

New RE Syllabus 2019- 2024

Principal aim

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

enquiry
questions

A2 The aim(s) of RE

The threefold aim of RE elaborates the principal aim.

The curriculum for RE aims to ensure that all pupils:

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

Teachers should consider how their teaching contributes towards the principal aim of RE (p. 6) and how they help pupils to achieve the threefold aim above.

Note: These aims incorporate the former attainment targets of 'learning about religion' and 'learning from religion'.

How to use this agreed syllabus: 12 steps

1. Key to implementing this revised syllabus is **getting to know the purpose and principal aim**, p.6. If teachers are to teach RE effectively, it is vital that they understand what they are doing RE for.
2. For each key stage, **get to know the Programme of Study pages** (EYFS p.19; KS1 p.31; KS2 p.45; KS3, p.69). These give the statutory requirements of the syllabus. Note that the syllabus is structured around the three aims (see p.6) and the three strands, Believing, Expressing and Living. The three aims form the basis of the end of key stage outcomes and the progressive 'Learning outcomes' in each unit of study. The overview of questions (p.16) shows how the key questions relate to the strands.
3. Review the legal requirements (see p.11) and curriculum time for RE (see p.14). Are you fulfilling the legal requirements for RE for all pupils? Are you giving sufficient time to allow pupils to make good progress in their understanding and skills?
4. **Review the religions and beliefs studied at each key stage** (see p.13 for overview). Are you following the syllabus requirements? Are you meeting the needs of your children?
5. The syllabus is based around a **key question approach**, where the questions open up the content to be studied. The syllabus gives some example key questions to help you to deliver the statutory Programmes of Study. All of the questions are found on p.16-17, with EYFS on p.22, KS1 on p.33; KS2 p.47; KS3 p.71; these are followed by detailed outlines for each question. These are not statutory, but are designed to support you in delivering high-quality RE that enables coherence and progression in the pupils' learning. The key question outlines give structured support in terms of 'emerging', 'expected' and 'exceeding' learning outcomes and suggested content, to enable good planning and progression.
6. **Audit the topics you already cover in your existing long-term plan.** There may well be overlap with your current RE, but you will still need to go through and adjust (or, if necessary, re-write) Schemes of Work to ensure that RE meets the principal aim, reflects the key question approach and secures progression in relation to the end of key stage outcomes. To this end, use the planning steps.
7. The planning process is at the heart of the syllabus (p.34, 48, 72). The five steps are designed to help teachers make best use of the key questions and plan excellent RE. As a staff/department, go through the planning process, following the steps and one example of a key question. Note that there is flexibility in terms of choosing outcomes and content, but that all steps need to be followed.
8. Take the opportunity of the new syllabus to audit your schemes of work to consider the styles of teaching and learning that pupils are encountering. Is RE engaging and encouraging enquiry? How is RE delivered? Does it link to other subjects? Is it taught in blocks or on a once-a-week model? What is best for learning in RE? (See Section E4 for more on this, p.110.)
9. **Work to create a coherent long-term plan** to begin in September 2019. The syllabus is flexible enough to allow RE to be taught in a variety of ways – RE days or weeks, linking with other subjects and discretely. Ensure RE is true to the principal aim and the Programmes of Study.
10. If you are a Special School or have significant numbers of SEND pupils, read Section C7 (p.89). There is freedom in the syllabus to adapt your RE to meet the needs of SEND pupils.
11. Share the positive adaptations and changes in RE with the governing body and other interested parties. This is an ideal chance to raise the profile of RE.
12. Use **September 2019–July 2020 to implement the syllabus gradually.** Adapt what works well and create a scheme of work that fits with your methods of curriculum delivery and delivers the principal aim of the syllabus. Use the year to train staff who teach RE, improve and review your planning and teaching.

What religions are to be taught?

Religious traditions are to be studied in depth as follows:

Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions, which are that pupils should learn from:	
4–5s Reception	Children will encounter Christianity and other faiths, as part of their growing sense of self, their own community and their place within it.
5–7s Key Stage 1	Christians and Muslims or Jewish people
7–11s Key Stage 2	Christians, Muslims, Hindus and Jewish people
11–14s Key Stage 3	Christians, Muslims, Sikhs and Buddhists
14–16s Key Stage 4	Two religions required, usually including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96 ¹¹
16–19s RE for all	Religions and worldviews to be selected by schools and colleges as appropriate.

This is the minimum and school may choose to go beyond the minimum.



Key facts:

Hindu traditions have no one founder or formal creedal statement. Hindu tradition dates back to thousands of years BCE. The word 'Hindu' comes from a Persian form of the ancient Sanskrit word 'Sindhu', which was used to describe the river Indus. The term Hinduism is used to describe the ancient religion of India. Those who practise Hinduism often call it the Sanatan Dharma, or the eternal way. Hinduism is complex; perhaps it is better seen as a number of similar religious traditions, not a single faith. Hinduism is extremely diverse, depending on things such as culture, family background and geographical location, endlessly varied in forms of expression, and in belief.

Hindu ideas about God / the divine

Brahman is the name given to the ultimate life force. Many Hindus would say there are many gods and goddesses but only one God and that is Brahman. The most important deities are the Trimurti which represents the three aspects of God. These are Brahma – the creator, Vishnu – the preserver and Shiva – the dissolver.

Hindu families will devote themselves to one or two particular gods or goddesses as a way of coming to God. Some people devote themselves to the human forms of the god Vishnu, known as Avatars. Vishnu is believed to have come to Earth in human and animal form for example as Rama and Krishna.

Worship

For most Hindus, there is an emphasis on worship in the home: parents teach their children how to pray. Worship in the mandir, or temple, has some individual elements as well as communal aspects. Many Hindu homes will have a room or a corner of a room set aside for a shrine before which puja, or worship, will be performed. In the mandir in this country there will be several shrines to different gods and goddesses whereas in India each mandir is often devoted to one deity. Communal worship at the mandir usually takes place twice a day. At the mandir, Murtis (images of gods and goddesses) are properly consecrated, whereas they may not be in the home.



Dharma

Dharma is fulfilling the duties of a Hindu, both those that are religious and those that relate to the society and the extended family. There are many important duties such as looking after your dependants, the sick or elderly, those needy in society, avoiding arguments, ahimsa (respect for life) and worshipping.

Festivals

There are many festivals and special times which draw together family and community. There are some large community celebrations such as those for Divali and Janamashtami. Some other important festivals are Navaratri, Holi, Shivaratri and Raksha Bandan.

Samskaras

There are four stages of Hindu life: student, householder, retirement and renunciation. The various samskaras, or ritual steps, are sacraments designed to initiate a new stage of life. Not all of these are carried out by all Hindus. Instead it depends on the family that each person belongs to.

Key vocabulary:

Hindu scriptures are of two types:

- **Shruti** means that which is heard. Shruti are also called revealed truths. These are scriptures which Hindus believe were revealed by God to holy men, who interpreted them for people to aid their spiritual development. One example of these is the **Vedas** which were written in Sanskrit.
- **Smriti** means that which is remembered. Smritis, which are also called remembered truths. Many of these are stories, often in the form of poems. The stories tell of the Trimurti and talk about the right way to behave. They explain the beliefs and values of the Hindu way of living. An example of these is the Ramayana which tells the story of Rama and Sita

Mandir: A temple/ place of worship

Puja: An area of the home that is dedicated to worship

Karma: the law of cause and effect. This is the idea that every action has a positive or negative effect. Karma is the sum of everything that an individual does: good and bad.

Samsara: a belief in the cycle of reincarnation or rebirth. If they lead a good life and fulfil their duties in this life then their next life will be better than their present one. If they lead a bad life they will be reborn into a life less comfortable. Eventually Hindus hope they will be able to step off the wheel of birth and death and achieve Moksha, spiritual freedom, when the soul or Atman is no longer reborn





The sacred thread ceremony: this happens when a boy is starting his education, often aged about seven. A boy is given a thread of cotton with three strands on it. He must wear this and make vows of commitment promising to worship God, to respect holy men and their writing, to honour parents, elders and ancestors and to do his duty to the poor and all living things.

Time for RE

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

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Their own pupil-friendly version will be important here too (see p.6)

Step 1: Key question 	<ul style="list-style-type: none"> • Select a key question from p.33. • Make sure that you can explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas it links to, if appropriate.
Step 2: Select learning outcomes 	<ul style="list-style-type: none"> • Use the learning outcomes from column 2 of the key question outlines/units of study on pp.36-43. • Select learning outcomes appropriate for the age and ability of your pupils. • Being clear about these outcomes will help you to decide what and how to teach.
Step 3: Select specific content 	<ul style="list-style-type: none"> • Look at the suggested content for your key question, from column 3 in the key question outlines/units of study. • Select the best content (from here, or additional information from elsewhere) to help you to teach in an engaging way so that pupils achieve the learning outcomes.
Step 4: Assessment: write specific pupil outcomes 	<ul style="list-style-type: none"> • Turn the learning outcomes into pupil-friendly 'I can' or 'You can' statements. • Make the learning outcomes specific to the content you are teaching, to help you know just what it is that you want pupils to be able to understand and do as a result of their learning. • These 'I can/You can' statements will help you to integrate assessment for learning within your teaching, so that there is no need to do a separate end of unit assessment.
Step 5: Develop teaching and learning activities	<ul style="list-style-type: none"> • Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the outcomes. • Don't forget the skills you want pupils to develop, as well as the content you want them to understand. • Make sure that the activities allow pupils to practise these skills as well as show their understanding.

Activate Windows

Go to Settings to activate Windows.

Key questions

Believing <i>(Religious beliefs, teachings, sources; questions about meaning, purpose and truth)</i>		Recommended year group
1.1 Who is a Christian and what do they believe?	<i>It is recommended that schools teach unit 1.1. plus at least one from 1.2 and 1.3</i>	Y1
1.2 Who is a Muslim and what do they believe?		Y2
1.3 Who is Jewish and what do they believe?		Y2
1.4 What can we learn from sacred books? <i>Christians, Muslims and/or Jewish people</i>		Y2
Expressing <i>(Religious and spiritual forms of expression; questions about identity and diversity)</i>		
1.5 What makes some places sacred? <i>Christians, Muslims and/or Jewish people</i>		Y1
1.6 How and why do we celebrate special and sacred times? <i>Christians, Jewish people and/or Muslims</i>		Y1 Y2
Living <i>(Religious practices and ways of living; questions about values and commitments)</i>		
1.7 What does it mean to belong to a faith community? <i>Christians, Muslims and Jewish people</i>		Y1
1.8 How should we care for others and the world, and why does it matter? <i>Christians, Muslims and/or Jewish people</i>		Y1 or Y2

Schools should choose a minimum of **3 key questions** a year balancing between the strands.

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

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Strand / Questions/ Religions	Learning outcomes (intended to enable pupils to achieve end of key stage outcomes) :	Suggested content for learning: Teachers can select content from these examples, and add more of their own
<p>Strand: Believing</p> <p>Recommended Y1</p> <p>Questions in this thread:</p> <p>1.2 Who is a Muslim and what do they believe?</p> <p>1.3 Who is Jewish and what do they believe?</p> <p>L2.1 What do different people believe about God?</p> <p>U2.1 Why do some people believe God exists?</p> <p>3.1 Do we need to prove God's existence?</p> <p>Religions and worldviews: Christians</p>	<p>Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage:</p> <p>Emerging:</p> <ul style="list-style-type: none"> • Talk about the fact that Christians believe in God and follow the example of Jesus (A1). • Recognise some Christian symbols and images used to express ideas about God (A3). <p>Expected:</p> <ul style="list-style-type: none"> • Talk about some simple ideas about Christian beliefs about God and Jesus (A1). • Re-tell a story that shows what Christians might think about God, in words, drama and pictures, suggesting what it means (A2). • Talk about issues of good and bad, right and wrong arising from the stories (C3). • Ask some questions about believing in God and offer some ideas of their own (C1). <p>Exceeding:</p> <ul style="list-style-type: none"> • Make links between what Jesus taught and what Christians believe and do (A2). • Respond thoughtfully to a piece of Christian music and a Bible text that inspired it (B1). 	<ul style="list-style-type: none"> • Share stories that help to show how Christians think of God e.g. the book of Jonah in the Old Testament, the Annunciation (Luke 1:26–56), the lost son (Luke 15:11–32) and Pentecost (Acts 2:1–13). • Describe some of the beliefs that Christians hold about God e.g. all-powerful, loving, close to every person, forgiving. • Look at art and recognise some symbols and images used to express ideas about God. • Listen to pieces of music that express ideas about God. • Talk to Christians about what they believe about God. • Give opportunities for children to reflect on and express their own big questions about life and God, in particular through discussion, art, music and drama e.g. responding to the question 'Where is God?' through art. • Using a suitable children's Bible (e.g. <i>The Lion Storyteller Bible</i> or <i>New International Children's Version</i>), share stories that show the importance of Jesus to Christians e.g. a parable, a miracle, a teaching of Jesus, birth and death and resurrection of Jesus. • Linking with these stories, describe some of the beliefs that Christians hold about Jesus e.g. that he was kind to people in need, that he performed miracles, that he is the son of God, that he lives. • Investigate how Christians follow teaching from the Bible about how to live their lives e.g. prayer and worship, treating others kindly. Hear and think about some prayers Christians use. • Experience thanking and being thanked, praising and being praised, and connect this experience simply to an idea about worship. • Explore what the idea of God means for the children themselves.

Learning Day

16.01.20

Morning – whole school assembly
- learning about the countries

Afternoon – each class create posters about their
country to display
in the hall

Friday Morning – Scheduled time to go into the hall
to have a
look at all of the posters.
Competition for the best class?