

Religious Education for the Future

Understanding religion and worldviews for life in a changing world

# Cumbrian Agreed Syllabus for RE 2023



## Table of contents

Foreword	3
Introduction	4
What is the purpose of RE?	4
What are the aims of RE?	3
What is the statutory basis of this syllabus?	5
What religious and non-religious worldviews should be studied at each Key Stage?	6
How is RE part of the basic curriculum?	7
What do we mean by a disciplinary approach to RE?	8
How can we create an RE curriculum based on this disciplinary approach?	10
How can we design a progressive, coherent and balanced curriculum for Key Stages 1, 2 and 3?	11
What about RE in Early Years Foundation Stage?	12
What about RE for pupils aged 14-19?	13
What about RE for pupils with Special Educational Needs and Disabilities (SEND)?	14
What are some Core Questions?	15
Core Knowledge Tables	19
Baha'i	20
Buddhism	21
Christianity	22
Hindu Dharma	23
Humanism	24
Islam	25
Judaism	26
Sikhi	27
What about attainment and progress in RE?	28
What about teaching and learning in RE?	28
Appendix 1: Exemplar Curriculum Map for KS1–3	29
Appendix 2: Non-statutory Assessment Framework - End of Key Stage Expectations	31
Appendix 3: Non-statutory Progression Framework for a worldviews approach	34
Appendix 4: What do we mean by the disciplines of theology, philosophy and human sciences?	35
Appendix 5: Guidance on enquiry-based learning	38
Appendix 6: Glossary of key terms used in the syllabus	42

## Foreword

The newly formed (April 2023) Cumbrian Standing Advisory Council for Religious Education (SACRE) is delighted to present this new Agreed Syllabus. This is the legal document for the teaching of Religious Education (RE) in Community and Voluntary Controlled schools in Cumberland and Westmorland & Furness. Academies are also advised, and welcome, to use this syllabus. This Agreed Syllabus will become statutory from September 2024 following a year of implementation from September 2023.

This syllabus is the basis on which the Office for Standards in Education (OFSTED) will determine the effectiveness of the delivery of RE. It is the statutory framework which guides schools developing their curriculum for RE. It is the responsibility of each school to develop schemes of work at each statutory stage of education based on this syllabus.

While this Agreed Syllabus builds on the enquiry-based approach advocated in the Cumbria Agreed Syllabus 2017, it establishes a disciplinary approach in RE for the first time. It aims to bring fresh and innovative thinking to RE by adopting many aspects of the Norfolk Agreed Syllabus.

This syllabus reflects developments in RE towards an education in religion and worldviews, offering challenge and depth for all pupils. It embodies an approach that values lived experience and diversity within and between religious and belief traditions. This syllabus provides a curriculum with religious literacy at its heart and encourages children and young people to engage critically with the big questions in life. It prepares them both for life within the counties of Cumberland and Westmorland & Furness, and also in the wider world, when they encounter a range of ideas and beliefs.

We are indebted to Norfolk SACRE for allowing us to adopt their syllabus, and for their generosity in permitting us to make changes that reflect the contexts of schools in Cumberland and Westmorland & Furness and the ongoing changing nature of RE towards an education in religion and worldviews.

We are particularly grateful to John Semmens, Chair of Norfolk SACRE, and to Simon Oldfield, the former Chair, who have been supportive throughout the process of adopting the syllabus. We are also grateful to Kathryn Wright, in whose work the disciplinary approach is rooted.

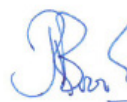
We are grateful to the following members of the Cumbria SACRE Agreed Syllabus Conference for their detailed work, insight and professionalism in producing this syllabus:

Claire Armstrong (St Michael's School, Dalston)  
 Gerry Ball (LA Officer for Cumberland Council)  
 Vicky Bunter (Co-opted member, Dowdales School)  
 Michelle Clark (Asby Endowed School)  
 Jim Connolly (William Howard School)  
 Fiona Fletcher (Inglewood Infants School)  
 Katherine France (NATRE member, Queen Katherine School)  
 Shelia Gewolb (Jewish member)  
 David Hodgkiss (LA Officer for Westmorland & Furness Council)  
 Rashmi Manemi (Hindu member)

Nicola McCanny (Ullswater Community College)  
 Karen O'Donoghue (Baha'i member)  
 Georgia Prescott (Co-opted member)  
 Carolyn Reade (Co-opted member)  
 Jane Reedy (Ghyllside Primary School)  
 Wendy Ridley (Buddhist member)  
 Helen Thwaites (Castle Park Primary School)  
 Laura Watson (Carlisle Diocese)  
 Jane Yates (Professional RE Adviser & Humanist member)



Councillor Mark Fryer  
 Leader Cumberland Council



Councillor Jonathan Brook  
 Leader Westmorland and Furness Council

## Introduction

The Cumbrian Agreed Syllabus 2023 offers a new way forward for RE, placing the subject within strong academic disciplinary traditions. This syllabus builds on the enquiry-based pedagogy advocated in the previous syllabus and aims to raise expectations of both teachers and pupils in terms of an education in religion and worldviews. This syllabus is part of an ongoing discourse within the RE community and provides a framework for continued discussion as teachers build their curriculum around this new approach.

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 quickly changing world.

This syllabus acknowledges recommendations for curriculum design in the Commission on RE Report (2018) and the RE Council's draft handbook for Religion and Worldviews in the Classroom: developing a worldviews approach (2022). There is synergy between this syllabus and the focus in CoRE 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' (2018, p13)

## What is the purpose of RE?

RE is primarily about enabling pupils to make academically informed judgements about matters of religion and belief which shape the local and global landscape. High-quality RE is about developing 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 religious and non-religious worldviews. Pupils will be able to make sense of religion and worldviews around them and begin to understand the complex world in which they live. They will be encouraged to be curious and enabled to study the wisdom and beauty of religions and worldviews and to see that religion isn't fixed, it is living, dynamic, changing, evolving throughout the world. Pupils will be able to talk about their personal worldview.

This syllabus promotes an understanding of religion and worldviews rooted in a disciplinary approach to RE so that pupils see religion and worldviews through different lenses, and places RE within a well-established academic tradition.

## What are the aims of this syllabus?

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

Pupils' progress should be assessed in relation to this purpose and these aims of RE.

## What is the statutory basis of this syllabus?

Religious Education (RE) is, by law, locally determined. The Cumbrian Standing Advisory Council for RE (SACRE) must convene an Agreed Syllabus every 5 years to review the existing syllabus. The SACRE approved syllabus is the basis on which all work in RE should be planned in Cumberland and Westmorland & Furness community and voluntary controlled schools. Academies and free schools are contractually required through the terms of their funding agreement to make provision for the teaching of RE. Whilst they are responsible for developing their own RE syllabus, Cumbrian SACRE hope they will choose this one.

Schools and governing bodies are required by law to ensure that all registered pupils aged 5-18 gain their statutory entitlement to RE throughout all years of compulsory education and in 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 legal requirement to teach RE does not apply to nursery classes but it does apply to pupils in reception. RE must be provided for all students in sixth forms (not those in Sixth Form Colleges, which must provide RE for all pupils wishing to receive it). Special schools must ensure that pupils receive RE as far as is practicable.

This syllabus is not designed to indoctrinate pupils, or urge a particular religion or belief on pupils.

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

- RE is provided in accordance with this syllabus for all registered pupils in full time education at the school;
- There are appropriate resources and staffing to meet the requirements of this syllabus;
- At the end of each year parents receive a written report on their child's progress and attainment in RE;
- Requests from parents for the withdrawal of their child(ren) from RE are responded to and alternative arrangements are 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 basic curriculum;
- Sufficient time and resources are devoted to RE to ensure the school meets its legal obligations and provides an RE curriculum of quality.

### What are the minimum time requirements?

RE is a core area of the curriculum. Core RE may be one lesson a week or it may be used flexibly to enable more sustained or thematic work. All curriculum models must ensure there is continuity, coherence and progression in all school years.

- For KS1, 2 and 3 core RE must be an **equivalent of a minimum of one hour** per week\*
- For KS4 core RE must be a **minimum of 36 hours** across the Key Stage\*
- For KS5 core RE must be a **minimum of 15 hours** across the Key Stage\*

In KS4 students must engage with core RE through **regular timetabled lessons** provided by (where possible) specialist teachers.

Students taking full course GCSE or A Level RS or an appropriate Philosophy course will require considerably more time than this minimum requirement.

*\*Collective Worship is not part of the taught curriculum and is not part of the recommended time for teaching RE.*

*\*For Church of England Schools please refer to the Church of England Statement of Entitlement about curriculum balance.*

## What religious and non-religious worldviews should be studied at each Key Stage?

For the purpose of this syllabus the 6 principal global religions represented in Britain from Abrahamic and Dharmic traditions are:

**Abrahamic:** Judaism, Christianity and Islam

**Dharmic:** Hindu Dharma, Buddhism and Sikhi

Aspects of other religious and non-religious worldviews may also be studied such as, the Baha'i faith, Humanism, Jainism, Paganism and Zoroastrianism. While these may not receive equal curriculum time, they must be afforded equal respect.

Foundation Stage	As a preparation for the multi-disciplinary approach, pupils begin to explore religion and worldviews in terms of special people, times, places, books and objects. Pupils explore religious stories which raise interesting questions. They are introduced to specialist words and use their senses in exploring religious beliefs, practices and forms of expression.		
KS1	Christianity	One other Abrahamic or Dharmic global religion	Knowledge of aspects of other global religions and non-religious worldviews
KS2	Christianity	The <b>same</b> Abrahamic or Dharmic global religion as in KS1 Another global religion from a <b>different</b> tradition (Abrahamic or Dharmic).	Knowledge of aspects of non-religious worldviews and global religions, especially those with a local or topical presence.
KS3	Christianity	At least one global religion from each of the Abrahamic <b>and</b> Dharmic traditions, and a non-religious worldview. This may be best achieved through a conceptual approach and a spiral curriculum.	Knowledge of aspects of other religions and non-religious worldviews, especially those with a local or topical presence.
KS4	Christianity	At least one other global religion and a non-religious worldview - or several religious and non-religious worldviews from a conceptual perspective. All students should have access to a core RE curriculum of religious, ethical and philosophical topics taught through <b>regular timetabled lessons</b> for a <b>minimum</b> of 36 hours across the Key Stage provided by (where possible) <b>specialist teachers</b> .	A GCSE Religious Studies course is also encouraged as an option.
KS5	All students should have access to a study of religious, ethical and philosophical topics through a choice of timetabled lessons, enrichment activities, group projects, field trips or day conferences. This must be a <b>minimum</b> of 15 hours across the Key Stage.		An AS or A Level Religious Studies or an appropriate Philosophy course is encouraged as an option.

Pupils are encouraged to explore how religious and non-religious worldviews relate to each other, recognising diversity within and between personal and organised worldviews. This will enable pupils to reflect on the significance of interfaith dialogue and the important contribution this can make to combatting prejudice and discrimination, including racist and/or religious hate crime such as Islamophobia and anti-Semitism. Teachers should be role models of inclusivity and acceptance encouraging pupils to be respectful and accepting towards people with different religious or non-religious worldviews to their own.

**All pupils should be able to reflect upon their own worldview.**



Appendix 1 provides an exemplar Curriculum Map for KS1–3

Appendix 3 provides a non-statutory progression framework for a worldviews approach, incorporating the focus of pupils reflecting on their own worldviews.

Appendix 6 provides a glossary explaining key terms e.g. Abrahamic, Dharmic, Human Sciences

## How is RE part of the basic curriculum?

RE supports the aims of the school curriculum 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  
History  
Anti-Racism  
British Values  
The Prevent Duty



## What do we mean by a disciplinary approach to RE?

RE as a curriculum subject is not a single discipline; it is rooted in a range of disciplinary approaches. We need to know 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 established within academic traditions and that pupils use and develop a range of subject-specific skills. A discipline is understood to have:

- A body of knowledge founded on core concepts and theories
- An intellectual history/tradition which is manifested institutionally through higher education
- An object of research which 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

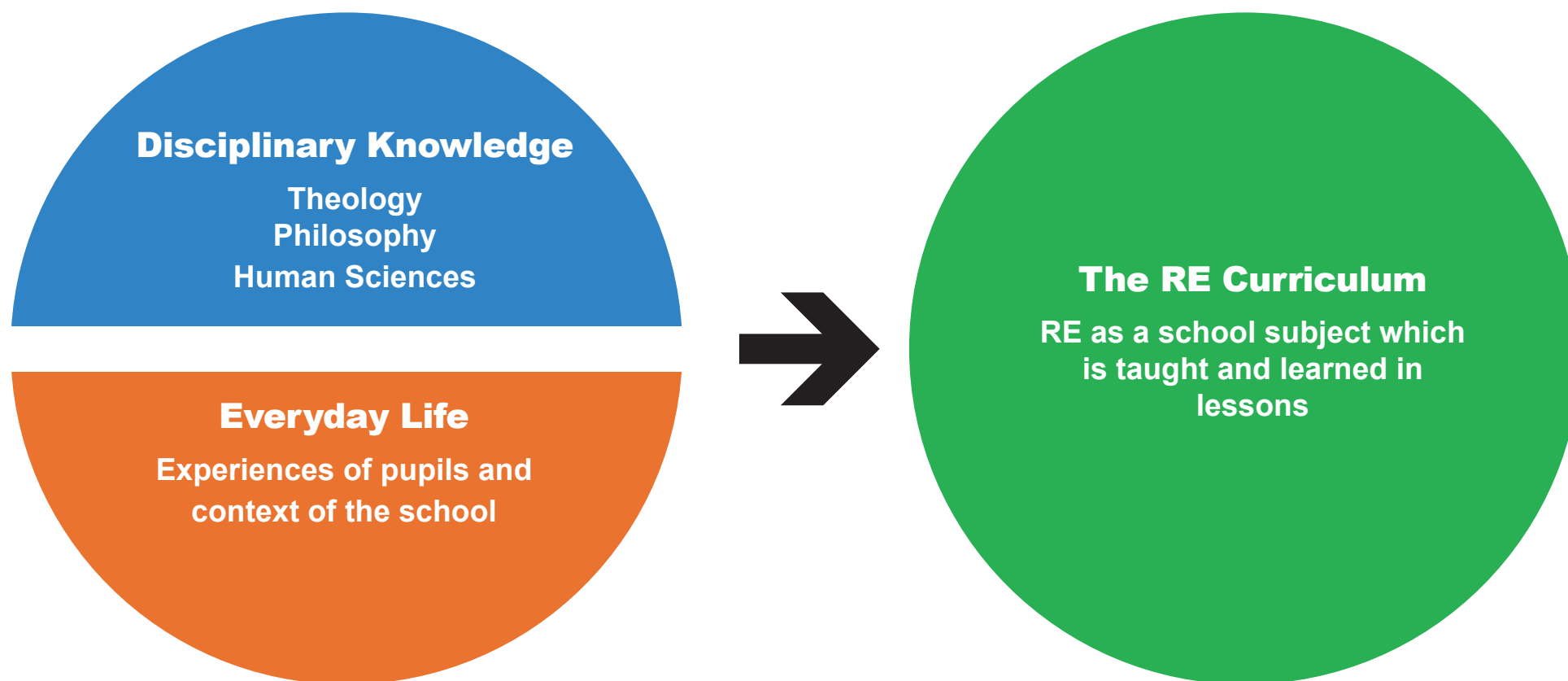
In this syllabus RE is rooted in the disciplinary approaches of theology, philosophy and human sciences recontextualised for schools in the following ways:

Theology	Philosophy	Human Sciences
<p>We have called this <b>thinking through believing</b>. It is about asking questions that believers would ask. It requires pupils to think like researchers and to look at concepts through a theological lens. Pupils will explore questions and answers that arise from inside religious and non-religious worldviews.</p>	<p>We have called this <b>thinking through thinking</b>. It is about asking big questions that thinkers would ask. It requires pupils to think like philosophers and to look at concepts through a philosophical lens. Pupils will explore questions and answers raised through considering the nature of reality, knowledge, existence, and morality.</p>	<p>We have called this <b>thinking through living</b>. It is about asking questions that people who study lived reality or phenomena would ask. It requires pupils to think like human or social scientists to look at concepts through a human science lens. Pupils will explore questions and answers raised in relation to the impact of religions and worldviews on people and their lives.</p>
<p><b>Examples of curriculum approaches include:</b>            Exploration and interpretation of texts, traditions, concepts and stories e.g. Cumbria SACRE Buried Treasure Project.            Use of film, images, artefacts, rituals and text books            Visits to places of worship and other places of interest either virtually or in-person.            Visits from religious leaders and faith representatives            Independent and/or class research.            Sensory and creative experiences.</p>	<p><b>Examples of curriculum approaches include:</b>            Community of Enquiry - Philosophy for Children (P4C), including reasoning and meaning making exercises            Discussions and debate.            Encountering and exploring the thinking of religious and non-religious philosophers through books, video or independent/class research (KS2+).            Engaging with different views about the nature of knowledge, meaning and existence.            Introducing ethical theory (KS2+).            Encountering and exploring theories of knowledge, philosophy of religion &amp; ethical theory from different religious and non-religious perspectives (KS3+).</p>	<p><b>Examples of curriculum approaches include:</b>            Independent and/or class research            Visits to places of interest either virtually or in-person.            Encountering visitors with lived experience of religious and non-religious worldviews e.g. Cumbria Virtual Voices in Religious Education (VVRE) Project            Engaging with public research around religion and worldviews e.g. Census 2021, Cumbria secondary Student Census on religion and worldviews.            Video case studies showing local and global diversity in the study of religious or non-religious worldviews.</p>



The term 'theology' has etymological roots in the study of God from a Christian perspective. For the purpose of this syllabus, we use the term theology as a disciplinary lens in a broad sense for pupils to 'think about believing and think through believing' to investigate substantive content (knowledge) for religion and worldviews.

Some examples of curriculum approaches for each disciplinary approach are provided above. Such approaches could also be used across different disciplinary approaches e.g. a visit to a place of worship or place of special interest could also raise questions through a philosophical or human sciences lens. These three disciplinary approaches are defined appropriately for the school setting.



Appendix 4 sets out in more detail how each of these disciplinary approaches can be understood.

## How can we create an RE curriculum based on this disciplinary approach?

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

- Providing suggested core questions for each Key Stage relating to each of the three disciplinary approaches, in order to ensure there is a balance between the three disciplines in each phase of learning (i.e. Reception, 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 and contextualised for the school setting

**An effective RE curriculum will balance these three disciplinary approaches in order for pupils to become more religiously literate.**



## How can we design a progressive, coherent and balanced curriculum for Key Stages 1, 2 and 3?

### Step One: Which religions and worldviews?

- Check the requirements in this syllabus for each Key Stage.
- Having liaised with other Key Stages, agree as a school 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: Which core questions?

For each Key Stage this syllabus offers suggested core questions.

- Each question draws on one of the 3 disciplinary approaches.
- Choosing a spread of questions from each disciplinary approach will ensure balance across the Key Stage phase.
- You can create your own questions, which should use one of the disciplines as a driver.
- Depending on whether your curriculum plan changes half termly or termly we recommend that you choose between 3-6 questions to explore per year.

### Step Three: How to ensure continuity and progression?

- Check that the core questions going through each year group progress logically from one to another. 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: What core knowledge and which end of Key Stage 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 the non-statutory assessment framework (or your school's assessment criteria) in order to create learning outcomes for this core question. This will ensure 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 approaches. Are you enabling pupils to meet the end of Key Stage expectations?

### Step Six: How to create your scheme of learning?

- Use the core question, learning outcomes and core knowledge to create a series of lessons that enable pupils to be able to meet the outcomes, and contribute to them meeting end of Key Stage expectations if appropriate.
- Consider how you will provide opportunities for pupils to explore their own worldviews within each scheme of learning.

## What about 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.

**As preparation for the disciplinary approach**, pupils begin to explore religious and non-religious worldviews in terms of special people, special times, special places, special books and special objects. Pupils explore religious and non-religious stories which raise interesting questions. They are introduced to specialist words and use their senses in exploring religious and non-religious beliefs, practices and forms of expression.

Theology: Thinking through believing	Philosophy: Thinking through thinking	Human Sciences: Thinking through living
<p><b>Questions you might ask:</b></p> <ul style="list-style-type: none"> <li>• What does this religious word mean? How do we say this religious word?</li> <li>• What is this religious story about? Why might people tell this story?</li> <li>• What does the word 'God' mean?</li> <li>• What is a belief?</li> <li>• Why is this sacred book important?</li> <li>• Does everyone believe in God?</li> </ul>	<p><b>Questions you might ask:</b></p> <ul style="list-style-type: none"> <li>• What puzzles you?</li> <li>• Is it real?</li> <li>• What is right? What is wrong? What is 'good'?</li> <li>• What do we mean by true?</li> <li>• How do we know what things are?</li> <li>• Are names important?</li> <li>• Do friends matter?</li> </ul>	<p><b>Questions you might ask:</b></p> <ul style="list-style-type: none"> <li>• How do people celebrate?</li> <li>• What might people use this artefact for?</li> <li>• What ceremonies and festivals have you taken part in?</li> <li>• What happens in (place of worship/special place of interest)?</li> <li>• What do these symbols mean?</li> <li>• What is most important to you?</li> </ul>
<p><b>Pupils should be able to:</b></p> <ul style="list-style-type: none"> <li>• Recognise some religious beliefs or teachings.</li> <li>• Talk about some aspects of a religious or belief story.</li> <li>• Introduce key theological vocabulary such as 'God'.</li> <li>• Recreate religious and non-religious stories through small world play.</li> <li>• Talk about sacred texts</li> </ul>	<p><b>Pupils should be able to:</b></p> <ul style="list-style-type: none"> <li>• Raise puzzling and interesting questions about religious and non-religious stories.</li> <li>• Raise puzzling and interesting questions about the world around them.</li> <li>• Talk about what concerns them about different ways in which people behave.</li> <li>• Say what matters to them or is of value.</li> <li>• Use their senses to investigate religion and belief.</li> </ul>	<p><b>Pupils should be able to:</b></p> <ul style="list-style-type: none"> <li>• Identify some features of religious and non-religious life and practice in a family context.</li> <li>• Recognise some religious and non-religious words.</li> <li>• Know where some religious and non-religious worldviews originated</li> <li>• Name some religious and non-religious symbols.</li> <li>• Name some religious artefacts.</li> <li>• Talk about festivals and ceremonies that they see.</li> <li>• Talk about what people wear because of their beliefs.</li> <li>• Visit a local place of worship or special place of interest</li> <li>• Talk to someone who holds a particular religious or non-religious belief.</li> </ul>

## What about 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.

All students in KS4 must engage with a core RE curriculum of religious, ethical and philosophical topics taught through regular timetabled lessons provided by (where possible) **specialist teachers**. Core RE in KS4 must be **minimum** of 36 hours across the Key Stage.\*

Whilst there is no legal requirement to sit public examinations, students deserve the opportunity, to have their learning in RE accredited. External accreditation of RE improves student achievement and enhances the status of RE. Therefore, a GCSE Religious Studies course is encouraged as an option.

Some of the core knowledge from Key Stage 4 (i.e. Years 10 and 11) may be introduced in Key Stage 3 to help pupils make connections in their learning and prepare them well for Key Stage 4.

In the sixth form, all students should engage with a study of religious, ethical and philosophical topics through a choice of timetabled lessons, enrichment activities, group projects, field trips or day conferences. This must be a **minimum** of 15 hours across the Key Stage.\*

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.

An AS or A Level Religious Studies or an appropriate Philosophy course is encouraged as an option.

*\*For Church of England Schools please refer to the Church of England Statement of Entitlement about curriculum balance.*



## What about 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 it 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 approach across a year group, whilst ensuring a balance across a Key Stage
- Integrate RE with other subjects and everyday experiences
- Prioritise first-hand encounters with local members of faith and belief communities
- Plan appropriate and meaningful learning experiences that take into consideration the specific needs of pupils e.g. pupils with Moderate Learning Difficulties, Complex Needs, Severe Learning Difficulties and Emotional/Behavioural Difficulties
- Make adjustments, offer support and intervention where needed e.g. in the use of the written word

For pupils with SEND, RE provides the opportunity for colourful sensory and experiential learning. RE offers an experience of the world which can speak to pupils directly. Many pupils with SEND are instinctive and intuitive and may have deep spiritual insights and experiential moments which have an impact on the classroom. RE can help build links with the local community, offering opportunities for community engagement, events and support, as well as local volunteering opportunities.

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

**SEND in RE: a practical resource** - Diocese of Norwich

**RE and Inclusion: Special Education Needs** - A Guidance and Support for the Nottinghamshire RE Agreed Syllabus (2009)

**Including students with SEN and/or disabilities in secondary religious education.** Training and Development Agency for Schools (2009)

**Including pupils with SEN and/or disabilities in primary religious education.** Training and Development Agency for Schools (2009)

We are grateful to RE leaders and teachers from Sandside Lodge and James Rennie Schools for consultation on this page.



## What are some Core Questions?

These suggested core questions are rooted in each disciplinary approach - theology, philosophy and the human sciences. They take account of the research methods used in each discipline and its object of investigation. It is not intended that all these core questions are explored. They are suggestions and schools can tailor them to their own context and create their own questions as long as they reflect the disciplinary approach. Schools must ensure a balance of questions across the three disciplinary approaches. The questions are largely generic so they can be tailored to any religion or worldview. Some questions can be used more than once focusing on a different religion or worldview each time.

Some questions may be combined across disciplinary approaches 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 logical (Philosophy) and how belief in resurrection impacts on individuals, communities and societies across the world (Human sciences). The Noble Eightfold Path in Buddhism could be explored in terms of theological interpretations by different schools of Buddhist thought, Buddhist understanding of reality and the ethical implications of the Eightfold Path, and how the Path might shape a Buddhist's identity and relationships with others. Specific Christian examples have been given at each Key Stage as this religion is to be taught by all schools in all Key Stages.

Norfolk SACRE has kindly given permission for schools in Cumberland and across Westmorland & Furness to use their suite of unit outlines. Information about how to access these and other examples of relevant schemes of work are given in the covering letter with the Agreed Syllabus.



## Theology

Key Stage 1	Lower Key Stage 2	Upper Key Stage 2	Key Stage 3
<ul style="list-style-type: none"> <li>• What do some religious people say God is like?</li> <li>• Why is light an important symbol for many people?</li> <li>• What do _____ remember at _____? (e.g. what do many Jews remember at Passover?)</li> <li>• What might _____ learn from the _____ narrative? (e.g. what might many Hindus learn from the Diwali narrative?)</li> <li>• What might _____ learn from the story of _____? (e.g. what might many Jews learn about God from the story of Abraham?)</li> <li>• What do many Christians believe God is like?</li> <li>• How do some people think the world was created?</li> <li>• Why does Christmas matter to many Christians?</li> <li>• Why does Easter matter to many Christians?</li> </ul>	<ul style="list-style-type: none"> <li>• What do many _____ believe about God?</li> <li>• How do many _____ talk about God?</li> <li>• What is the Bible and how do some people interpret it?</li> <li>• Why is there diversity of belief within _____?</li> <li>• Where might religious beliefs come from?</li> <li>• How have events in history shaped some beliefs?</li> <li>• What do some Christians learn from the Christian creation story?</li> <li>• Why do some Muslims learn to recite the Quran from memory?</li> <li>• What is the Trinity?</li> <li>• Why is the Metta Sutra important to some Buddhists?</li> <li>• Why do Christians call the day Jesus died 'Good Friday'?</li> </ul>	<ul style="list-style-type: none"> <li>• How do _____ explain the different types of suffering in the world?</li> <li>• One narrative, many beliefs: Why might people interpret things differently?</li> <li>• How reliable are sources of authority?</li> <li>• How do some _____ make sense of the world?</li> <li>• What might it mean if God is holy and loving?</li> <li>• Creation and science: conflicting or complementary?</li> <li>• Why might some people think that Jesus is the Messiah?</li> <li>• What might some people think that did Jesus do to save human beings?</li> <li>• What differences does the resurrection make for many Christians?</li> </ul>	<ul style="list-style-type: none"> <li>• How do some creation narratives shape what it means to be human and vice versa?</li> <li>• What do some narratives in sacred texts reveal about the nature of God?</li> <li>• Why does God have so many names?</li> <li>• How reliable are some sources of authority for religious believers?</li> <li>• How do some religious believers make sense of the world?</li> <li>• What is meant by sacredness?</li> <li>• What does it mean to 'experience God'?</li> <li>• Internally inconsistent and dangerous: Should sacred texts be believed?</li> <li>• Why are there many interpretations of _____ (name of religion)?</li> <li>• If God is Trinity, what does that mean for Christians?</li> <li>• Should Christians be greener?</li> <li>• Why do many Christians believe Jesus is God on Earth?</li> </ul>

## Philosophy

Key Stage 1	Lower Key Stage 2	Upper Key Stage 2	Key Stage 3
<ul style="list-style-type: none"> <li>• Why do people have different views about the idea of 'God'?</li> <li>• What do my senses tell me about religion and belief?</li> <li>• What is puzzling about the world of religion and belief?</li> <li>• Is it helpful to think in terms of 'good' and 'bad'?</li> <li>• What might help some people decide what is right and wrong?</li> <li>• What questions might some religious stories make us ask? Can we find any answers?</li> <li>• What's the big idea? (introduction to philosophy/Socratic dialogue)</li> <li>• How might the universe have come to be?</li> </ul>	<ul style="list-style-type: none"> <li>• What are some differences between believing and knowing?</li> <li>• What is philosophy?</li> <li>• What might we mean by 'truth'?</li> <li>• How do some people make moral decisions?</li> <li>• How do some people respond to issues of poverty and justice?</li> <li>• What kind of world would we like to live in?</li> <li>• Is seeing believing?</li> <li>• Might kindness/love change the world?</li> </ul>	<ul style="list-style-type: none"> <li>• Why do some people think there is suffering in the world?</li> <li>• What can we learn about the world/knowledge/meaning of life from great philosophers/thinkers?</li> <li>• Is being happy the greatest purpose in life?</li> <li>• Is believing in God reasonable/logical?</li> <li>• Is it possible for something to always be right (or wrong)?</li> <li>• What does it mean to be 'human'?</li> <li>• Are angels real?</li> <li>• Can people come back to life?</li> <li>• What might happen after death?</li> <li>• Can we be patient, kind, wise and loving?</li> </ul>	<ul style="list-style-type: none"> <li>• What is the mind? What is consciousness? How are they different from the brain?</li> <li>• How do we know what we know? (Study of key philosophers)</li> <li>• Why is philosophy described as love of wisdom?</li> <li>• How valid are arguments about the existence of God?</li> <li>• What does it mean to be free?</li> <li>• Is everything connected?</li> <li>• What is a 'good life'?</li> <li>• What is the meaning of life?</li> <li>• What is meant by 'sanctity of life'?</li> <li>• Are all animals equal?</li> <li>• What is reality?</li> <li>• Can anything be known for certain?</li> <li>• How do different cultures understand the nature of right and wrong?</li> <li>• Are scientific beliefs about the beginning of the world or about the nature of the mind more logical than religious ones?</li> </ul>

## Human Sciences

Key Stage 1	Lower Key Stage 2	Upper Key Stage 2	Key Stage 3
<ul style="list-style-type: none"> <li>• How do festivals and celebrations bring people together?</li> <li>• Where is religion around us?</li> <li>• What might it mean to belong to the _____ community?</li> <li>• What might happen in the daily life of a _____?</li> <li>• What might it mean to be part of a religious family?</li> <li>• Why are some symbols and artefacts important to some people?</li> <li>• How might worship gatherings and ceremonies give _____ a sense of identity and belonging?</li> </ul>	<ul style="list-style-type: none"> <li>• What might we learn from different members/expressions of the _____ tradition?</li> <li>• How might _____ express their religious beliefs in Britain and in _____ [name of country]?</li> <li>• How might people express commitment to a religion or worldview in different ways?</li> <li>• What difference might being a _____ make to daily life?</li> <li>• What might it mean to be a _____?</li> <li>• How do/have religious groups contributed to society and culture in the local area?</li> </ul>	<ul style="list-style-type: none"> <li>• What do we mean by religion?</li> <li>• What makes a religion a religion?</li> <li>• How do/have religious groups contribute to society and culture across the world?</li> <li>• Does religion bring peace, conflict or both?</li> <li>• What might it mean to be part of a global religious/worldview community?</li> <li>• How might expressions of _____ have changed over time?</li> <li>• How might beliefs shape identity for _____?</li> <li>• How has belief in _____ impacted on music and art through history?</li> </ul>	<ul style="list-style-type: none"> <li>• Is 'religion' an outdated western category or a useful way of thinking about different ways of living?</li> <li>• To what extent does might the lived reality of [name of religion] reflect the authoritative understanding?</li> <li>• Why are religions so diverse?</li> <li>• Why might [name of religion] the way it is today? (historical changes)</li> <li>• To what extent are religions reflections or reactions to society?</li> <li>• What might happen when religious identity conflicts with other identities (e.g. national identity)?</li> <li>• How have beliefs and practices been influenced by culture and politics?</li> <li>• How do we study religion and belief?</li> <li>• How have historical events impacted on the practice of religion and belief?</li> </ul>

## Core Knowledge Tables

The core substantive knowledge should be used along with 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.

We are indebted to members of the Agreed Syllabus Conference for their work on revising the Norfolk Core Knowledge Tables to reflect the context of schools in Cumberland and Westmorland & Furness. Thanks also to Harkirat Singh from the Sikh Education Service; Joyce Miller; the Hindu Education Board UK; Luke Donnellan from Humanists UK; Imran Kotwal from Muslim Learner Services; and Daniel Dyer from Chick Pea Press for further consultation.

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

### What is an example of how the core questions and core knowledge can be used to create a learning enquiry?

**Key Stage:** Lower Key Stage 2

**Disciplinary Focus:** Theology

**Religion or Worldview:** Hinduism

**Core Question:** How do Hindus talk about God?

**Core Knowledge:** Belief in One God and many forms. 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)

**Questions that teachers might ask pupils to develop their understanding:** I wonder if most Hindus believe in one God or many Gods? What might it mean to say God came to earth in human form? What might some Hindus learn about God from the narratives about Rama and Krishna?

Based on the end of Key Stage expectations (see Appendix 2), pupils should be able to:

Identify the sources most Hindus use when talking about God

Give examples of different ways in which many Hindus talk about God based on the narratives they have studied

Identify some similarities and differences between a 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.

## Baha'i

	Key Stage 1	Key Stage 2	Key Stage 3
	Introduce:	Develop an understanding of:	Secure understanding of:
<b>Theology:</b> asking questions Baha'is may ask	<b>Concepts:</b> Unity of God, people and religion <b>Central figures:</b> The Bab, Baha'u'llah and Abdu'l-Baha <b>Sacred texts:</b> 'The Hidden Words' Baha'u'llah	<b>Concepts:</b> God is unknowable - understanding comes from His messengers Progressive Revelation. Station of The Bab and Baha'u'llah as manifestations Authenticated revealed writings and prayers Two fold moral purpose - service to others Some key principles: independent investigation, equality of women and men, harmony of science and religion. Importance of prayer and reading the writings daily.	<b>Concepts:</b> God and Manifestations. Progressive revelation. The Covenant. Authenticated revealed writings and prayers. Laws: reading the writings and daily prayer, fasting Principles: harmony of science and religion, equality of women and men, elimination of prejudice, elimination of extremes of wealth and poverty. Two fold moral purpose, service and social justice.
<b>Philosophy:</b> asking questions philosophers may ask	<b>Concepts:</b> belonging, special, love, detachment, unity, tests Make links between belief and behaviour e.g. daily practices to develop spiritual qualities.	<b>Concepts:</b> community, unity, Gods purpose for humanity, the purpose of life and religion. Life, the development of spiritual qualities, death, the immortality of the soul, and it's continued progress.	<b>Concepts:</b> The nature of reality, the essential nature of unity. The meaning of suffering and sacrifice, true joy. Developing spiritual perception, steadfastness, truthfulness, honesty, justice, compassion and forgiveness. Daily individual, private reflection on personal behaviour and accountability before God. Work as worship. The use of consultation to address problems and find solutions.
<b>Human Sciences:</b> asking questions human scientists may ask	<b>Concepts and vocabulary:</b> Baha'i calendar, 19-day feast. The sacred shrines, House of worship, holy days and festivals, pilgrimage, Service in the community, devotional gatherings, children classes, junior youth spiritual empowerment programme, study circles.	<b>Concepts and vocabulary:</b> significance of service and social action. No clergy, no ceremony/traditions Global outlook.	<b>Concepts and vocabulary:</b> service and social action. Prayer, action, reflection, consultation and service - a way of life. Universal education, importance of the arts, and agriculture, the obligation to work and contribute to the betterment of the world.



## Buddhism

	Key Stage 1	Key Stage 2	Key Stage 3
	Introduce:	Develop an understanding of:	Secure understanding of:
<b>Theology:</b> asking questions Buddhists may ask	<b>Concepts:</b> refuge, interdependence, impermanence Life story of Shakyamuni Buddha 3 jewels: Buddha, Dharma & Sangha Jataka stories about Buddha's previous lives The Dhammapada	<b>Concepts:</b> dissatisfaction (Four Noble Truths), renunciation, cycle of birth, death and rebirth 8 Fold path Five Precepts Nature of the mind No belief in a creator God Tipitaka and Metta Sutta Key quotes from Buddhist teachers Importance of study, reflection & meditation	<b>Concepts:</b> anicca (impermanence), dukkha (dissatisfaction & types of suffering), anatta (non-self-existence), karma (cause & effect), nirvana & enlightenment, refuge Inner world-spacious awareness, concentration Paths of Buddhism-Hinayana, Mahayana Tripitaka. The Dhammapada. authority given to teachings of Buddha. Writings of subsequent teachers e.g. Dalai Lama. Role of Sangha.
<b>Philosophy:</b> asking questions philosophers may ask	<b>Concepts:</b> belonging, kindness, calmness, generosity, patience, gratitude, respect Links between belief and behaviour e.g. importance of our inner world, meditation & life style; karma (cause & effect) & the results of actions of body, speech & mind	<b>Concepts:</b> compassion, equanimity, humility, rejoicing, empathy, community Wisdom: understanding the nature of reality, meaning of life/existence & the relationship between the mind & the brain. Does dissatisfaction come from the mind? Buddhist perspectives on ethical issues. Karma & the consequences of actions of body, speech & mind.	<b>Concepts:</b> Buddhist philosophy relating to wisdom e.g. understanding the nature of the mind, of reality, of interdependence, non-self-existence & personal experience of truth. Methods Buddhists use to explore dilemmas such as the principle of loving kindness.
<b>Human Sciences:</b> asking questions human scientists may ask	<b>Concepts and vocabulary:</b> meditation, puja, benefiting others, monastery, temple, dharma centre, home shrine, impermanence Symbolism as expressions of Buddhism. The importance of not hurting any living thing. Buddhist stories on daily life.	<b>Concepts and vocabulary:</b> equanimity, service, empathetic joy, compassion, renunciation, patience, gratitude Meditation, study, & contemplation at home, work, dharma centre, monastery, on retreat. Global diversity & varied practice. Festivals. Pilgrimage. Stupas. Mantras. Importance of benefitting all sentient beings and the environment.	<b>Concepts and vocabulary:</b> renunciation, non-attachment, meditation, concentration, study and reflection. Profundity of Buddhist philosophies. Diversity of practice. Involvement of Buddhists in environmental and social action. Impact of Buddhism on western culture. Media portrayal of Buddhists.

# Christianity

	Key Stage 1	Key Stage 2	Key Stage 3
	Introduce:	Develop an understanding of:	Secure understanding of:
<b>Theology:</b> asking questions Christians may ask	<b>Concepts:</b> Golden Rule, creation, creator, God, Holy Spirit, incarnation and salvation The life and teachings of Jesus. The Bible as a sacred text for Christians and its different genres.	<b>Concepts:</b> Love, Kindness, God (Trinity), agape, discipline, creation, Fall, Incarnation, Gospel, God's People, Salvation. The life and teachings of Jesus. Sources of authority: the Bible, creeds, tradition and different genres and interpretations. Key teachings from important Christian thinkers. How events in society have influenced Christian beliefs.	<b>Concepts:</b> Creation, Fall, God (Trinity), Jesus, Incarnation, Salvation and Kingdom of God, Covenant, prophecy Issues of reliability, authenticity, historicity and authorship of the Bible and other sources. Writings from a range of key Christian theologies. Events in history and personal experiences which have impacted on beliefs and vice versa.
<b>Philosophy:</b> asking questions philosophers may ask	<b>Concepts:</b> belonging, special, forgiveness, kindness, love, family, values Make links between belief and behaviour e.g. making decisions based on the teaching of the Bible	<b>Concepts:</b> knowledge, meaning, existence, ethics, morality, community, culture The work of one key Christian philosopher. Ethical theory, including the importance of love and forgiveness within Christian tradition. Christian perspective on moral issues.	<b>Concepts:</b> knowledge, religion, philosophy and ethics, institutional, organised Works of two or three Christian philosophers. Philosophical responses to theological questions that Christians raise. Methods Christians use to evaluate and address dilemmas.
<b>Human Sciences:</b> asking questions human scientists may ask	<b>Concepts and vocabulary:</b> Christian, church, altar, font, Bible, gospel, baptism, Christening, Christmas, Easter, Jesus, worship The local church(es), symbolism and artefacts as expressions of Christianity. The importance of rites of passage, worship gathering and celebrations.	<b>Concepts and vocabulary:</b> The church, worship, festivals, repentance, forgiveness, liturgy 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 and social justice actions..	<b>Concepts and vocabulary:</b> denominations, reconciliation The complex nature of Christianity and how culture and politics have shaped 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 Stage and the role of Christianity in the public sphere.

## Hindu Dharma

	Key Stage 1	Key Stage 2	Key Stage 3
	Introduce:	Develop an understanding of:	Secure understanding of:
<b>Theology:</b> asking questions Hindus may ask	<b>Concepts:</b> Brahman, gods and goddesses as different attributes of Brahman, avatars, dharma. Hindu holy books, including the Ramayana.	<b>Concepts:</b> Brahman, atman, reincarnation, samsara, karma, dharma, moksha. Personification of Brahman, trimurti and goddess, avatars and diverse representations of God. The oral tradition and the Vedas, different genres and interpretations. Examples of teachings of Hindu teachers, events and experiences which have impacted on Hindu beliefs.	<b>Concepts:</b> Brahman, atman, maya, samsara, dharma, karma, moksha, Chitta (consciousness), yoga, renunciation (sanyasa), devotion (bhakti). Cyclical nature of time, creation; Shrutu and smriti scriptures; issues of reliability, authenticity, authorship, authority. The Astika and Nastika intellectual traditions. Examples of writings by gurus, swamis and rishis. Impact of experiences and events on Hindu beliefs and vice versa.
<b>Philosophy:</b> asking questions philosophers may ask	<b>Concepts:</b> belonging, special, Why people have different ideas about God Ideas about Dharma as a social and moral duty and whether this can help a person to live a good life, in harmony with order in the universe.	<b>Concepts:</b> Brahman, atman and ideas of self; samsara, reincarnation, moksha. Introduce moral issues, consequences of actions in relation to dharma and karma. Ideas about santana dharma as universal and eternal. Ideas about the aims of life. Morals and values expressed in Hindu stories: eg duty, ahimsa, respect, equanimity, devotion, self-knowledge, self-control, respect for life, eg animals.	<b>Concepts:</b> Including chitta (consciousness), maya, knowledge and ignorance. Impact on practice, including yoga, meditation, devotion (bhakti), renunciation (sanyasa), ethics. Ideas about the 4 aims (purusharthas) and stages of life (ashramas) and impact on social and moral duties and decisions. Ideas about the universe and the way the gunas interact to determine things; the 5 elements of nature; the concepts of loka, devas and asuras.
<b>Human Sciences:</b> asking questions human scientists may ask	<b>Concepts and vocabulary:</b> Hindu dharma; gods and goddesses, puja. Symbolism and the centrality of the home in Hindu traditions. Importance of gatherings for worship, dramatic storytelling and celebrations, e.g. Diwali.	<b>Concepts and vocabulary:</b> Santana dharma and the diversity of practice and expression, symbols, worship and festivals. The four aims of life (purusharthas) The impact of dharma, karma, ahimsa and Hindu values on daily life and beyond.	<b>Concepts and vocabulary:</b> Santana dharma and the diversity of worship, pilgrimage, yoga. The complex nature of Hindu philosophies and how they are understood. The four aims of life (purusharthas). The relationship between social duty and four ashramas; sanyasa. The role of story and festivals, the impact of teachings on daily life.

# Humanism

	Key Stage 1	Key Stage 2	Key Stage 3
	Introduce:	Develop an understanding of:	Secure understanding of:
<p><b>Theology:</b> asking questions humanists may ask</p>	<p><b>Concepts:</b> atheism, One Life, Golden Rule, curiosity, human nature and potential. Quotations from Humanist thinkers.</p>	<p><b>Concepts:</b> atheism, agnosticism. Rationalism, One Life, happiness, human origins, nature and potential. Examples of writings of Humanist thinkers. Diversity of Humanist thought. Importance of evidence. Absence of sacred texts and divine rules.</p>	<p><b>Concepts:</b> meaningful life, humanism, secularism, rationalism, evolution, scepticism, reliability, authorship of sources by key humanist thinkers. Human origins, nature and potential. History of Humanism. Similarities and differences between humanistic values and those of religious worldviews.</p>
<p><b>Philosophy:</b> asking questions philosophers may ask</p>	<p><b>Concepts:</b> belonging, special, kindness, freedom, fairness Ways of reasoning: asking questions, thinking carefully, and looking for evidence. Making links between belief and behaviour e.g. believing that humans have the potential to make the world a better place and encouraging others to do the same.</p>	<p><b>Concepts:</b> knowledge meaning, existence, ethics, morality, community Introducing non-religious ethical theory based on human nature, empathy, and a consideration of the consequences of our actions, such as utilitarianism. Examples of the writing of a Humanist philosopher. Importance of evidence and reasoning and the scientific process in Humanist thought.</p>	<p><b>Concepts:</b> knowledge, philosophy, religion and ethics from a Humanist worldview perspective. The work of humanist philosophers e.g. AC Grayling. Naturalism and looking for natural explanations: 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.</p>
<p><b>Human Sciences:</b> asking questions human scientists may ask</p>	<p><b>Concepts and vocabulary:</b> Promoting freedom, fairness, and kindness. The role of ceremonies and cultural traditions. The Happy Human symbol and the freedom to find what makes us happy. Impact of thinking about consequence of action on other people, animals, and the planet. Recognising human achievement.</p>	<p><b>Concepts and vocabulary:</b> human rights, freedoms, equality. Personal freedom to find happiness and tolerance of others Human responsibility for building a better world. The importance of the natural world and caring for the environment. The importance of the arts and sciences. The importance of love and relationships.</p>	<p><b>Concepts and vocabulary:</b> personal autonomy and social responsibility The complex nature of humanism. Humanist beliefs and practice relating to death and mortality. The work of humanist pastoral carers. Humanist responses to pseudoscience. Relationship of science and humanist beliefs. Humanist UK campaigns. Association with the public sphere.</p>

# Islam

	Key Stage 1	Key Stage 2	Key Stage 3
	Introduce:	Develop an understanding of:	Secure understanding of:
<p><b>Theology:</b> asking questions Muslims may ask</p>	<p><b>Concepts:</b> Oneness of God. The life and teachings of the Prophet Muhammad pbuh. The Qur'an as a revealed scripture.</p>	<p><b>Concepts:</b> Tawhid (including the 99 names of the nature of God), Creation, Prophethood, Revelation, Khalifah and Akirah. The life and teachings of the Prophet. Muhammed pbuh 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.</p>	<p><b>Concepts:</b> Tawhid, Submission, Revelation, Angels, Akhirah, life after death, predestination and Jihad. The importance of the Prophet Muhammad pbuh. 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 Muhammad and the Sunnah. Writings from key Muslim theologians. Events in history and personal experiences which have impacted on beliefs and vice versa.</p>
<p><b>Philosophy:</b> asking questions philosophers may ask</p>	<p><b>Concepts:</b> belonging, special, forgiveness, fairness Make links between belief and behaviour e.g. making decisions based on the teachings of the Qur'an</p>	<p><b>Concepts:</b> knowledge, meaning and existence, ethics, morality, community, equality, authority Introducing ethical theory. Muslim perspectives on moral issues, including the idea of 'intention'.</p>	<p><b>Concepts:</b> knowledge, philosophy, religion, ethics from a Muslim perspective The impact of the Greater Jihad on an individual Muslim's struggle to choose to do right. Impact of Shariah Law on Muslim decision making.</p>
<p><b>Human Sciences:</b> asking questions human scientists may ask</p>	<p><b>Concepts and vocabulary:</b> Muslim, Islam, Allah, Prophet, Eid, Qur'an, moon and star The masjid (mosque), the Five Pillars of Islam, symbolism and artefacts. The role of festivals, ceremonies and Madrassah in the Muslim tradition.</p>	<p><b>Concepts and vocabulary:</b> masjid, Five Pillars of Islam (Shahadah, Salah or Salat, Zakat (and Shia teaching of Khums), Sawm and Hajj). Different Muslim traditions e.g. 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. Global diversity associated with the study of Islam.</p>	<p><b>Concepts and vocabulary:</b> authority, justice, equality, forgiveness, revelation. How Muslim traditions (e.g. Sunni, Shia and Sufi) are understood culturally, religiously, politically. Diversity of practice across different Muslim groups in the UK and beyond. The Five Pillars of Islam. Celebrations and commemorations. The impact of tawhid on creative expression. The community/societal role of the masjid/ mosque and importance of Ummah. The role of Islam in scientific discoveries and historical events. Importance of ibadah (service) in daily life.</p>

# Judaism

	Key Stage 1	Key Stage 2	Key Stage 3
	Introduce:	Develop an understanding of:	Secure understanding of:
<b>Theology:</b> asking questions Jewish people may ask	<b>Concepts:</b> 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.	<b>Concepts:</b> 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 the reading the Torah out loud. Key teachings from important Jewish teachers. Historical impact Jewish beliefs/culture	<b>Concepts:</b> One God who is holy, just and merciful. The Covenant, Mitzvot, Atonement. The Messianic Age, Shekinah, The Talmud as Mishnah and Gemara. The theological divergence and distinctions within Judaism. Impact of Shoah on Jewish beliefs.
<b>Philosophy:</b> asking questions philosophers may ask	<b>Concepts:</b> belonging, special, forgiveness, decisions, love Making links between belief and behaviour e.g. making decisions based on teachings in the Torah	<b>Concepts:</b> knowledge, meaning, existence, ethics, morality The importance of loving one's neighbour. Gemillut Chasadim, Tzedakah. Jewish perspectives on moral issues including the impact of the 613 mitzvot, especially the 10 commandments.	<b>Concepts:</b> forgiveness, repentance, knowledge, philosophy, religion, ethics from a Jewish worldview perspective. Ways in which Jewish people make decisions based on the teachings in the Torah, Talmud and the Rabbis.
<b>Human Sciences:</b> asking questions human scientists may ask	<b>Concepts and vocabulary:</b> Moses, Passover, Torah, Star of David, Jewish, synagogue, Torah, bimah, Hanukkah, Shabbat and the importance of home and family life. The role of festivals which connect with Jewish history. The synagogue and varying ceremonies that take place within it.	<b>Concepts and vocabulary:</b> Jewish, Judaism, Shabbat, Torah, Cheder, synagogue, Abraham and Sarah, Moses, Exodus, Law-giver, Ten Commandments, Passover/Pesach, Day of Atonement. Importance of festivals for the Jewish community such as Yom Kippur. Symbolism and artefacts used by some Jewish people at festivals and 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.	<b>Concepts and vocabulary:</b> Tenakh Mishnah, midrash, Havdalah, Chuppah, Kabbalah, Messiah, Noachide Laws, Yom Hashoah, Tom Kippur, Zionism, liberal, reform, Orthodox, Shema, shofar, shul. 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.



# Sikhi

	Key Stage 1	Key Stage 2	Key Stage 3
	Introduce:	Develop an understanding of:	Secure understanding of:
<b>Theology:</b> asking questions Sikhs may ask	<b>Concepts:</b> One God and equality. The life and teachings of Guru Nanak. The Guru Granth Sahib as a living Guru The Mool Mantra.	<b>Concepts:</b> Ik Onkar, equality, hukam and Samsara. The life and teachings of the 10 Gurus. The Guru Granth Sahib, including compilation and diversity of contents. Stories from the life of Gur Nanak (janamaskhis) Impact of martyrdom on Sikh teachings.	<b>Concepts:</b> Ik Onkar, Samasara, Nadar, Mukti and Karma. Sikh purpose of finding union with God. The life and teachings of the 10 Gurus. Adi Granth and the final version of the Guru Granth Sahib. Nam Simran (meditating on God's name) Issues concerning authority and revelation. Impact of persecution any martyrdom on Sikh faith and teachings.
<b>Philosophy:</b> asking questions philosophers may ask	<b>Concepts:</b> belonging, special equality, fairness Ways of reasoning. Making links between belief and behaviour e.g. believing your actions are important and you should lead a good life	<b>Concepts:</b> knowledge, meaning, existence, ethics, morality, martyrdom, equality, peace Sikh perspectives on moral issues, including impact of 'hukam' and emphasis on equality.	<b>Concepts:</b> hukam and the Sikh purpose in life (ethical theory). Theories of knowledge, philosophy of religion and ethical theory, including Sikh perspectives. 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.
<b>Human Sciences:</b> asking questions human scientists may ask	<b>Concepts and vocabulary:</b> gurdwara, langar and 5Ks, Vaisakhi, guru The role of festivals and ceremonies such as Baisakhi and Amrit.	<b>Concepts and vocabulary:</b> the 5Ks, the Khalsa, Kaur and Singh, Guru Govind Singh, Panj Piara, Waheguru, Harimandir, Sahib, Kesh Khanda, Sangat, Karah Prasad. 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 the Amrtisar and the Golden Temple.	<b>Concepts and vocabulary:</b> Santana dharma and the diversity of worship, pilgrimage, yoga. The complex nature of Hindu philosophies and how they are understood. The four aims of life (purusharthas). The relationship between social duty and four ashramas; sanyasa. The role of story and festivals, the impact of teachings on daily life.

## What about attainment and progress in RE?

Pupils' progress should be assessed in relation to the purpose and aims of this syllabus. This primarily concerns how well pupils can hold lucid, balanced and well-informed conversations about religion and worldviews. Are pupils becoming more religiously literate? Attainment and progress should be linked to the disciplinary approach to RE.

Teachers should ensure that the assessment rationale they use both fits their school context, phase of learning and strives for high standards of attainment for all pupils. Assessment needs to be at the heart of planning. Teachers are encouraged to continue to use the non-statutory end of Key Stage expectations from the Cumbria SACRE Agreed Syllabus 2017 (see Appendix 2 in this syllabus) or their own school assessment criteria as a starting point for planning alongside suggested core questions for Key Stages 1–3. The non-statutory progression framework for a worldviews approach in Appendix 3 can also be used to support assessment for learning.

End of Key Stage expectations ensure that the RE provision is balanced and that pupils become more religiously literate through their time in school.

It is a statutory requirement for schools to provide, at least annually, a written report to parents on their child's progress in RE. As part of its responsibility to monitor RE Cumbrian SACRE monitors Key Stage 4 and 5 examination results annually.

## What about teaching and learning in RE?

This syllabus encourages effective learning in RE where:

- An appropriate level of challenge is provided for all pupils so they can make sense of the wide range of knowledge that they encounter
- There is an expectation of success and all pupils know they can achieve
- 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 about what is being learned and how they are learning it
- There is a clear learning journey and identifiable outcomes
- Space and time for inner reflection is provided
- Assessment for learning is at the heart of teacher planning

This syllabus builds on the enquiry-based approach advocated in the Cumbria Agreed Syllabus 2017 and continues to promote the enquiry process as effective practice. Enquiry is integral to the process of teaching and learning in RE so pupils are encouraged and challenged to question and be curious about the meaning, purpose and value of concepts and of life. Enquiry involves both teachers and pupils identifying the main question or concept to be investigated.

Concepts are ideas used to interpret human experience and make sense of the world. When introducing concepts to pupils it is useful to consider 3 groups of concepts:

1. Concepts common to all e.g. remembering, special, celebration, community, forgiveness, justice, love, kindness, generosity, gratitude, patience, humility
2. Concepts shared by many religions or worldviews e.g. God, worship, faith, sacred, compassion, service, pilgrimage, ritual, reflection, Golden Rule
3. Concepts distinctive to particular religion or worldviews e.g. dukkha, trinity, tawheed, Khalsa, moksha, One Life

Appendix 5 provides the current enquiry-based model and further guidance on an enquiry-based approach.

## Appendix 1: Exemplar Curriculum Map for KS1 –3

**Context:** This exemplar imagines a primary school where Islam 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 preparing for a GCSE where they will study Christianity and Islam. In addition, at Key Stage 3 Buddhism is included as a focus religion. The balance between Theology, Philosophy and Human Sciences is shown through the colours.

Year	Enquiry 1	Enquiry 2	Enquiry 3	Enquiry 4	Enquiry 5
EYFS	Asking questions such as those suggested on page 12				
1	What might my senses tell me about religion and belief? Christian and Humanist	How might a celebration bring a community together? Christian and Muslim	What things might be precious to some people and why? Christian and Muslim	What might the cross mean to some Christians? Christian	What do some people say about how this universe came into being? Christian and Humanist
2	Who might be a role model for some people? Christian, Humanist & Muslim	What might the nativity story teach some people? Christian and Muslim	How do some people belong to their faith family? Christian and Muslim	How do some Muslims celebrate Eid? Plan this at the relevant time for Ramadan	Why do people have different views about the idea of God? Christian, Muslim & Humanist
3	How do some people express commitment to a religion or worldview? Hindu, Christian & Humanist	What do some Christians believe about the Holy Trinity? Christian	How might people make moral decisions? Christian, Muslim, Hindu & Humanist	What do many Hindus believe about God? Hindu	What difference might being a Muslim make to daily life? Muslim
4	Where do some religious beliefs come from? Christian, Muslim & Hindu	What might we mean by truth? Is seeing believing? Christian, Humanist, Hindu	How do some religious groups contribute to society and culture? Hindu, Muslim & Christian	Why is there so much diversity of belief within Christianity?	What might sacrifice mean? Humanist, Christian, Muslim
5	Why do some people believe in God & others don't? Multi and Humanist	How has belief in Christianity & Hinduism impacted on music and art through history? Christian and Hindu	What can we learn about the meaning of life from great thinkers? Multi & Humanist	What difference might the resurrection make to some Christians? Christian	How might some Hindus make sense of the world? Hindu

<b>Year</b>	<b>Enquiry 1</b>	<b>Enquiry 2</b>	<b>Enquiry 3</b>	<b>Enquiry 4</b>	<b>Enquiry 5</b>
6	How and why might religion bring peace and conflict? Christian, Muslim & Hindu	How do some people explain the different types of suffering in the world? Christian & Buddhist	What might it mean to be human? Is being happy the greatest purpose in life? Humanist, Christian, & Hindu	Religion and science: conflicting or complementary? Christian, Humanist & Muslim	How do some beliefs shape identity for some people? Muslim & Buddhist (prepare for KS3)
7	Why is God given many names? Christian, Muslim, & Sikh	What might the existence of evil prove? Humanist, Jewish, Christian & Buddhist thinkers	Why is Christianity the way it is? (key events in history, church and state, diversity)	What might it mean to say God became human? Christian	How do Sikhs interact with culture and society? Sikh
8	How might creation narratives shape what it means to be human? Christian, Hindu & Sikh	What are sources of authority for Christians and Muslims? Christian & Muslim	What might it mean to live 'a good life'? Humanist, Buddhist and Christian philosophers	Why is Islam the way it is? Muslim	How do some Christians interact with culture and society? (art, film & music focus)
9	What is religion? A useful category or an outdated concept? Multi religious/worldviews	What is meant by sacredness? Christian, Buddhist & Muslim	Why do some people believe in life after death? Christian, Buddhist, Humanist	Is the sanctity of life more important than quality of life? Christian & Muslim	What is reality? Christian, Muslim, Buddhist thinkers

## Appendix 2: Non statutory Assessment Framework – End of Key Stage Expectations

This framework has been re-imagined from the previous Cumbria SACRE 2017 Agreed Syllabus - a framework originally produced by the RE Council. The assessment framework now shows how the lens of each disciplinary approach can be used to highlight different aspects of an education in religion and worldviews. There are a few overlaps in the assessment criteria, which reflect the links between concepts, worldviews and practices.

Theological	At the end of KS1 pupils will be able to:	At the end of KS2 pupils will be able to:	At the end of KS3 pupils will be able to:
Describe, explain and analyse beliefs and practices, recognising diversity which exists within and between communities.	Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them.	Describe and make connections between different features of the religions and worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life, in order to reflect on their ideas.	Explain and interpret ways that the history and culture of religion and worldviews influence individuals and communities, including a wide range of beliefs and practices, in order to appraise reasons why some people support and others question these influences.
Identify, investigate and respond to questions posed by, and responses offered by, some of the sources of wisdom found in religion and worldviews.	Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the communities from which they come.	Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities.	Explain and interpret a range of beliefs, teachings and sources of wisdom and authority in order to understand religion and worldviews as coherent systems or ways of seeing the world.
Appreciate and appraise the nature, significance and impact of different ways of expressing meaning.	Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities.	Explore and describe a range of beliefs, symbols and actions so that they can understanding different ways of life and ways of expressing meaning.	Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them.

<b>Philosophical</b>	<b>At the end of KS1 pupils will be able to:</b>	<b>At the end of KS2 pupils will be able to:</b>	<b>At the end of KS3 pupils will be able to:</b>
Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth	Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry.	Discuss and present their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own thoughtfully in different forms e.g. reasoning, music, art and poetry.	Explore some of the ultimate questions that are raised by human life in ways that are well-informed and which invite reasoned personal responses, expressing insights that draw on a wide range of examples including the arts, media and philosophy.
Enquire into what enables different communities to live together respectfully for the well-being for all.	Find out about and respond with ideas to examples of co-operation between people who are different.	Consider and apply these ideas about ways in which diverse communities can live together for the well-being of all, responding thoughtfully to ideas about community, values and respect.	Examine and evaluate issues about community, inclusivity and respect for all in the light of different perspectives from varied religion and worldviews.
Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people's lives.	Find out about questions of right and wrong and begin to express their ideas and opinions in response.	Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.	Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.



<b>Human sciences</b>	<b>At the end of KS1 pupils will be able to:</b>	<b>At the end of KS2 pupils will be able to:</b>	<b>At the end of KS3 pupils will be able to:</b>
Explain reasonably their ideas about how beliefs, practices and forms of expressions influence individuals and communities	Ask and respond to questions about what communities do, and why, so that they can identify what difference belonging to a community might make.	Observe and understand varied examples of religion and worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities.	Explain the religion worldviews which they encounter clearly, reasonably and coherently: evaluate them, drawing on a range of introductory level approaches recognised in the study or religion or theology.
Express with increasing discernment their personal reflections and critical responses to questions, teachings about identity, diversity, meaning and value.	Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves.	Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives.	Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful evaluation and analysis of controversies about commitment to religion and worldviews, accounting for the impact of diversity within and between communities.
Appreciate and appraise varied dimensions of religion and worldviews.	Notice and respond sensitively to some similarities between different religion and worldviews.	Observe and consider dimensions of religion, so that they can explore and show understanding of similarities and differences between different religion and worldviews.	Consider and evaluate the questions: What is religion? What is a worldview? Analyse the nature of religion and worldviews using the main disciplines by which religion and worldviews are studied (theology, philosophy & human/social sciences)

## Appendix 3: Non statutory Progression Framework for a worldviews approach (from the Draft Handbook for Religion and Worldviews in the Classroom by the RE Council 2022)

4-5s	<p>Children begin to hear and use the language of religion and worldviews.</p> <p>They experience, through all their senses, ways in which people explore and express meanings using symbols, stories, rituals, places and things.</p> <p>They take part in enjoyable, creative learning experiences related to religion and worldviews, and begin to think about where and how their lives are similar and different to those they encounter in RE.</p>
5-7s	<p>Children gather a rich knowledge of different worldviews, including religions, and learn that we are all different.</p> <p>They find out lots about the varied ways human communities celebrate, share stories, understand big ideas and think about what is good and bad.</p> <p>They take part in enjoyable, creative, varied and challenging learning experiences related to religion and worldviews, noticing where their own experience overlaps with the worldviews they encounter, and where their worldviews are different.</p>
7-9s	<p>Pupils begin to identify what a worldview is and how it works. They gather, understand and deploy a rich knowledge of a range of different worldviews.</p> <p>Learning about diversity, they recognise that we each have a worldview, shaped by our families, communities and wider society.</p> <p>They find out how some key examples of religious worldviews teach their ideas and express their visions in practice.</p> <p>They take part in creative learning experiences that deepen their understanding of how religions and worldviews are practised in our communities today and how they draw on ideas from the past and from around the world.</p> <p>They begin to identify aspects of their own worldviews and how they relate to the worldviews of others.</p>
9-11s	<p>Pupils begin to understand what worldviews are, that they affect how we experience the world, and that we can study a range of different worldviews using varied methods, such as through sociological enquiry or textual study.</p> <p>Learning more about diversity, they apply ideas about how our own worldviews are shaped by our families, communities and wider society to different examples. To explain what matters in religion, they use a growing rich knowledge of the ways key examples of religious worldviews teach their ideas and express their visions.</p> <p>They are involved (sometimes as planners) in creative learning experiences that deepen their understanding of varied ways in which religions and worldviews are practised in our communities today and how they draw on ideas from the past and from around the world.</p> <p>They recognise some sources of their own worldviews and identify how someone's worldview affects how they understand and experience the world.</p>
11-14s	<p>Pupils apply the insight that all our experiences are affected by our worldview, and use different methods to research and explain different dimensions of the religion and worldviews curriculum, so that they can describe, explain and analyse religious and non-religious ideas and practice.</p> <p>They make skilful and insightful comparisons between a range of different perspectives on big questions about theology, philosophy and society.</p> <p>They learn, by methods of dialogue and listening, to navigate diversity in relation to religion and worldviews with increasing skill.</p> <p>They participate in challenging experiences of debate, dialogue, imagination, encounter and challenge in relation to big ideas and questions, drawing on their own worldviews and reflecting on the worldviews of others to come to informed judgements on contested matters.</p>
14-19s	<p>Students deepen their understanding of the role that worldviews play in how we interpret our encounters in life, and apply this as they continue to expand and deepen their growing rich knowledge of religion and worldviews.</p> <p>They consider, and appropriately deploy and evaluate, a range of disciplinary methods by which religions and worldviews are studied.</p> <p>They apply these different methods to the religions and worldviews they study in increasing depth.</p> <p>They respond to the challenges, dilemmas and controversies raised by religion and worldviews in contemporary society, locally and globally, drawing on their awareness of how worldviews affect and shape their encounter with the content of RE, and how the content shapes their worldviews.</p> <p>They research and evaluate creative insights offered by different communities into the human condition.</p>

## Appendix 4: What do we mean by the disciplines of theology, philosophy and the human sciences?

The following three tables explain 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 show what the object of investigation for each discipline might look like in a school context and suggestions for the intellectual communities with whom teachers and pupils might engage. A glossary in Appendix 6 explains some of the key terms.

**Theology** We are using the phrase: Thinking through believing

Lens through 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 to engage
Looking through a theological lens is about exploring the world ontologically. It is about existence, being and how these relate to notions of reality.	Interpretation Authority Authenticity Reliability Internal consistency and coherency of texts Exegesis: critical explanation or interpretation of text Hermeneutics: interpretation of text	Textual theology: theological content of a particular genre Historical theology: developments of doctrine and controversies Systematic theology: organisation of concepts & themes in a religion Philosophical theology: nature of reality, 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 raised by religions and worldviews over many centuries. It looks at where beliefs originate, how they change over time, how they are applied in different contexts and how they relate to each other. It involves investigating key texts and traditions within religions and worldviews. It explores ways in which they have been used as authoritative for believers and ways in which they have been challenged, interpreted and disregarded over time. It assesses some beliefs of religions and worldviews and explores the significance of experience on the claims made by religious and non-religious people.	Theology and Divinity Departments Departments for the study of religion/ Religious Studies Departments specialising, for example, in Islamic, Jewish, Hindu studies  RE Online  RE Today  Theos Think Tank  Theology and Religious Studies (TRS) UK

**Philosophy** We are using the phrase: Thinking through thinking.

Lens through 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 to engage
Looking through a philosophical lens is about exploring the world epistemologically, logically and ethically. It is about the nature of knowledge and morality.	Logic Reason Use of evidence and sources Reflection and insight (e.g. in some philosophies originating in the East)	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.	Philosophy enables pupils to grapple with questions that have been raised about knowledge, existence and morality. It is about finding out how and whether things make sense, especially 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 answering difficult questions and more about the process of how we try to answer them. Studying the works of great thinkers 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 3 fields of enquiry applicable to a balanced framework for RE - metaphysics, logic and moral philosophy.	SAPERE (Society for the Advancement of Philosophical Enquiry and Reflection in Education)  Philosophy Departments in Universities e.g. Lancaster University Politics, Philosophy and Religion Department  The Royal Institute of Philosophy  British Philosophical Association  The Philosophy Foundation

**Human Sciences** We are using the phrase: Thinking through living.

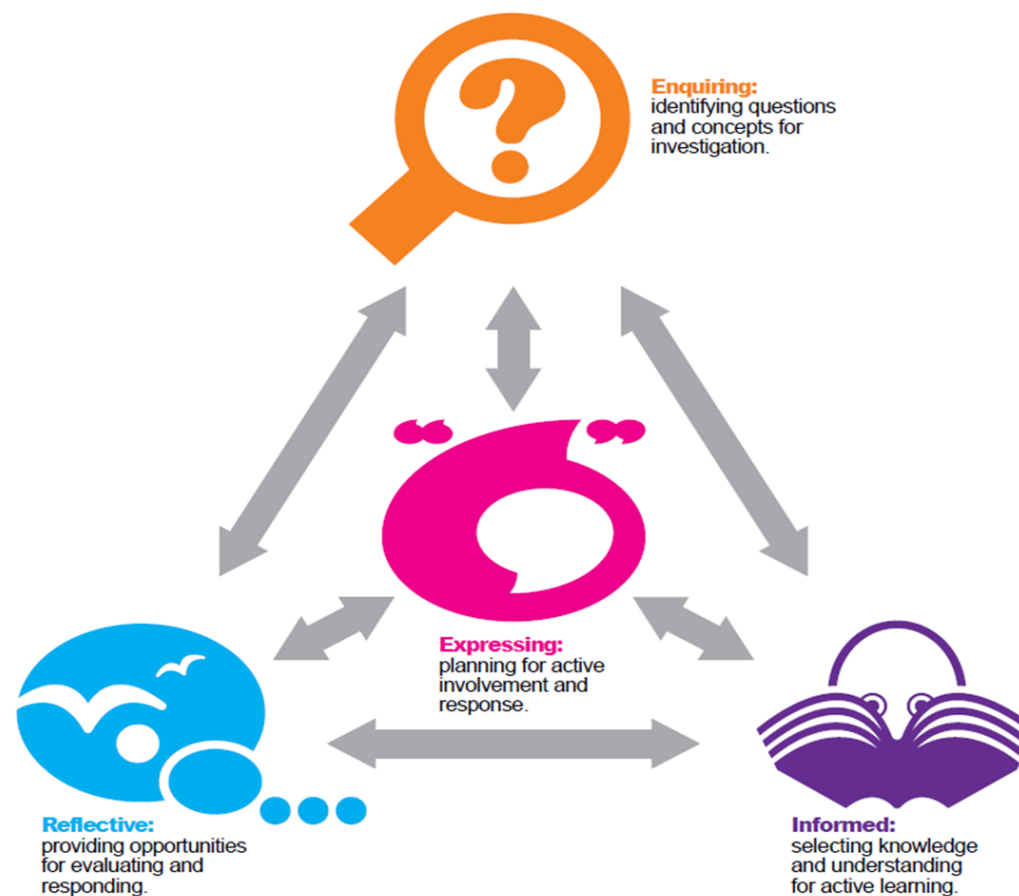
Lens through which the world is viewed	Research methods and ways of validating knowledge	Body of knowledge	Object of investigation within a school context	Intellectual community with which to engage
<p>Looking through a human science lens explores the world ethnographically. It is about human questions 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 used for this is phenomenology, the study of phenomena.</p>	<p>Quantitative and qualitative research e.g.:            Ethnography            Use of empirical data            Linguistics            Observation            Classification Interviews            Survey and questionnaire            Case studies            Listening to the voices of others/focus groups</p>	<p>A collection of different disciplines, each with its own intellectual history and body of knowledge contained within:            Religion            Psychology            History            Geography            Sociology            Political Science            Social Science            Anthropology            Law</p>	<p>The human 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 ways in which religions and worldviews have shaped and continue to shape societies world wide. This approach can promote better understanding of the ways in which religion and worldviews influence people's understanding of interdependence, power, gender, compassion, and so on. It enables pupils to consider the nature of religion and the diverse ways in which people understand the term 'religion'.</p>	<p>Cumbria Virtual Voices in Religious Education (VVRE) Project</p> <p>The Inter Faith Network (IFN)</p> <p>Faith and Belief Forum</p> <p>Faith and Civil Societies Unit: Goldsmiths, University of London</p> <p>Religious Studies Department, University of Lancaster</p> <p>Islam UK Centre, Cardiff e.g. Discovering Muslims in Britain for KS3</p> <p>Warwick Religions and Education Research Unit, University of Warwick</p>

## Appendix 5 Guidance on enquiry-based learning

This model for an enquiry-based approach to teaching and learning is from the Cumbria Agreed Syllabus 2017. Enquiry-based learning may be undertaken in a linear or non-linear way and form the basis of short or medium-term planning. An enquiry question may provide the focus of a scheme of work, or an individual lesson. Enquiry questions may be selected by the teacher, or by pupils.

### Good RE:

- Informative
- Knowledge Building
- Understanding
- Enquiring
- Questioning
- Investigating
- Expressing
- Active
- Responsive
- Reflective
- Evaluative
- Responsive





## What is an enquiry process in RE?

Enquiry in RE needs embedding so it isn't an 'add-on'. Each enquiry should enable pupils to know more about 'what it means to be a ...?' and about beliefs, values and purpose.

1. **Set up the enquiry:** Reflect on a stimulus. Pupils ask questions about it and analyse their questions. What is our best question focused on an RE concept or big idea? The quality of the enquiry question is key to successful RE. What do we already know about the question? What do we need to find out? What ideas do we have? What are the issues? What other questions do we need to ask? How can we find out?
2. **Carry out the enquiry:** get informed. Investigate the relevant beliefs, practices and ways of life. Select relevant materials, find out; analyse, interpret what we find; sort ideas, explain connections, decide whether there are further questions to ask; explore how the concept might be placed in the context of one or more religions.
3. **Come to conclusions:** What have we found out? When we draw information together, what answers are there to our questions? How will we evaluate the concept, looking at it from different viewpoints? What are we still not sure about? How can we communicate or show our reasoned conclusions and responses to the concept?
4. **Reflect on our findings:** How has what we have found out helped us make more sense of religions and beliefs? Have we learnt anything about what we think/feel/believe as a result of our work? How might we apply the concept to our experience? What do we need to do next to understand further? The aim is for pupils to show an understanding of the big idea/concept. This will be their answer to the enquiry question shown through writing, drama, art, music, dance, or presentation. This reflection can be the focus for assessment.

## What are some challenges to enquiry?

1. There is often an assumption by ITT students that their role as teacher is to continually ask questions. This is due to their experience as pupils - constant questioning has been culturally transmitted as a model of teaching. It gives the illusion of educational dialogue without real demands on the teacher's or pupil's skills. Pupil engagement is higher when teachers talk less, this is especially true for at-risk pupils. Teacher effectiveness and teacher talk are inversely linked.
2. Teachers often ask token questions and few 'real' questions when the teacher genuinely wants to know what children think. Some teachers play 'guess what's in my mind' - instead of facilitating enquiry they hint at 'correct answers' whilst pupils hunt for an ideal answer. Some teachers use 'tag' questions ('That was a nice story, wasn't it?' or 'We wouldn't do that, would we?') which assume that no one would disagree.
3. Some so called 'discussions' can lead to indoctrination i.e. if teachers hold the monopoly on what is acceptable to be said; if they treat as 'non-contestable' ideas which are 'contestable'; if they state beliefs as facts - 'Jesus, the Son of God' instead of 'Most Christians believe that Jesus is the Son of God.' Teachers need to use 'owning' statements e.g. 'As a Christian I believe that Jesus rose from the dead, but many other people don't' or 'As an atheist I don't believe in miracles, but most Christians and many others do believe in them.'
4. Pupils (and teachers) can be hasty and impulsive in their statements, not taking time to think through the consequences of their view. They can be narrow-minded, not respect other people's views, and say things like 'that's rubbish'. Pupils need help to understand that whatever their own views, these beliefs are important to those who hold them.
5. Pupils (and teachers) often want categorical 'answers'. Part of RE is realising that not all questions can be answered. 'We don't know' or 'We can't find words to explain' or 'Let's find out together' or 'What do you think?' are important responses. We can explain, as Dewey suggested, that we only start to really think

<sup>1</sup> Dewey, John (1910) *How We Think* D. C. Heath & Company, Boston, Massachusetts, Chapter 1: *What Is Thought?*, p11

when we are perplexed<sup>1</sup> or when confronted with a problem.

6. Children often go in unpredictable directions so the enquiry facilitator needs to help maintain focus. Matthew Lipman likened enquiry to a boat tacking in the wind with a sense of a forward movement, with pupils arriving at reflective value judgements.<sup>2</sup> Despite all the side tacks, dialogue should go somewhere and make connections to the central concept or focus.

### **How can we improve discussion in RE to promote enquiry?**

1. Model curiosity and let pupils ask the questions, compliment them when they do and encourage even deeper questions. Create an atmosphere where fallibility and changing your mind is acceptable.
2. Ask questions to which you don't know the answer. Do the questions you ask relate to your RE learning outcomes? Do they challenge thinking and probe understanding?
3. Avoid rhetorical questions. If pupils forgot a detail, tell them rather than endless questioning.
4. Give pupils time to respond. In one study, when teachers gave a 3 second 'wait time' for pupils to respond to a question, there were many interesting outcomes: the length of explanations increased, particularly for disadvantaged pupils; failures to respond and "I don't know" answers decreased; the number of spontaneous but relevant responses increased; the number of questions asked by children increased; and scores on academic achievement tests increased.<sup>3</sup>
5. Support, prompt and question the process of learning rather than just giving answers. When you do ask a question make it a process-orientated question e.g. "What made you think of that?" or "What other possibilities might there be?" as opposed to content-driven questions.

<sup>2</sup> Lipman, Matthew (1980) *Philosophy in the Classroom* Temple University Press, Philadelphia p11, 45, 47

<sup>3</sup> Tobin, Kenneth (1987) *The Role of Wait Time in Higher Cognitive Level Learning*, *Review of Educational Research*, Vol 57, No 1, pp 69-95

**Do you use these intervention questions in RE?****Encouraging the giving of good reasons:**

I wonder, what are your reasons for saying that?	I wonder, why do you think that?
I wonder what evidence you have for that?	What reasons are there for that point of view?

**Encouraging the giving of examples & explanations:**

I wonder, if you can explain that...?	I wonder what you mean by...?
Can you give an example of...?	Can you give a counter-example?

**Looking for alternatives:**

I wonder if you can put it another way?	I wonder if there is another point of view?
What if someone else suggested that...?	What would someone who disagrees say?

**Looking for logical consistency in the line of enquiry:**

What might the consequences of that be?	What might the consequences of that be?
---	---

**Looking for distinctions & similarities:**

What is the difference between those ideas?	Is there a distinction to be made here?
In what ways is what you have said similar to...?	Are there any similarities between these ideas?

## Appendix 6 – Glossary

**Abrahamic** - a group of religions centred on the worship of God of Abraham e.g. Baha'i, Christianity, Islam and Judaism

**Dharmic** - a group of religions that originated in the Indian subcontinent centred around a concept of dharma – a word from ancient Sanskrit meaning 'law', 'social duty,' 'to firmly hold' or 'to support' e.g. Buddhism, Hindu Dharma and Sikhi

**Discipline** - it has an intellectual tradition and defined body of knowledge with a particular object of investigation. (It is defined in detail on Page 7 of this syllabus.)

**EYFS** - Early Years Foundation Stage

**Enquiry-based approach** - an approach which advocates skills such as investigation, interpretation, analysis, evaluation and reflection and inspires pupils to think for themselves and bring a research-orientated approach to a subject

**Epistemological** - relating to the nature of knowledge

**Exegesis** - critical explanation or interpretation of text, especially of scripture. The process of discovering the original and intended meaning of a passage of scripture.

**Hermeneutics** - studying and deciding which principles to use in order to interpret a text

**Human Science** - a branch of study which deals with people or their actions, including the social sciences and the humanities, as contrasted with the natural sciences or physical sciences

**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** - being able to have 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. It refers to both religious and non-religious worldviews

