45:2, pp.101–118

What do we mean by the disciplines of theology, philosophy and the human/social sciences?[15]

The following three tables set out in more detail how each of these disciplines can be understood. They show the academic foundations of each discipline, their distinct ways of understanding the world, the methods they use and the body of knowledge which teachers can draw upon. They also show what the object of investigation for each discipline looks like in a school context and provide prompts for teachers and pupils to engage with the intellectual communities relating to each discipline.

Theology

We are using the phrase: Thinking through believing

Lens though which the world is viewed	Research methods and ways of validating knowledge	Body of knowledge	Object of investigation within a school context	Intellectual community with which teachers and pupils can engage
Looking through the theological lens is primarily about exploring the world ontologically i.e it is about existence, being and how these relate to notions of transcendental reality	**For example:** Interpretation Authority Authenticity Reliability Internal consistency and coherency of texts Exegesis: critical explanation or interpretation of text Hermeneutics: interpretation of text	**This includes:** Textual theology: theological content of a particular genre Historical theology: developments of doctrine and controversies Systematic theology: organisation of concepts and themes in a religion Philosophical theology: nature of reality, the possibility of knowing God Comparative Theology: study of different beliefs Pastoral or Practical Theology: critical reflections on actions in light of beliefs Mystical Theology: reflections on the lived experience of God	Theology enables pupils to grapple with questions that have been raised by religions and worldviews over the centuries. It looks at where beliefs come from, how they have changed over time, how they are applied differently in different contexts and how they relate to each other. It involves investigating key texts and traditions within different religions and worldviews. It explores the ways in which they have been used as authoritative for believers and the ways in which they have been challenged, interpreted and disregarded over time. It assesses the key beliefs of religions and worldviews as well as exploring the significance of experience on the claims made by religious and non-religious people.	**For example:** Theology and Divinity Departments Departments specialising, for example, in Islamic, Jewish, Hindu studies Theos Think Tank TRS-UK

15 A glossary is provided in the appendices to explain some of the key terms in this section.

Philosophy

We are using the phrase: Thinking through thinking.

Lens though which the world is viewed	Research methods and ways of validating knowledge	Body of knowledge	Object of investigation within a school context	Intellectual community with which teachers and pupils can engage
Looking through the philosophical lens is primarily about exploring the world epistemologically, logically and ethically i.e it is about the nature of knowledge and morality.	For example: Logic Reason Use of evidence and sources Insight (e.g. in some Eastern philosophies)	This includes: Philosophy of Religion: Beliefs about God, nature of good and evil, religious experience, ethical implications of belief Metaphysics: dealing with abstract concepts such as being, knowing, identity, time, space, truth, reality. Ethical theory and practice relating to this theory.	Philosophy enables pupils to grapple with questions that have been raised and answers about knowledge, existence and morality. It is about finding out how and whether things make sense. It deals with questions of morality and ethics. It takes seriously questions about reality, knowledge and existence. The process of reasoning lies at the heart of philosophy. Philosophy is less about coming up with answers to difficult questions and more about the process of how we try to answer them. Studying the works of great philosophers is part of developing an understanding of philosophy. It uses dialogue, discussion and debate to refine the way in which we think about the world and our place in it. Philosophy contains three fields of enquiry which are applicable to a balanced framework for RE. These are metaphysics, logic and moral philosophy.	For example: Philosophy Departments in Universities The Philosophy Foundation The Royal Institute of Philosophy British Philosophical Association

Human and Social Sciences

We are using the phrase: Thinking through living.

Lens though which the world is viewed	Research methods and ways of validating knowledge	Body of knowledge	Object of investigation within a school context	Intellectual community with which teachers and pupils can engage
Looking through this lens is about exploring the wider human questions raised by and about religion and worldviews, such as about belonging, exclusion, community, identity, plurality and power. It is about lived experience now and through history. The term often used for this is phenomenology, the study of phenomena.	Quantative and Qualitative research such as: Ethnography Use of empirical data Linguistics Observation Classification Interviews Survey and questionnaire Case studies Listening to the voices of others/focus groups	This includes: A collection of different disciplines, each with its own intellectual history, body of knowledge and so on. Here we are concerned with the body of knowledge related to religion, belief and worldviews contained within: History Geography Sociology Political Science Anthropology Psychology Law	The human/social sciences enable pupils to grapple with questions about the lived and diverse reality of religion and worldviews in the world. It explores the diverse ways in which people practise their beliefs. It engages with the impact of beliefs on individuals, communities and societies. Pupils will investigate the ways in which religions and worldviews have shaped and continue to shape societies around the world. This approach can promote better understanding of the ways in which religion and worldviews influence people's understanding of power, gender, compassion, and so on. It also enables pupils to consider the nature of religion itself and the diverse ways in which people understand the term 'religion'.	For example: Faith and Civil Societies Unit: Goldsmiths, University of London The Cambridge Inter-Faith Programme, University of Cambridge The Woolf Institute, University of Cambridge Warwick Religions and Education Research Unit, University of Warwick

How do we create an RE curriculum based on this multi-disciplinary approach?

In order that pupils can become religiously literate, it is asserted that an approach in RE that **balances these disciplines** is adopted. This will effectively prepare pupils for their studies in Key Stage 4 and beyond. In addition, this approach helps pupils to become well-informed and hold balanced views because they will have had the opportunity to gain a real breadth and depth of understanding and use a range of different methods to validate knowledge across the disciplines.
The Agreed Syllabus ensures that pupils have a balanced approach rooted in these disciplines by:

- Providing **suggested core questions** for each Key Stage relating to each of the three disciplinary lenses, in order to ensure there is a balance between the three disciplines in each phase of learning (i.e. Key Stage 1, Lower Key Stage 2, Upper Key Stage 2, Key Stage 3)

- **Providing a core body of knowledge to be investigated** which is rooted in each academic discipline, but contextualised for the school setting



Effective RE will balance these three disciplinary lenses in order for pupils to become more religiously literate.

Which religions and worldviews do we need to study in each Key Stage?[16]

Key Stage	EYFS	Key Stage 1	Key Stage 2	Key Stage 3 (Pre-GCSE)	Key Stage 4	Key Stage 5
Religions and worldviews	1. Christianity 2. At least one other religion, religious belief or worldview.	In-depth investigation of: 1. Christianity 2. One other principal world religion. And encountering : 3. At least one other principal religion or worldview reflected in the local context.	In-depth investigation of: 1. Christianity 2. Two other principal world religions. And encountering: 3. At least one other religion, or worldview.	In-depth investigation of: 1. Christianity 2. Two other principal world religions. And encountering: 3. At least one other religion, or worldview.	In-depth investigation of: 1. Christianity 2. One other principal world religion.	A study of Christianity, other principal religions, religious beliefs and worldviews in the context of 21st Century society.
School Contextualising Factors	RE at EYFS will prepare children for the multi-disciplinary approach. Pupils begin to explore religion and worldviews in terms of special people, times, places and objects, as well as visiting places of worship. Pupils listen to, and talk about, religious stories which may raise puzzling and interesting questions. They are introduced to specialist words and use their senses in exploring religious beliefs, practices and forms of expression.	Schools should consider the following factors when deciding what to study as 2 and 3: · Understanding of the beliefs and practices of a 'non-Abrahamic' tradition, e.g. Sikhism. · Understanding of connections between Abrahamic religions, e.g. Christianity, Judaism and Islam. · The local context. · Provide foundations for KS2.	Schools should consider the following factors when deciding what to study as 2 and 3: · Understanding of the beliefs and practices of a Dharmic tradition, e.g. Hinduism. · Understanding of connections between Abrahamic religions, e.g. Christianity, Judaism and Islam. · The local context. · Build upon learning at KS1, provide foundations for KS3.	Schools should consider the following factors when deciding what to study as 2 and 3: · Understanding of the beliefs and practices of a Dharmic tradition, e.g. Buddhism. · Understanding of connections between Abrahamic religions, e.g. Christianity, Judaism and Islam. · The local context. · Build upon learning at KS2, provide foundations for GCSE.	Schools should consider the following factors: · The course should be provided by a recognised exam board which leads to a qualification approved under Section 96 of the Learning and Skills Act 2000, although not all pupils need to be entered for the examination. · Pupils should have the opportunity to encounter worldviews such as Humanism as part of their wider study.	Schools should consider the following factors: · An accredited course, such as AS or A level Religious Studies, or one which requires a significant study of a world religion or engagement with religious or philosophical ideas. Or · A minimum of 15 hours of study of religious, ethical and philosophical topics through a choice of regular timetabled lessons, enrichment activities, group projects, field trips or day conferences.

NB: '**In-depth investigation'** means that these religions and/or worldviews are studied in detail. They are the focus of study in the particular key stage. A suggested percentage is given below.
'Encountering' means that aspects of this religion or worldview are studied in less detail. It may be referred to, but not studied in depth.

16 In order to reflect legislation and to provide a broad and balanced curriculum, the following religions and worldviews form the basis of the rationale set out here:
Christianity should be studied **at each key stage** to 'reflect the fact that the religious traditions in Great Britain are in the main Christian' (Education Act 1988)
Other principal religions represented in Great Britain (usually regarded as Buddhism, Hinduism, Islam, Judaism and Sikhism) should be studied **across the key stages**; although they do not have to be studied in equal depth, nor all of them in each key stage
Other worldviews may be studied such as, the Baha'i faith, Jainism, Zoroastrianism and Humanism.

Weighting of religions and beliefs	No weighting is specified in EYFS.	More time should be spent on Christianity than any other individual religion or worldview. A minimum of 50% of allocated curriculum time should be spent on (1) and a minimum of 25% on (2). The remainder on (3).	More time should be spent on Christianity than any other individual religion or worldview. A minimum of 35% of allocated curriculum time should be spent on (1) and a minimum of 20% on each of (2). The remainder on (3).	More time should be spent on Christianity than any other individual religion or worldview. A minimum of 35% of allocated curriculum time should be spent on (1) and a minimum of 20% on each of (2). The remainder on (3).	The time spent on (1) and (2) should be in accordance with the chosen examination board specification.	No weighting is specified in Key Stage 5

RE in Early Years Foundation Stage

All schools and academies should provide RE for all registered pupils, including those in Reception classes. The statutory requirement does not extend to nursery classes in maintained schools. In order to prepare pupils for the balanced disciplinary approach, the following suggested content is recommended for Early Years Foundation Stage.

<table>
<tr><td colspan="3">RE in EYFS will prepare children for the multi-disciplinary approach.
Pupils begin to explore religion and worldviews in terms of important people, times, places and objects, as well as visiting places of worship. Pupils listen to, and talk about, religious stories which may raise puzzling and interesting questions. They are introduced to specialist words and use their senses in exploring religious beliefs, practices and forms of expression.</td></tr>
<tr><td colspan="3">Christianity and at least one other religion or worldview</td></tr>
<tr><td>Theology: Thinking through believing</td><td>Philosophy: Thinking through thinking</td><td>Human/Social Sciences: Thinking through living</td></tr>
<tr><td>Questions you might ask:
What does this religious word mean? How do we say this religious word?
What is this religious story about? Why might people tell this story?
What does the word ‘God’ mean?
What is a belief
Why is this sacred book important?</td><td>Questions you might ask:
What puzzles you?
Is it real?
What is right? What is wrong? What is ‘good’?
What do we mean by true?</td><td>Questions you might ask:
How do people celebrate?
What might people use this artefact for?
What ceremonies and festivals have you taken part in?
What happens in [place of worship]?
What do these symbols mean?</td></tr>
<tr><td>Recognise simple religious beliefs or teachings.
Talk about some aspects of a religious or belief story.
Introduce key theological vocabulary such as ‘God’.
Recreate religious and belief stories through small world play.
Talk about sacred texts</td><td>Raise puzzling and interesting questions about religious and belief stories.
Raise puzzling and interesting questions about the world around them.
Talk about what concerns them about different ways in which people behave.
Say what matters to them or is of value.
Use their senses to investigate religion and belief.</td><td>Identify simple features of religious life and practice in a family context.
Recognise a number of religious words.
Know where some religious worldviews orginated
Name some religious symbols.
Name some religious artefacts.
Talk about religious events that they see or hear about e.g. festivals, ceremonies.
Talk about what people wear because of their beliefs.
Visit a local place of worship.
Talk to someone who holds a particular religious belief.</td></tr>
</table>

Designing a progressive, coherent and balanced curriculum for Key Stages 1, 2 and 3

Step One: Religions and worldviews

- Check the requirements for each Key Stage.
- Decide which religions and worldviews you will explore. Ensure you have a clear rationale and that you have taken account of your school context and the appropriate weighting for each religion or worldview.

Step Two: The suggested core questions

For each key stage there are suggested core questions, found on page 19

- Each question draws on one particular disciplinary lens.
- Choosing a spread of questions from each discipline will ensure balance across the key stage phase.
- You can create your own questions, but these should use one of the disciplines as a driver
- For schools using the non-statutory age-related expectations, we recommend that you choose about 4-5 questions to explore per year with pupils at least one question from each discipline per year.

Step Three: Ensuring continuity and progression

- Check that the core questions going through each year group progress logically from one to another.[17] We recommend you consider the intent of your whole-school curriculum when ensuring continuity and progression. How does the RE curriculum relate to your wider whole-school curriculum?
- We suggest you check for progression from one year to another. Are the questions enabling increasing depth of understanding? Are pupils developing their understanding through each disciplinary lens logically?

Step Four: The core knowledge and non-statutory age-related expectations

- Once you have decided upon your core questions, you need to shape the learning by using the core knowledge.
- For each core question consider the relevant core knowledge and ***either*** the non-statutory age-related expectations for the disciplinary lens you are focusing on ***or*** your own school's assessment criteria in order create learning outcomes for this question. This ensures the learning is planned at an appropriate standard
- Clearly delineate between the core knowledge which will form the basis of assessment and other elements of core knowledge which may be encountered in the learning process but may not be assessed.

Step Five: Check for balance

- Ensure you have a balance of disciplinary lenses. If appropriate, are you enabling pupils to meet the age-related expectations?

Step Six: Creating your scheme of learning

- Use the core question, learning outcomes and core knowledge to create a series of lessons that enable the pupils to be able to meet the outcomes, and thus contribute to them meeting the non-statutory age-related expectations[18] if appropriate.

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17 An exemplar long-term plan is provided in Appendix 1.

18 There are a suite of unit outlines in the Agreed Syllabus Guidance material

Suggested Core Questions

The suggested core questions are rooted in each disciplinary approach, namely theology, philosophy and the human/social sciences. They take account of the research methods used in each discipline and its object of investigation. These core questions are suggestions, and schools can create their own questions if they choose as long as they reflect the disciplinary approach. Schools must ensure a balance of questions across the three disciplinary lenses.

The following points may be noted:

- The questions are largely generic so they can be tailored to any religion or worldview. Some questions could be used more than once if they focus on a different religion or worldview each time.

- Some questions may be combined across disciplinary lenses to create a longer unit of work. For example, the concept of resurrection in Christianity could be explored in terms of interrogation of biblical narratives (Theology), consideration as to whether resurrection is reasonable (Philosophy) and how belief in resurrection impacts on individuals, communities and societies across the world (Human/Social sciences). The Noble Eightfold Path in Buddhism could be explored in terms of theological interpretations by different schools of Buddhist thought, the Buddhist understanding of reality and the ethical implications of the Eightfold Path, and how the Path shapes Buddhist identity and relationships with others.

- Some specific Christian examples have been given at each Key Stage as this religion is taught by all schools in all Key Stages.

- The suggested core questions take into account *Understanding Christianity* (RE Today 2016) units on God, creation, incarnation and salvation which are already being used in a number of schools and academies in the county. These are shown in purple.

- It is **NOT** intended that all these questions are explored. They are suggestions and schools can tailor them to their own context and create their own questions if they prefer.

- An exemplar long-term plan is available in Appendix 1.

	Key Stage 1	Lower Key Stage 2	Upper Key Stage 2	Key Stage 3
Theology	• What do religious people say God is like? • Why is light an important symbol for many religious believers? • What do _____ remember at _____? (E.g. what do Jews remember at Passover?) • What might _____ learn from the _____ narrative? (E.g. what might Hindus learn from the Diwali narrative?) • What might _____ learn from the story of _____? (E.g. what might Jews learn about God from the story of Abraham?) • What do Christians believe God is like? • Who made the world? • Why does Christmas matter to Christians? • Why does Easter matter to Christians?	• What do _____ believe about God? • How do _____ talk about God? • What is the Bible and how do people interpret it? • Why is there so much diversity of belief within _____? • Where do religious beliefs come from? • How have events in history shaped beliefs? • What do Christians learn from the creation story? • What is the Trinity? • Why to Christians call the day Jesus died 'Good Friday'?	• How do _____ explain the suffering in the world? • One narrative, many beliefs: Why do people interpret things differently? • How reliable are sources of authority for believers? • How do _____ make sense of the world? • What does it mean if God is holy and loving? • Creation and science: Conflicting or complementary? • Was Jesus the Messiah? • What did Jesus do to save human beings? • What differences does the resurrection make for • Christians?	• How do creation narratives shape what it means to be human and vice versa? • What do narratives in sacred texts reveal about the nature of God? • Why does God have so many names? • How reliable are sources of authority for religious believers? • How do religious believers make sense of the world? • What is meant by sacredness? • What does it mean to 'experience God'? • Internally inconsistent and dangerous: Should sacred texts be banned? • Whose theology? Why are there so many interpretations of _____ (name of religion)? • If God is Trinity, what does that mean for Christians? • Should Christians be greener than everyone else? • Why do Christians believe Jesus is God on Earth?

	Key Stage 1	Lower Key Stage 2	Upper Key Stage 2	Key Stage 3
Philosophy	• Why do people have different views about the idea of 'God'? • What do my senses tell me about the world of religion and belief? • What is puzzling about the world of religion and belief? • What is 'good' and what is 'bad'? • How do people decide what is right and wrong? • What questions do religious stories make us ask? Can we find any answers? • What's the big idea? (introduction to philosophy/Socratic dialogue) • How did the universe come to be?	• What is the difference between believing and knowing? • What is philosophy? • What do we mean by 'truth'? • How do people make moral decisions? • How do people respond to issues of poverty and justice? • What kind of world should we live in? • Is seeing believing? • Can kindness/love change the world?	• Why is there suffering in the world? • What can we learn about the world/knowledge/ meaning of life from the great philosophers? • Is being happy the greatest purpose in life? • Is believing in God reasonable? • Is it possible for something to always be right (or wrong)? • What does it mean to be 'human'? • Are angels real? • Can people come back to life?	• How do we know what we know? (Study of key philosophers) • Why is philosophy described as love of wisdom? • How valid are arguments about the existence of God? • What does it mean to be free? • Is everything connected? • What is a 'good life'? • What is the meaning of life? • What is meant by 'sanctity of life'? • Are all animals equal? • What is reality? • Can anything be known for certain? • How do different cultures understand the nature of right and wrong? • Are scientific arguments about the beginning of the world more logical than religious ones?

	Key Stage 1	Lower Key Stage 2	Upper Key Stage 2	Key Stage 3
Human/Social Sciences	• How do festivals/celebrations bring people together? • Where is the religion around us? • What does it mean to belong to the _____ community? • What happens in the daily life of a _____? • What does it mean to be part of a religious family? • Why are symbols and artefacts important to some people? • How do worship gatherings/ceremonies give _____ a sense of identity and belonging?	• What can we learn from different members/expressions of the _____ tradition? • How do _____ express their religious beliefs in modern Britain and in _____ [name of country]? • How do people express commitment to a religion or worldview in different ways? • What difference does being a _____ make to daily life? What does it mean to be a _____? • How do/have religious groups contribute to society and culture in the local area?	• What do we mean by religion? What makes a religion a religion? • How do/have religious groups contribute to society and culture across the world? • Does religion bring peace, conflict or both? • What does it mean to be part of a global religious/worldview community? • How have expressions of _____ changed over time? • How do beliefs shape identity for _____? • How has belief in _____ impacted on music and art through history?	• Is 'religion' an outdated western category or a useful way of thinking about different ways of living? • To what extent does the lived reality of [name of religion] reflect the authoritative understanding? • Why are religions so diverse? • Why is [name of religion] the way it is today? (historical changes) • To what extent are religions reflections or reactions to society? • What happens when religious identity conflicts with other identities (e.g. national identity)? • How have beliefs and practices been influenced by culture and politics? • How do we study religion and belief? • How have historical events impacted on the practice of religion and belief?

Core Knowledge Summary Tables

The core knowledge should be used alongside the suggested core questions for each disciplinary lens. The core knowledge has been kept to a minimum to allow teachers to consider their own context and to ensure depth of understanding of key concepts, beliefs and practices. The core knowledge is rooted in the object of investigation for each disciplinary lens.

The core knowledge draws particularly on the following documents:

- Norfolk Agreed Syllabus 2005: Guidance materials
- Norfolk Agreed Syllabus 2012: Guidance materials
- Understanding Christianity 2016 (RE Today Services)

Core Knowledge is set out for Christianity, five principal religions (Buddhism, Hinduism, Islam, Judaism, Sikhism) and one non-religious worldview (Humanism). This does not preclude other religions and worldviews being studied e.g. Baha'i, Jainism, Zoroastrianism.

An example of how the core questions and core knowledge can be used to create learning enquiries:

Key Stage: Lower Key Stage 2
Disciplinary Focus: Theology
Religion or Worldview: Hinduism
Core Question: How do Hindus talk about God?
Core Knowledge: Brahman, and the concept of the trimurti (Brahma, Vishnu, Shiva). Examples of the avatars of Vishnu such as Rama and Krishna. Narratives from the Ramayana (about Rama), Mahabharata and Vishnu Purana (about Krishna)
Possible questions that teachers might ask pupils to develop their understanding:
Do Hindus understand God as one or many? What does it mean to say God came in human form? What do Hindus learn about God from the narratives about Rama and Krishna?
If appropriate, based on the non-statutory age-related expectations (see Appendix 2), pupils should be able to:
Identify the sources Hindus use when talking about God
Give examples of different ways in which Hindus talk about God based on the narratives they have studied
Identify the similarities and differences between the Hindu understanding of God and one other religious view e.g. Christian understanding of God as Trinity.

These tables provide a basis for teachers to shape schemes of learning using the suggested core questions. Tables for religions and worldviews are listed alphabetically.

Buddhism

	Key Stage 1	Key Stage 2	Key Stage 3
	Introduce:	Develop understanding of:	Secure understanding of:
Theology: Asking questions theologians ask	Varying beliefs about God. Concepts: The Buddha and Triple Refuge The Jakata tales and Tipitaka	Concepts: the Buddha, Four Noble truths, the cycle of birth, death and rebirth, and the Five Precepts. The varying beliefs about God. The Jakata tales, Tipitaka and Metta Sutta. Key writings of Buddhist teachers. How Buddha's experience impacted on beliefs.	For Buddhists, questions about God are unanswerable. Concepts: The Buddha, Anicca, Dukkha, Anatta, Four Noble Truths, Karma, Triple refuge and the divergent paths of Buddhism. The Dhammapada, role of the Sangha and authority given to teachings of Buddha. Writings of Buddhist theologians e.g. Dalai Lama.
Philosophy: Asking questions philosophers ask	Key philosophical vocabulary Ways of reasoning Make links between belief and behaviour	The different views about the nature of knowledge, meaning and existence. Links between suffering and the Four Noble Truths. Buddhist perspectives on moral issues and consideration of the consequences of action in relation to karma.	Theories of knowledge, philosophy of religion and ethical theory, including those of the Buddha. Buddhist philosophy relating to personal experience and truth. Methods Buddhists use to evaluate and address dilemmas such as the principle of loving kindness.
Human/Social Sciences: Asking questions human and social scientists ask	Key vocabulary associated with the study of Buddhism. Monasteries, temples, festivals, ceremonies, devotion and symbolism as expressions of Buddhism. The importance of not hurting living things and Buddhist stories on daily life.	Key vocabulary and global diversity associated with the study of Buddhism. Meditation and study, festivals and pilgrimage and symbolism. Varying practice, and the importance of looking after the environment.	The complex nature of Buddhist philosophies. Diversity of practice, importance of meditation and study, and symbolism. The involvement of Buddhists in social action, impact of Buddhism on western culture and the media portrayal of Buddhists.

Christianity

	Key Stage 1	Key Stage 2	Key Stage 3
	Introduce:	Develop understanding of:	Secure understanding of:
Theology: Asking questions theologians ask	Concepts: Creation, God, incarnation, and salvation. The life and teachings of Jesus. The Bible as a sacred text for Christians and its different genres.	Concepts: Creation and Fall, God (Trinity), Incarnation, and Salvation. The life and teachings of Jesus. Sources of authority such as the Bible, creeds, tradition and different genres and interpretations. Key teachings from important Christian thinkers. How events in society have influenced Christian beliefs.	Concepts: Creation and Fall, God (Trinity), Jesus, incarnation, salvation and Kingdom of God. Issues of reliability, authenticity, historicity and authorship of the Bible and other sources. Writings from a range of key Christian theologians Events in history and personal experiences which have impacted on beliefs and vice versa.
Philosophy: Asking questions philosophers ask	Key philosophical vocabulary. Ways of reasoning. Make links between belief and behaviour.	The different views about the nature of knowledge, meaning and existence. The work of one key Christian philosopher Ethical theory, including the importance of love and forgiveness within Christian tradition. Christian perspectives on moral issues.	Theories of knowledge, philosophy of religion and ethical theory. Works of two or three Christian philosophers. Philosophical responses to theological questions that Christians raise. Methods Christians use to evaluate and address dilemmas.
Human/Social Sciences: Asking questions human and social scientists ask	Key vocabulary associated with the study of Christianity. The local church(es), symbolism and artefacts as expressions of Christianity. The importance of rites of passage, worship gathering and celebrations.	Key vocabulary and global diversity associated with the study of Christianity. The church, worship and festivals. The impact of Christian teachings on daily life, the varying expressions of prayer, cultural expressions of the Christian faith and the role of the Christian community in charity work.	The complex nature of Christianity and how culture and politics have shaped it over time. The nature of the church and its internal diversity. The impact of the Bible and rites of passage on individuals and communities. The relationship between the Church and State and the role of Christianity in the public sphere.

Hinduism

	Key Stage 1	Key Stage 2	Key Stage 3
	Introduce:	Develop understanding of:	Secure understanding of:
Theology: Asking questions theologians ask	Concepts: Brahman and Avatars. Hindu Holy Books including the Ramayana.	Concepts: Brahman, Ataman, Avatars, Ahimsa, Samsara and Karma. The oral tradition and the Vedas, different genre and interpretations. Examples of teachings of Hindu teachers. Examples of events and experiences which have impacted on Hindu beliefs.	Concepts: Brahman Trimurti, Atman, cyclical nature of time, creation, maya, samsara and karma. Issues of reliability, authenticity, historicity and authorship of Hindu sources of authority. Differences between Shruti and Smriti scriptures. Examples of writings by gurus, swamis and rishis. The Astika and Nastika intellectual traditions. Impact of experiences and events on Hindu beliefs and vice versa.
Philosophy: Asking questions philosophers ask	Key philosophical vocabulary. Ways of reasoning. Make links between belief and behaviour.	The different views about the nature of knowledge, meaning and existence. Introducing ethical theory. Introduce moral issues and consider the consequences of action in relation to karma. Moral and values expressed in Hindu stories.	Theories of knowledge, philosophy of religion and ethical theory, including maya, Loka, Devas and Asura. The way gunas interact to determine things. Hindu ethics and moral duties, different methods Hindus use to evaluate and address dilemmas.
Human/Social Sciences: Asking questions human and social scientists ask	Key vocabulary associated with the study of Hinduism. Dharma, symbolism and the centrality of the home in the Hindu tradition. Importance of gatherings for worship, dramatic storytelling and celebrations.	Key vocabulary and global diversity associated with the study of Hinduism. Sanatan Dharma, the diversity of practice and expression and festivals. The impact of ahimsa, dharma and karma on daily life and beyond.	The complex nature of Hindu philosophies and how they are understood. Sanatan dharma, laws of Manu, diversity of worship, pilgrimage and the practice of yoga. The role of story and festivals, the impact of teachings on daily life, the relationship between social duty and the four ashramas, and the changing role of men and women within the Hindu traditions.

Humanism

	Key Stage 1	Key Stage 2	Key Stage 3
	Introduce:	Develop understanding of:	Secure understanding of:
Theology: Asking questions theologians ask	Concepts: Atheism, One Life, Golden Rule, humanity. Quotations from Humanist thinkers.	Concepts: Atheism, agnosticism, rationalism, One Life, and Happiness. Examples of writings of Humanist thinkers. Diversity of Humanist thought. Importance of evidence. Absence of sacred texts and divine rules.	Concepts: meaningful life, humanism, secularism, rationalism, evolution, scepticism reliability, authenticity, historical accuracy and authorship of sources by key humanist thinkers. The different genre used within the humanist tradition. How experiences have impacted on humanist beliefs through history and vice versa. The similarities and differences between humanist values and those of theistic worldviews.
Philosophy: Asking questions philosophers ask	Key philosophical vocabulary. Ways of reasoning. Make links between belief and behaviour.	The different views about the nature of knowledge, meaning and existence. Introducing ethical theory such as utilitarianism. Examples of the writing of a Humanist philosopher. Importance of evidence and reasoning in Humanist thought.	Theories of knowledge, philosophy of religion and ethical theory, including AC Grayling and Hawking. Humanist responses to theological questions such as miracles and religious experience. Ethical theory from a Humanist perspective. Humanist UK lobbying on assisted dying. UN Declaration of Human Rights.
Human/Social Sciences: Asking questions human and social scientists ask	Key vocabulary associated with the study of Humanism. The role of ceremonies and cultural traditions. The Happy Human symbol. Impact of thinking about consequences of action.	Key vocabulary relating to the study of Humanism as a philosophy or life stance. Diverse practice in relation to ceremonies and cultural festivals. The importance of the natural world and caring for the environment. The importance of the arts and sciences. The importance of love and relationships.	The complex nature of Humanist and Secular philosophies. Religious Atheism. Humanist practice relating to death and mortality. The work of humanist chaplains. Humanist responses to pseudoscience. Relationship of science and humanist beliefs. Campaigns run by the British Humanist Association in the public sphere.

Islam

	Key Stage 1	Key Stage 2	Key Stage 3
	Introduce:	Develop understanding of:	Secure understanding of:
Theology: Asking questions theologians ask	The concept of One God. The life and teachings of the Prophet Muhammad. The Qur'an as a revealed scripture.	Concepts: Tawhid, Creation, Prophethood, Revelation, Khalifah and Akirah. The life and teachings of the Prophet Muhammad and the Six Articles of Sunni Belief. The Qur'an and Hadith as sources of authority, different genres and the value of recitation. Key teachings from important Muslim teachers. The impact of the spread of Islam. How experiences have impacted on belief.	Concepts: Tawhid, Submission, Revelation, Akhirah and Jihad. The importance of the Prophet Muhammad. The theological divergence and distinctions within Islam and Shariah Law. Issues of reliability, authenticity, and translation of the Qur'an and Hadith. Differences between revealed scripture, sayings of the Prophet Muhammed and the Sunnah. Writings from key Muslim theologians. Events in history and personal experiences which have impacted on beliefs and vice versa.
Philosophy: Asking questions philosophers ask	Key philosophical vocabulary. Ways of reasoning. Make links between belief and behaviour.	The different views about the nature of knowledge, meaning and existence. Introducing ethical theory. Muslim perspectives on moral issues, including the idea of 'intention'.	Theories of knowledge, philosophy of religion and ethical theory including Muslim perspectives. The impact of Greater Jihad on an individual Muslim's struggle to choose to do right. The impact of Shariah Law on Muslim decision making.
Human/Social Sciences: Asking questions human and social scientists ask	Key vocabulary associated with the study of Islam. The masjid (mosque), the Five Pillars of Islam, symbolism and artefacts. The role of festivals, ceremonies and Madrassah in the Muslim tradition.	Key vocabulary and global diversity associated with the study of Islam. The masjid, the Five Pillars of Islam and the three main Muslims traditions (Sunni, Shia, Sufi). Diversity of expression, customs and practices within Islam and their impact on daily life. The importance of Ramadan, the two Eid festivals and Jummah prayers.	The three main traditions within Islam, and how they are understood culturally, religiously and politically. Diversity of practice across different Muslim groups in the UK and beyond. The impact of tawhid on creative expression. The community/societal role of the mosque and importance of Ummah. The role of Islam in scientific discoveries and historical events. Importance of ibadah in daily life.

Judaism

	Key Stage 1	Key Stage 2	Key Stage 3
	Introduce:	Develop understanding of:	Secure understanding of:
Theology: Asking questions theologians ask	The concept of One God The Torah as the five books of Moses, written in Hebrew. The different genre contained within the first five books. Narratives about the lives of Jewish descendants.	Concepts: One God, The Covenant, Mitzvot, Atonement. The Torah and Talmud as sources of authority. The Hebrew Bible, TeNaCh (Torah, Nevi'im, Ketuvim) Importance of the Shema Narratives associated with the development of the Jewish tradition. Importance of reading the Torah out loud. Key teachings from important Jewish teachers Historical impact Jewish beliefs/culture	Concepts: One God who is holy, just and merciful, covenant, Mitzvot, Atonement. The Messianic Age The 13 principles of Maimonides Issues of reliability, authenticity, and translation of the The Torah, Nevi'im and Ketuvim. The Talmud as Mishnah and Gemara. The theological divergence and distinctions within Judaism. Impact of Shoah on Jewish beliefs.
Philosophy: Asking questions philosophers ask	Key philosophical vocabulary Ways of reasoning Make links between belief and behaviour	The different views about the nature of knowledge, meaning and existence. Introducing ethical theory Jewish perspectives on moral issues including the impact of the 613 mitzvot, especially the 10 commandments. The importance of loving one's neighbour. Gemillut Chasadim, Tzedakah,	Theories of knowledge, philosophy of religion and ethical theory including Jewish perspectives. Ways in which Jewish people make decisions based on the teachings in the Torah, Talmud and the Rabbis. Importance of concepts of Tikkun Olam and Bal Tashhit on making moral decisions.
Human/Social Sciences: Asking questions human and social scientists ask	Key vocabulary associated with the study of Judaism. Shabbat and the importance of the home and family life The role of festivals which connect with Jewish history. The synagogue and varying ceremonies that take place within it.	Key vocabulary and global diversity associated with the study of Judaism. Importance of festivals for the Jewish community such as Yom Kippur. Symbolism and artefacts used by some Jewish people at festivals and in rituals. The importance and role of Shabbat and reading of the Torah The role of Synagogue and Cheder in the Jewish community. The rules of Kashrut The importance of Jerusalem and the Western Wall for many Jewish people.	Historical and current cultural and political perspectives on the development of the Jewish faith. Divergence of practice in worship, prayer and seeking social justice. Importance of the High Holy Days and the need for repentance and forgiveness. The impact of Shoah on expressions of Jewish faith across the world. The role of Eretz Israel, Jerusalem and the Western Wall for Jewish identity Jewish influence on the arts, music and film industries. Impact of technology of Jewish daily life.

Sikhism

	Key Stage 1	Key Stage 2	Key Stage 3
	Introduce:	Develop understanding of:	Secure understanding of:
Theology: Asking questions theologians ask	The concepts of One God and equality. The life and teachings of Guru Nanak. The Guru Granth Sahib as a living Guru. The Mool Mantra.	Concepts: Ik Onkar, Equality, hukam and Samsara. The life and teachings of the 10 Gurus The Guru Granth Sahib, including its compilation and diversity of contents. Stories from the life of Guru Nanak (janamaskhis) Impact of martyrdom on Sikh teachings.	Concepts: Ik Onkar, Samsara, Nadar, Mukti and Karma. Sikh purpose of finding union with God. The life and teachings of the 10 Gurus. Adi Granth and the final vesion of the Guru Granth Sahib Nam Simran (meditating on God's name) Issues concerning authority and revelation. Impact of persecution and martyrdom on Sikh faith and teachings.
Philosophy: Asking questions philosophers ask	Key philosophical vocabulary. Ways of reasoning. Make links between belief and behaviour.	The different views about the nature of knowledge, meaning and existence. Introducing ethical theory. Sikh perspectives on moral issues, including impact of 'hukam' and emphasis on equality.	Theories of knowledge, philosophy of religion and ethical theory including Sikh perspectives. Impact of hukam and Sikh purpose in life on ethical theory. The impact of Rahit and Kurahit for the ethical and moral behaviour of Sikhs. Sikh principles for living such as kirat karna and vand chhakna.
Human/Social Sciences: Asking questions human and social scientists ask	Key vocabulary associated with the study of Sikhism. The gurdwara, langar and 5Ks The role of festivals and ceremonies such as Baisakhi and Amrit.	Key vocabulary and global diversity associated with the study of Sikhism, including term Sikhi. The diversity of practice including the Gurdwara, festivals and ceremonies such as Amrit. Symbolism including varying practice of wearing the 5Ks. Importance of values in the Sikh tradition. Global importance of Amrtisar and the Golden Temple.	Historical perspectives on the development and growth of the Sikh tradition. The Gurdwara, festivals, pilgrimage and ceremonies including diversity of practice and historical perspectives. Impact of being part of the Khalsa. Impact of Nam Simran. Importance of Sewa. Impact of kirat karna and vand chakna on individuals and communities. The Network of Sikh Organsiations. Work of Sikhs in the education sector.

RE for students aged 14–19

RE is a statutory entitlement for all registered pupils up to the age of 18, including pupils in school sixth forms, except where withdrawn by their parents, or by themselves if over 18 years of age.

This syllabus advocates a three year Key Stage 3 (i.e Years 7-9) RE curriculum as best practice. However, some of the core knowledge from Key Stage 4 (i.e. Years 10-11) may be introduced in Key Stage 3 to help pupils make connections in their learning, such as key concepts in a religion or how religious practices are understood within their historical context. This will enable pupils to use in-depth analysis in Key Stage 3 and prepare them well for Key Stage 4.

In Years 10 and 11 a core course must be provided for all students to meet their entitlement to RE. Whilst there is no legal requirement to sit public examinations, students deserve the opportunity, as far as possible, to have their learning in RE accredited. External accreditation of the subject in this key stage improves student achievement and enhances the status of the subject. Therefore, **this syllabus requires pupils to follow an accredited course in RE which is provided by a recognised exam board**[19], and which builds on the multi-disciplinary approach advocated in EYFS to Key Stage 3.

In the sixth form, the RE provided should enhance and broaden educational opportunities for all students. It should meet the needs of both one and two-year students. The nature and organisation of the sixth form curriculum is such that great flexibility should be possible in how RE is delivered. It is important that students take increasing responsibility for their own learning. They might be encouraged to participate in planning courses and, where a variety of options is offered, could negotiate their entitlement. Schools should therefore provide an accredited course, such as AS or A Level Religious Studies, **or** one which requires a significant study of a world religion or engagement with religious or philosophical ideas **or** a minimum of 15 hours of study of religious, ethical and philosophical topics through a choice of regular timetabled lessons, enrichment activities, group projects, field trips or day conferences.

19 Therefore, a course which can lead to a qualification approved under Section 96 of the Learning and Skills Act 2000

Attainment and Progress in RE

Assessing attainment and progress

Pupils' progress is assessed in relation to the purpose and aims of the subject. Therefore, this primarily concerns **how well pupils are able to hold balanced and well-informed conversations about religion and worldviews.** In other words, **are pupils becoming more religiously literate?** Attainment and progress are therefore linked to the multi-disciplinary approach to RE advocated throughout this syllabus.

Although this syllabus does **not** provide a statutory form of monitoring standards and progress, teachers should ensure that the rationale they use both fits their school context, phase of learning and strives for high standards of attainment for all pupils.

Assessment at the heart of planning

Therefore, teachers are encouraged to use the **non-statutory age-related expectations** as a starting point for planning (See Appendix 2) alongside a suggested core questions for Key Stages 1–3. This ensures that expected outcomes are at an appropriate standard and that the learning journey for each enquiry is clear.

The non-statutory age-related expectations ensure that the RE provision is balanced and that pupils become more religiously literate through their time in school.[20] A sample of the non-statutory age-related expectations is provided in Appendix 2. Schools and academies in Norfolk can register with the Diocese of Norwich to receive a full set of expectations and exemplar material if they wish. This service is provided free to all schools and academies in Norfolk using this syllabus.[21]

Reporting of attainment and progress

It is a statutory requirement for schools to provide, at least annually, a written report to parents on their child's progress in RE.[22]
SACRE may ask schools to submit a summary of attainment by pupils at the end of Key Stages 2 and 3 as part of its responsibility to monitor RE in Norfolk. In addition, progress must be assessed and reported where pupils transfer between schools at other points. SACRE also monitors Key Stage 4 and 5 examination results annually.

20 Teachers are free to develop their own system of assessment if the non-statutory age-related expectations do not match their context.
21 https://www.dioceseofnorwich.org/schools/advice/religious-education/age-related-expectations
22 Statutory Instrument 1992/3168 (DFE Circular 16/93) Cf Circular 1/94 para 125/6

Teaching and Learning in RE

This syllabus builds on the enquiry-based approach advocated in the Norfolk Agreed Syllabus 2012.[23]
This enquiry-based approach is set within a climate of effective learning in RE where:

- an appropriate level of challenge is provided for all pupils
- all pupils know they can achieve and there is an expectation of success
- the learning is set in a real and authentic context, with a clear purpose, meaning and relevance
- a safe environment is created where all pupils are valued, so they can confidently agree to disagree and express themselves freely
- pupils have a sense of ownership over what is being learned and how they are learning it
- there is a clear learning journey and identifiable outcomes
- there is space and time for reflection
- assessment for learning is at the heart of teacher planning

This syllabus continues to promote the following enquiry process as best practice:

An enquiry-based approach for RE

Engage Stage 1: The new enquiry is introduced by exploring the conceptual focus and core question.

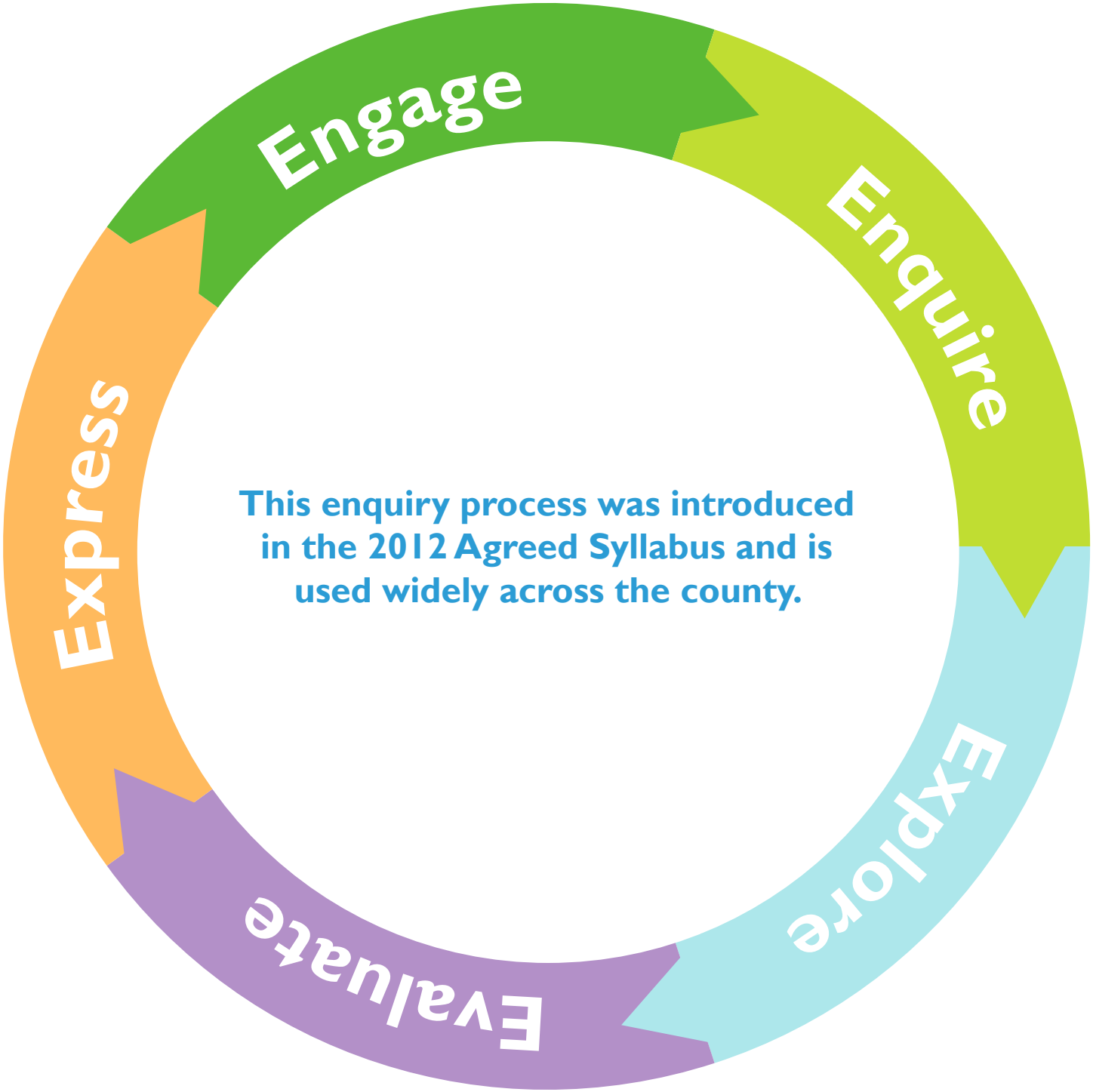
Enquire Stage 2: The enquiry is co-constructed with the pupils whilst staying within the parameters of the learning outcomes.

Explore Stage 3: Pupils enquire into the core question through the suggested core knowledge.

Evaluate Stage 4: Pupils respond to, analyse and evaluate their understanding of the core question.

Express Stage 5: Pupils express the knowledge and understanding they have gained to answer the key question, with an opportunity for the teacher to assess if pupils have met the age-related expectations if appropriate.

23 Norfolk Agreed Syllabus 2012 p.21



This enquiry process was introduced in the 2012 Agreed Syllabus and is used widely across the county.

Appendix 1: Exemplar Curriculum Map for KS1–3[24]

Context: This exemplar imagines a primary school where the Jewish tradition is the second religion focus for KS1, and Islam and Hinduism are the focus at KS2 alongside Christianity in both Key Stages. In Key Stage 3 pupils are prepared for a GCSE where they will study Christianity and Islam. In addition, at Key Stage 3 Sikhism is included as a focus religion.
The balance between **Theology**, **Philosophy** and **Human/Social Sciences** is shown through the colours.

Year Group	Enquiry 1	Enquiry 2	Enquiry 3	Enquiry 4	Enquiry 5
EYFS	Asking questions such as those suggested on page 17				
1	What do my senses tell me about the world of religion and belief? **Christian, Hindu, Jewish**	How does a celebration bring a community together? **Muslim, Christian**	What do Jewish people remember on Shabbat? **Jewish**	What does the cross mean to Christians? **Christian**	How did the universe come to be? **Hindu, Christian**
2	Why is light an important symbol for Christians Jews and Hindus? **Christian, Jewish, Hindu**	What does the nativity story teach Christians about Jesus? **Christian**	How do Christians belong to their faith family? **Christian**	How do Jewish people celebrate Passover (Pesach)? **Jewish**	Why do people have different views about the idea of God? **Multi/Humanist**
3	How do people express commitment to a religion/ worldview in different ways? **Hindu or Jewish/Sikh/ Christian**	What is the Trinity? **Christian**	What is philosophy? How do people make moral decisions? **Christian/Humanist**	What do _____ believe about God? **Muslim**	What difference does being a _____ make to daily life? **Muslim**

24 Unit outlines for this exemplar curriculum map are available in the Norfolk Agreed Syllabus Guidance Materials 2019

4	Where do religious beliefs come from? **Christian**	What do we mean by truth? Is seeing believing? **Multi, including Sikh views on God as truth**	How do/have religious groups contribute to society and culture? **Hindu/Christian**	Why is there so much diversity of belief within _____? **Christian** **Includes some theological aspects**	What does sacrifice mean? **Multi/Humanist**
5	Is believing in God reasonable? **Multi/Humanist**	How has belief in _____ impacted on music and art through history? **Christian/Muslim**	What can we learn about the world/knowledge/ meaning of life from the great philosophers? **Buddhist/Christian**	What difference does the resurrection make to Christians? **Christian**	How do ____ make sense of the world? **Hindu**
6	How and why does religion bring peace and conflict? **Multi**	How do _____ explain the suffering in the world? **Buddhist**	What does it mean to be human? Is being happy the greatest purpose in life? **Humanist/Christian**	Creation or science: conflicting or complementary? **Christian/Humanist**	How do beliefs shape identity for _____? **Muslim (prepare for KS3)**
7	Why does God have so many names? **Christian** **Muslim** **Sikh**	Does the existence of evil prove God doesn't exist? **Key Humanist, Jewish and Christian Philosophers**	Why is Christianity the way it is? (key events in history, church and state, diversity etc) **Christian**	What does it mean to say God became human? **Christian**	How do Sikhs interact with culture and society? **Sikh**
8	How do creation narratives shape what it means to be human? **Christian, Sikh**	What are sources of authority for Christians and Sikhs? (texts, experience, tradition, reason…) **Christian, Sikh**	What does it mean to live 'a good life'? **Humanist, Buddhist and Christian Philosophers**	Why is Islam the way it is? **Muslim** **History focus**	How do Christians interact with culture and society? (art, film and music focus) **Christian**
9	What is religion? A useful category or outdated concept? **Multi religious/Worldviews (needs to include Sikh and Jewish)**	What is meant by sacredness? **Multi (needs to include Christian and Muslim)**	Is believing in life after death reasonable? **Philosophical thinkers** **Christian, Sikh**	Is the Sanctity of life more important than quality of life? **Christian, Muslim**	What is reality? Christian, Sikh **Philosophical thinkers e.g. Kant**

Appendix 2: Non- Statutory age-related expectations showing examples for Key Stage 1-3[25]

Theology

There are four strands for theology:

- where beliefs come from
- how beliefs change over time
- how beliefs relate to each other
- how beliefs shape the way believers see the world

The example below is for the first of these strands.

Strand	Year 1	Year 2	Year 3	Year 4	Year 5	Year 6	Year 7	Year 8	Year 9
Where beliefs come from	Give a clear, simple account of at least one narrative, story or important text used by at least one religion or worldview.	Retell a narrative, story or important text from at least one religion or worldview and recognise a link with a belief. Recognise different types of writing from within one text.	Show awareness of different sources of authority and how they link with beliefs. Identify different types of writing and give an example of how a believer might interpret a source of authority.	Identify different sources of authority and how they link with beliefs. Give examples of different writings and different ways in which believers interpret sources of authority.	Describe different sources of authority and how they link with beliefs. Describe a range of different interpretations of sources of authority and consider the reliability of these sources for a group of believers.	Explain different sources of authority and the connections with beliefs. Begin to discuss the reliability and authenticity of texts that are authoritative for a group of believers.	Begin to analyse and evaluate different sources of authority, considering the writings of key thinkers, and how these have shaped and formed beliefs. Begin to analyse a range of genres and interpretations of sources of authority applying knowledge of reliability of sources when enquiring into religions and worldviews.	Begin to contextualise and evaluate sources of authority including the writings of a range of key thinkers and how these have shaped and formed beliefs. Begin to evaluate a range of genres and interpretations of sources of authority applying knowledge of authenticity, historical accuracy and authorship coherently and competently when enquiring into religions and worldviews.	Contextualise, analyse and evaluate where beliefs come from using evidence relating to sources of authority, teachings and interpretations, the writing of key thinkers and the impact of experiences. Contextualise, analyse and evaluate propositions about the reliability, authenticity, historical accuracy and authorship of sources when enquiring into religions and worldviews.

25 These age-related expectations were created for the Diocese of Norwich schools and academies. These are examples are used with permission. All schools and academies in Norfolk have free access to the complete set. Schools and academies must register for free to receive them. The link to register is: https://www.dioceseofnorwich.org/schools/advice/religious-education/age-related-expectations

Philosophy

There are three strands for philosophy:

- the nature of knowledge, meaning and existence
- how and whether things make sense
- Issues of right and wrong, good and bad

The example below is for the second of these strands.

Strand	Year 1	Year 2	Year 3	Year 4	Year 5	Year 6	Year 7	Year 8	Year 9
How and whether things make sense	Give a simple reason using the word 'because' when talking about religion and belief.	Give a reason to say why someone might hold a particular belief using the word 'because'.	Decide if a reason or argument based on a religion or belief makes sense to them and is expressed clearly. Use more than one reason to support their view.	Begin to weigh up whether different reasons and arguments are expressed coherently when studying religion and belief. Give reasons for more than one point of view, providing pieces of evidence to support these views.	Explain, using a range of reasons, whether a position or argument is coherent and logical. Link a range of different pieces of evidence together to form a coherent argument.	Begin to analyse and evaluate whether a position or argument is coherent and logical, and show increasing awareness of divergence of opinion. Use well-chosen pieces of evidence to support and counter a particular argument.	Analyse and evaluate whether a position or argument is coherent and logical, explaining with reasons any divergence of opinion. Use principles, analogies and well-researched evidence to support a particular argument and counter this view.	Analyse and evaluate whether a position or argument is coherent and logical, explaining with reasons any divergence of opinion and showing increasing awareness of the impact of culture and society on this position. Demonstrate comprehensive evidence of the process of reasoning when forming an argument and when creating counter arguments, showing awareness of their own cultural assumptions.	Comprehensively assess whether a range of positions or arguments are coherent and logical, evaluating their validity and significance and explaining conclusions with reasons and evidence. Create and test their own and others well substantiated arguments or hypotheses drawing conclusions based on the process of reasoning.

Human/Social Sciences

There are three strands for human/social sciences:

- The diverse nature of religion
- Diverse ways in which people practice and express beliefs
- The ways in which beliefs shape individual identity, and impact on communities and society and vice versa

The example below is for the third of these strands.

Strand	Year 1	Year 2	Year 3	Year 4	Year 5	Year 6	Year 7	Year 8	Year 9
The ways in which beliefs shape individual identity, and impact on communities and society and vice versa	Recognise that beliefs can have an impact on a believer's daily life, their family or local community.	Identify ways in which beliefs can have an impact on a believer's daily life, their family or local community.	Identify a range of ways in which beliefs can have an impact on a believer's daily life, their family, community and society.	Describe ways in which beliefs can impact on and influence individual lives, communities and society and show awareness of how individuals, communities and society can also shape beliefs.	Explain how beliefs impact on and influence individual lives, communities and society, and how individuals, communities and society can also shape beliefs.	Begin to analyse and evaluate how beliefs impact on, influence and change individual lives, communities and society, and how individuals, communities and society can also shape beliefs.	Analyse and evaluate how beliefs impact on, shape and change individual lives, communities and society, and how individuals, communities and society can also shape beliefs.	Begin to contextualise and evaluate the impact of beliefs on individual, communities and society, and how historical, cultural, social and philosophical factors impact on and shape beliefs.	Contextualise, analyse and evaluate how beliefs impact on, shape and change individual lives, communities and society, and how historical, cultural, social and philosophical factors impact on and shape beliefs.

You can register for free with the Diocese of Norwich to access the full set of age related expecations here:

https://www.dioceseofnorwich.org/schools/advice/religious-education/age-related-expectations

Appendix 3: Glossary

EYFS	Early Years Foundation Stage
Enquiry-based approach	An approach which advocates skills such as investigation, interpretation, analysis, evaluation and reflection. Learning that inspires children to think for themselves and brings a research-orientated approach to the subject.
Discipline	This is defined in detail on p.8 of the syllabus. It has an intellectual tradition and defined body of knowledge with a particular object of investigation
Epistemological	Relating to the nature of knowledge
Ontological	Relating to existence and being
Phenomenological	Relating to phenomena or the object of a person's perception
Religious education (RE)	Curriculum subject legally required to be taught in all maintained schools and academies and free schools as part of the basic curriculum
Religious literacy	In this syllabus being religiously literate means being able to hold balanced and informed conversations about religion and worldviews
Worldview	How someone makes sense of the world in which they live and the impact this has on their daily life. This term refers to both religious and non-religious worldviews.

Appendix 4: RE for pupils with special educational needs and disabilities (SEND)

RE must be taught to all registered pupils, except those withdrawn by their parents. In maintained special schools, RE should be taught according to the Agreed Syllabus as far as is practicable. The following points may help teachers to modify the curriculum so that is relevant and appropriately challenging for all pupils:

- choose core questions and knowledge from earlier key stages, whilst being aware of age, appropriateness and progression
- focus on one disciplinary lens across a year group, whilst ensuring a balance across a Key Stage
- integrating, for all pupils in the early stages of learning, RE with other subjects and everyday experiences
- prioritising first-hand encounters with members of faith and belief communities

For pupils with special educational needs and disabilities, RE provides opportunities for colourful sensory experiences. The subject offers an experience of the world which can speak to pupils directly. Many pupils with special needs are instinctive and intuitive individuals who may have deep spiritual insights and experiential moments which provide opportunities for discussion.

Teachers of pupils with SEND may find the following documents helpful:

http://www.rsresources.org.uk/docs/Syllabus/A%20Inclusion%20SEN%20and%20GT.pdf

https://dera.ioe.ac.uk/13807/1/religiouseducationre.pdf

https://dera.ioe.ac.uk/13806/1/religiouseducationre.pdf

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