



# Telford & Wrekin SACRE

Agreed Syllabus for Religious Education (September 2021)



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Telford & Wrekin  
COUNCIL

# Table of Contents

|   |           |
|---|-----------|
| <b>Introduction to the Syllabus</b>   | <b>4</b>  |
| <b>The Aims of Religious Education</b>  | <b>5</b>  |
| <b>The Legal Background of RE</b>   | <b>6</b>  |
| The Right to Withdrawal   | 7         |
| Curriculum Time   | 8         |
| RE in Special Schools   | 8         |
| <b>Programmes of Study</b>  | <b>9</b>  |
| Breadth of Study  | 9         |
| Questions to be considered at each Key Stage  | 10        |
| Early Years / Foundation Stage  | 10        |
| Key Stage 1   | 11        |
| Key Stage 2   | 12        |
| Key Stage 3   | 13        |
| Key Stage 4   | 14        |
| Key Stage 5   | 14        |
| <b>Implementation of the Aims / Assessment</b>  | <b>15</b> |
| Concepts  | 15        |
| Knowledge   | 17        |
| Skills  | 18        |
| Attitudes   | 24        |
| <b>Promoting spiritual, moral, social and cultural development and British values through RE</b>                                | <b>24</b> |
| <b>Appendix 1: Suggested non-statutory curriculum planning for the primary school</b>   | <b>27</b> |
| <b>Appendix 2: Linking EYFS Understanding the World to Religion and Worldviews Education (Early Adopters Framework 2020-21)</b> | <b>28</b> |
| <b>Appendix 3: EYFS 2017 Framework Statements</b>   | <b>29</b> |
| <b>Appendix 4: Religious Census of Telford &amp; Wrekin (2011 Selected)</b>   | <b>30</b> |
| <b>Appendix 5: Links with ‘Understanding Christianity’</b>  | <b>31</b> |
| <b>Appendix 6: Links to Education Services for Buddhism, Hinduism, Islam, Judaism and Sikhism</b>                               | <b>32</b> |
| <b>Appendix 7: School Representative Members of the Agreed Syllabus Working Group</b>   | <b>33</b> |





*RE has an important place in the curriculum of all schools. It provides a safe space for our young people to develop their understanding of all people, cultures, faith and beliefs and relationships.*

- **Jacquie Osmund-Smith**, SACRE Chair



## Introduction to the Syllabus

I am pleased to recommend the Telford & Wrekin Agreed Syllabus for Religious Education (RE) to the schools of Telford and Wrekin. It has been a real privilege to work with colleagues on SACRE and with Professor James Holt, Associate Professor of Religious Education at the University of Chester, to review and produce a syllabus pertinent to the needs of the children of Telford & Wrekin. I am passionate that all children are enabled to make informed decisions regarding faith, morality and spirituality. Our vision is for every child to confidently take their place in the global community. As the world shrinks, it is critical that our children are equipped with aspirations for a future that is peaceful and greener, and that, as its citizens, they have an appreciation of each other, working together for the common good. Twenty per cent of our local school population in Telford & Wrekin are now from Black, Asian and other Minority Ethnic groups, which creates a sense of urgency to develop good relationships of respect and understanding in our local communities.

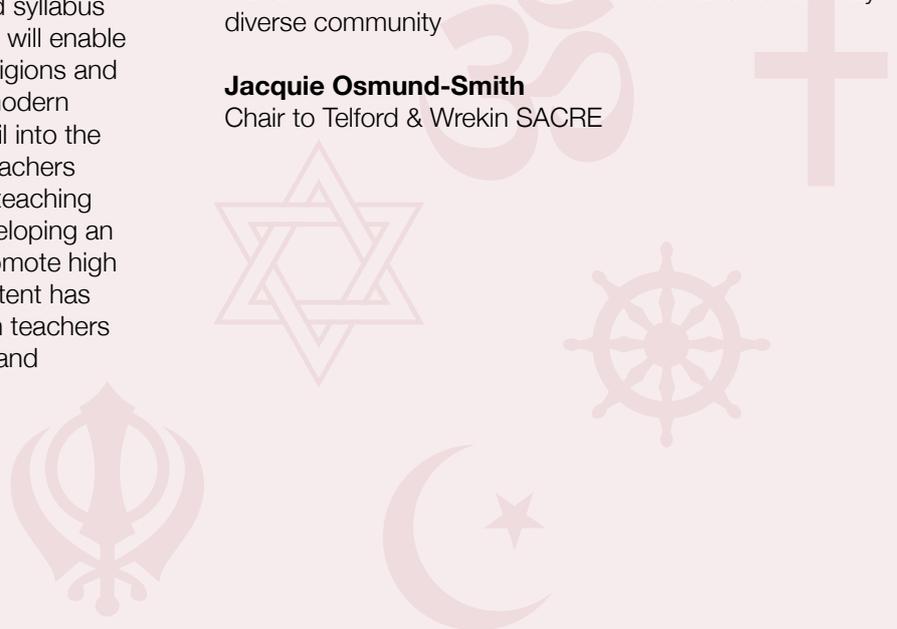
RE has an important place in the curriculum of all schools. It provides a safe space for our young people to develop their understanding of all people, cultures, faith and beliefs and relationships. Our agreed syllabus sets out detailed and extensive guidance that will enable pupils to gain a coherent understanding of religions and worldviews, preparing them for life in a postmodern 21st century world. Units of work that dovetail into the suggested programme of learning, provide teachers with clear guidance on how to approach the teaching of RE across all key stages with integrity, developing an innovative and rigorous approach that will promote high standards of RE in our schools. All of the content has been chosen after extensive consultation with teachers and school leaders from early years, primary and secondary sectors.

We appreciate that teaching across faiths requires resources. We have commissioned the Local Authority (LA) Multicultural Development Team (MDT) to support teachers in their delivery of the syllabus, which will provide current religious resources for each faith, together with information and story books. The resources will allow our staff to gain in confidence and understanding and ensure that their approach to RE is stimulating and exciting. They have also produced a list of suitable locations for RE visits.

It is important to show SACRE's appreciation to those teachers and LA staff, often giving of their own time, who have been totally committed to the Agreed Syllabus Review. They have been masterful at overriding the difficulties of sharing and working virtually on Microsoft Teams during lockdown.

We are also extremely grateful to Kirsty Holden, Qamar Maqsood and David Lord for their enthusiasm to support teachers, scrutinising the units of work to ensure a good match. Our grateful thanks must also go to Professor James Holt from the University of Chester for the benefit of his expertise and assistance in writing the review. With the implementation of the revised Agreed Syllabus from September 2021 we eagerly anticipate a greatly enhanced cohesiveness in Telford & Wrekin's wonderfully diverse community

**Jacque Osmund-Smith**  
Chair to Telford & Wrekin SACRE





## The Aims of Religious Education

- To stimulate interest and enjoyment in Religious Education.
- To prepare pupils to be informed, respectful members of society who celebrate diversity and strive to understand others.
- To encourage students to develop knowledge of the beliefs and practices of religions and worldviews, to develop informed opinions and an awareness of the implications of religion and worldviews for the individual, the community and the environment.
- To enable pupils to consider their own responses to questions about the meaning and purpose of life.

These aims underpin the various approaches to learning within the Agreed Syllabus. As schools and teachers engage with the requirements of the Agreed Syllabus it is hoped that these aims will be reflected across units of work and within individual lessons.

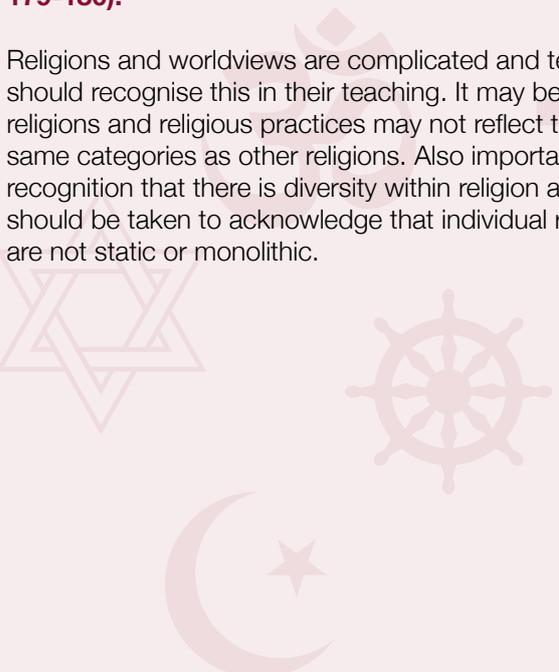
Telford & Wrekin's Agreed Syllabus recognises that religion, worldviews and ways of living are dynamic and real in the lives of individuals and communities across the local community, the nation and the world. It is hoped that the Agreed Syllabus will enable children to recognise the vibrancy, relevance and diversity of religion and its lived reality in the lives of these individuals and communities.

In utilising the terms religions and worldviews the Agreed Syllabus recognises that these terms themselves are contested. Teachers should be aware of the debate surrounding their usage and the construction of fixed ideas of what a religion is. The observation of Jonathan Z. Smith is particularly appropriate:

*“Religion” is not a native category. It is not a first person term of self-characterization. It is a category imposed from the outside on some aspect of native culture. It is the other, in these instances colonialists, who are solely responsible for the content of the term*

**(Relating Religion: Essays in the Study of Religion (Chicago: University of Chicago Press, 2004). pp. 179-180).**

Religions and worldviews are complicated and teachers should recognise this in their teaching. It may be that religions and religious practices may not reflect the same categories as other religions. Also important is the recognition that there is diversity within religion and care should be taken to acknowledge that individual religions are not static or monolithic.





## The Legal Background of RE

The Education Reform Act (1988) requires that RE, as a part of the basic curriculum, should be provided for all registered pupils attending a maintained school (HMSO, 1989). The Guidance on RE (2009) further explores this:

**The curriculum of every maintained school in England must comprise a basic curriculum (religious education RE, sex education and the National Curriculum) and include provision for RE for all registered pupils at the school (including those in the sixth form), except to those withdrawn by their parents (or by students withdrawing themselves if they are aged 18 and over) in accordance with Schedule 19 to the School Standards and Framework Act 1998.**

**For further guidance on the right of withdrawal see Section 9 (p7).**

The requirement above does not apply to pupils who are under compulsory school age, although there are many instances of good practice where RE is taught to such pupils. Nor does it apply to a maintained special school (in relation to which separate legislative provision is made). Separate Regulations covering maintained special schools require them to ensure that so far as practicable a pupil receives RE. The act stipulates that RE should be taught in accordance with a locally agreed syllabus. The advice of this Agreed Syllabus is that RE should receive a minimum of 5% of curriculum time in each Key Stage (including EYFS, KS1, KS2, KS3, KS4 and KS5).

This Agreed Syllabus is the legal document from which schools within the Local Authority must teach. It usually outlines content, levels of attainment, suggested skills, suggested concepts and sometimes the expected time allocation. The Agreed Syllabus is the key document in the teaching of RE in local authority schools.

The National Association for Teachers of Religious Education (NATRE) put together a briefing document that outlined the place of RE in academies and Free Schools (NATRE, 2012). This reiterated the legal requirement for all schools to provide RE for all pupils. It is hoped that all maintained schools within Telford & Wrekin would utilise this Agreed Syllabus to structure and deliver their RE provision.

The law requires that local authority RE agreed syllabuses and RE syllabuses used in academies that are not designated with a religious character

*‘...must reflect...the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain’*

**(RE Review, 2013, p15).**

Voluntary aided schools or academies with a religious character are required to teach RE as determined by the governing body. Academies that do not have a religious designation must arrange for RE to be taught to all pupils in accordance with the requirements laid out for agreed syllabuses. Academies may decide to adopt the locally agreed syllabus.



## The Right to Withdrawal

Although the act stipulates that RE should be taught to all pupils, parents do have a right to withdraw their child. The parent of a pupil at a community, foundation or voluntary school may request that the pupil be excused from all, or part of, the RE provided. However, much has changed since this right was enshrined in law. In the past the subject was religious instruction, rather than religious education as it is now. Religion and belief have become more visible in public life in recent years, making it even more important that all pupils should have an opportunity to engage in RE. Schools should ensure that parents who wish to withdraw their children from RE are aware of the objectives and what is covered in the RE curriculum and that they are given the opportunity to discuss this, if they wish.

This right to withdrawal is exercised in schools in a variety of ways. A parent can withdraw their child from the whole of RE, or specific aspects in which they do not want their child to participate. Whilst not needing to provide any reason for withdrawal, it is beneficial to discuss with parents the nature of their concern. Sometimes it is a misunderstanding of the nature and aims of the subject, often based on their experience as a child. This is another reason why it is so important that a teacher has an understanding of the purpose of their teaching.

**Schools may wish to consider placing a note on their website and /or prospectus:**

*We are proud to teach inclusive and plural RE, following the local Agreed Syllabus, to all our pupils, and to respect and affirm all the religions and worldviews represented in our community. We are happy to talk to parents about RE. We do not support selective withdrawals from RE.*



## Curriculum Time

Schools must allocate sufficient time and resources to ensure that the expectations of the Agreed Syllabus can be met and that children are given experiences that are coherent and meaningful.

Schools must ensure that teachers of RE are enabled to teach the requirements of the Agreed Syllabus, which will have implications for their professional development.

Schools must allocate sufficient resources for pupils to be fully engaged in their learning and reach the highest possible standards in RE.

The requirements of the syllabus cannot be fulfilled unless 5% of curriculum time is allocated to the teaching of RE.



## RE in Special Schools

Maintained special schools and PRUs are required to ensure that, as far as is practicable, a pupil receives RE according to the locally agreed syllabus. As such, schools should modify and adapt the Programmes of Study to meet the range of needs of the pupils, which will include profound and multiple learning difficulties, moderate and severe learning difficulties, emotional and behavioural difficulties, and physical disabilities. The modification of the Programmes of Study will ensure that all pupils receive relevant and appropriately challenging work at each key stage.

Approaching RE in special schools means that the Programmes of Study may be modified in a number of ways, including:

- The simplification of the content to be studied
- A focus on the skills of RE as a vehicle for the exploration of religions and worldviews
- Multi-sensory approaches to aspects of religions and worldviews
- Utilising a variety of learning environments and contexts
- Using personal exploration and encounters with different people as effective learning in RE

This Agreed Syllabus recognises that teachers in each school are in the best position to know what their pupils are capable of achieving in Religious Education and the best way of helping them to get there.

| Age group | Suggested time  |
|-----------|---|
| 4–5s      | 36 hours per year (e.g. 50 minutes a week and / or some short sessions implemented through continuous provision)  |
| 5–7s      | 36 hours 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  |



## Programmes of Study

### Breadth of Study

It is expected that schemes of work for all Key Stages will:

- Ensure that Christianity is included.
- Ensure that other world religions are included, as follows:
  - Key Stage 1 - one other religion
  - Key Stage 2 - two other religions
  - Key Stage 3 - at least two other religions
  - Key Stage 4 - at least one other religion
  - Key Stage 5 (post 16) - relevant material is drawn from those religions felt most appropriate for the nature of the study
- Provide evidence of attention being given to those faiths represented in the community.
- Show how religious belief can be applied to life.

This is the minimum requirement; many schools may wish to go beyond the minimum. The principal religions other than Christianity in the UK are identified as Buddhism, Hinduism, Islam, Judaism and Sikhism and will generally be the religions chosen in the different key stages. Although schools should identify the religion(s) they will focus on during each key stage, this does not prevent reference being made to others when it is relevant and appropriate. For example, in a discussion of environmental issues it may be seen to be useful to explore expressions of Paganism; or, in a discussion of equality, the place of Rastafari as a reflection of the rejection of imposed colonial structures and ideologies. Priority should be given to religions / worldviews that have a significant local presence in Telford & Wrekin.

There are suggested units of work for Key Stage 1 and Key Stage 2; these are also beginning to be developed at Key Stage 3. It should be noted that these are non-statutory and schools are free to develop their approaches in line with the breadth of study outlined above and the content outlined on the next page.





## Questions to be considered at each Key Stage

Apart from Christianity which should be studied at each stage, the choice of religions for the questions suggested below should be determined by the school to recognise the demographic of the community, or the needs of pupils. It is possible for non-religious worldviews to be explored in each of the different phases if desired.

## Early Years/Foundation Stage

- *Who am I?*
- *Who is in the community?*
- *How do people look after each other in the community?*
- *What do people celebrate?*
- *Why do people celebrate?*
- *What do religious people celebrate?*
- *How are festivals celebrated by religious people?*
- *What are stories that religious people think are special?*





## Key Stage 1

- *What are the questions that puzzle us?*
- *How do religious and non-religious people begin to answer these questions?*
- *Why is respect important for everyone?*
- *How can we be more inclusive of people of different races, genders and religion and beliefs?*
- *What do religious people believe about God?*
- *How is God shown in the stories of creation?*
- *What responsibilities do people have for the world?*
- *What are symbols?*
- *Why are symbols important in life?*
- *What religious symbols do people use?*
- *Why are Scriptures important for religious people?*
- *What can different religious people learn from stories?*
- *Why can buildings be special to people?*
- *What do religious buildings look like in Telford and Wrekin?*
- *How are religious buildings used?*
- *Why are religious buildings important to believers?*





## Key Stage 2

- *Who is God?*
- *Why do people pray?*
- *Does a beautiful world mean there is a God?*
- *How are beliefs about God and the spiritual expressed through the arts?*
- *Why are people religious?*
- *What are the challenges of religious commitment?*
- *How do religious stories show that humans should care for others and the world?*
- *How can Scriptures be used to share wisdom and shape the lives of believers?*
- *How can some religious people be seen as inspiring?*
- *Why do some people think Jesus is inspiring?*
- *Religious leaders in the local community and family*
- *Is life like a journey?*
- *How do religious people mark important stages of life?*
- *Why are festivals important to a community and a person's religious identity?*
- *Why are places of worship important to a community and a person's religious identity?*
- *What are the rules and values held by religious and non-religious people?*
- *What can we learn from the values of Christians, Humanists and others?*
- *Temptations: what can we learn from Christians and Muslims?*
- *What will make our community more respectful and inclusive to people of all races, genders and religions?*
- *How do people live their religions today? (E.g. The Five Pillars of Islam)*
- *How do religious charities show the values of their religion? (E.g. Christian Aid and Islamic Relief)*
- *Can religious charities change the world?*



### Key Stage 3

For each chosen religion and worldview at this key stage the following questions could be asked, as appropriate, recognising that there will be diversity in each religion / worldview that should be included:

- *Who is God and how does belief / non-belief in God influence a person's daily life?*
- *What are the central concepts / beliefs of the religion / worldview? How do these concepts provide structure and make sense of life? How are they expressed in worship and life?*
- *How does a believer worship? How does faith / non-belief affect the daily life of a believer?*
- *What are the guidelines of a religion? How are they expressed daily?*
- *What is the history of the religion / worldview?*
- *How diverse is the religion / worldview? How does this manifest itself in the daily lives of believers?*
- *What are the philosophical questions that religions / worldviews seek to answer and how do the belief systems seek to answer them?*
- *What place do sacred texts and religious leaders have in the religion / worldview? How are ethical / moral decisions made?*
- *Are there different ways of reading sacred texts? What are the different interpretations and how can they lead to different ways of expressing meaning?*
- *How are the expressive arts used to express meaning / show devotion in religions and worldviews?*
- *How do religions / worldviews and their adherents respond to issues in society (especially issues of equality, equity and threats to the environment)?*



## Key Stage 4

Schools following external courses are deemed to be meeting the requirements of the Agreed Syllabus. Non examination RE groups should study:

- *Beliefs and practices of Christianity*
- *Beliefs and practices of one other religious tradition (Buddhism, Hinduism, Islam, Judaism or Sikhism)*
- *Elements of non-religious worldviews and other religious traditions as appropriate*

They should further study from religious and worldviews perspective:

- *Global issues and threats to the natural world - how can the natural world be protected and sustained?*
- *Equality: Why is it important for all people to be treated equally? How can an equitable world be found? Topics should be drawn from a range of social justice issues.*

## Key Stage 5

Schools following external courses are deemed to be meeting the requirements of the Agreed Syllabus. Non examination RE groups should study at least two of the following topics (with reference to religious and non-religious worldviews as appropriate).

- *Racial Justice: How can racial equality be achieved for all?*
- *Gender and Sexuality: How can equality be achieved for all?*
- *Science and Religion: What is the relationship between science and religion?*
- *Environmental Ethics: What are environmental ethics and what can people learn from religious/non-religious approaches to environmental care?*
- *Religion and Culture: what is the interplay between religion and culture? Are they diametrically opposed or inextricably linked?*



# Implementation of the Aims / Assessment

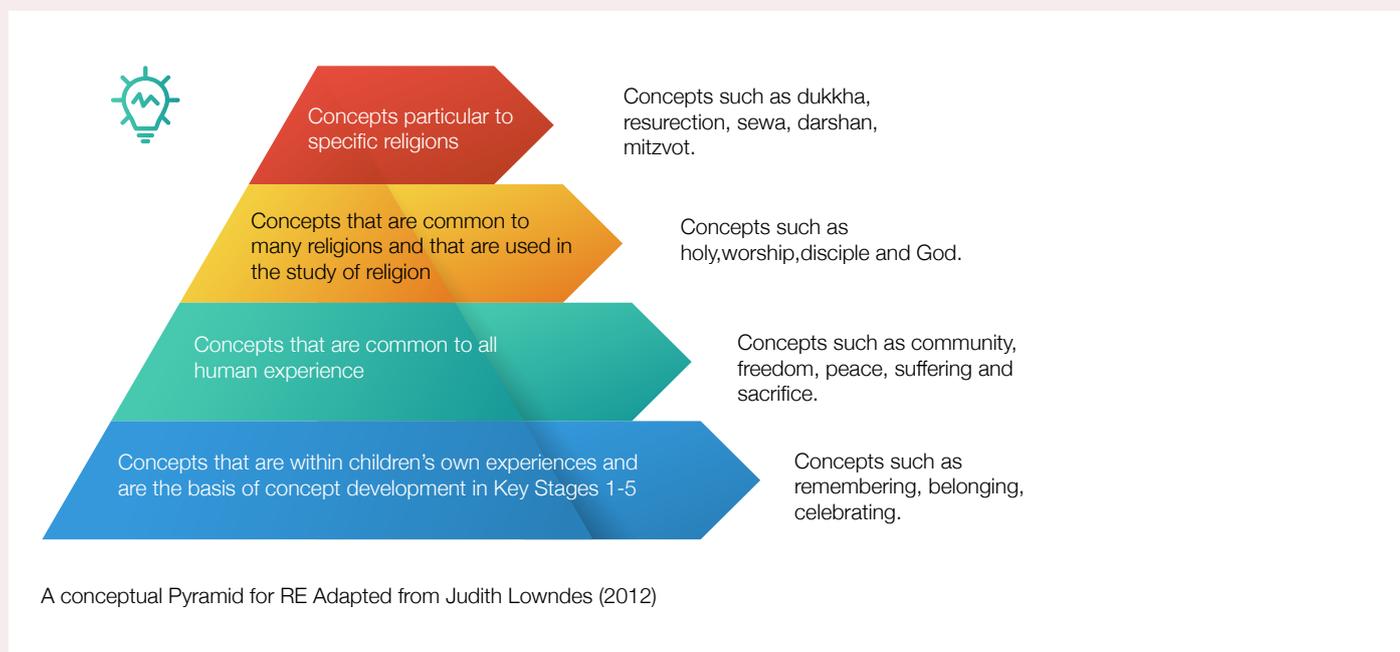
To enable these aims to be met across the Key Stages there will be a focus on developing four key areas:

*Concepts, Knowledge, Skills, Attitudes*

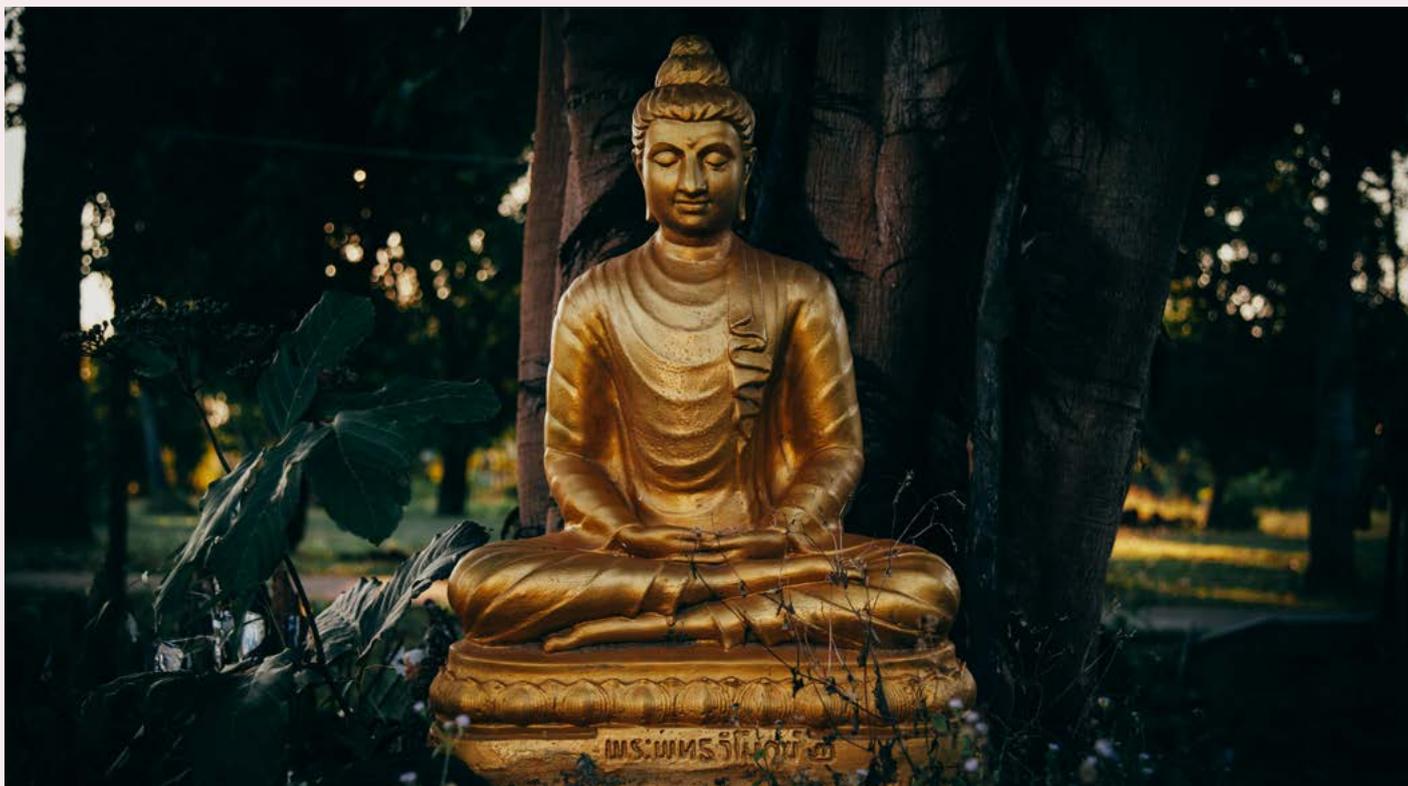


## Concepts

Concepts can be seen to be the 'golden thread' which weaves through all of the units. This is an integral part of RE learning. In a constructivist approach to RE it is important to base pupils' progress of knowledge and skills that are in their own experience. This approach is highlighted by Judith Lowndes (2012) in her conceptual pyramid which is illustrated in an adapted form below:



If pupils are able to make links with their own experiences they will be able to engage in deeper learning and see the relevance of what they are learning. RE is not about cultures and practices that are alien; rather it is about beliefs and practices of people who are, or will be, encountered in pupils' everyday experiences. If it is possible to make links with pupils' own experiences then RE can begin with a shared concern or life experience and then explore differences.



Throughout the Agreed Syllabus there is a focus on conceptual development, beginning in one of the three lower tiers of the pyramid to ensure learning in the tiers above. These concepts will be highlighted in supporting documentation, but there are a myriad of concepts that may be explored. For example, in exploring the beliefs of Hinduism the following concepts according to the conceptual pyramid may be explored:

| Stage | Concepts   |
|-------|--|
| 1     | Symbolism; Remembrance; Symbolism; Senses; Rules; Festival; Celebration    |
| 2     | Nature; Way of Life; Morals; Guidance                                      |
| 3     | Scripture; Worship; Shrine; Offering; Prayer; God; Life after death        |
| 4     | Dharma; Ahimsa; Brahman; Puja; Atman; Samsara; Reincarnation; Karma; Caste |

It is possible for the teacher to identify concepts in Stages 1-3 that have been explored in relation to other religions and worldviews.

For example, in the Reception units the unit RB: Who celebrates what and how? (Wedding, birthday, welcoming a new baby) drawing on experiences in the pupils own lives and developing those to experiences common to all human experiences, is followed by RC: Festivals: how are they celebrated? ((Christmas, Easter, Eid, Sukkot' Diwali). This unit of work specifically focuses on the higher two tiers and conceptual knowledge development is shown.

This can also be seen in further links between units that explore specifically religious concepts. For example, 1A: Creation and Thanksgiving: 'How do we say thank you for a beautiful world? (Jews and Christians) is developed and built upon by 4B: Does a beautiful world mean there is a wonderful God? (Christian, non-religious), and in turn by 5D: Christian Aid and Islamic Relief: Can they change the world? Teachers should be aware of RE in the different years to ensure that they can develop this conceptual understanding for pupils.



## Knowledge

Knowledge forms the basis for progress in RE. Crucial to progression in RE is that knowledge is seen to be valuable to the children and to the teacher. Within RE there can be a focus on two types of knowledge: substantive (the what) and disciplinary (the how) knowledge. The Telford & Wrekin Agreed Syllabus enables both to be developed throughout.

In terms of substantive knowledge, the development of such is reflected through the curriculum units of the Agreed Syllabus. In following the Agreed Syllabus pupils and schools will be able to evidence progression in substantive knowledge. An example of this progression with regard to Christianity is shown below.

With regards to disciplinary knowledge RE can be seen to incorporate many disciplines in its study: theology, anthropology, sociology, psychology, history, and the list can go on. Within RE all of these disciplines coalesce into a subject which is grounded in academic disciplines, but at the same time reflects on peoples' experiences and most deeply held beliefs. The way that the Agreed Syllabus is structured will enable each of these disciplines to be employed at different times.

### Progression with regard to Christianity

|   |
|---|
| RC: Festivals: how are they celebrated? (Christmas, Easter)                     |
| 1A: Creation and Thanksgiving: 'How do we say thank you for a beautiful world?' |
| 1B: Special stories: what can we learn?   |
| 1D: Finding out about Christian Churches  |
| 2B: Symbols of belonging: what can we learn?                                    |
| 3C: Leaders and followers in Family Life  |
| 3D: Is life like a journey?   |
| 4A: What can we learn from visiting sacred places? (Any two faiths)             |
| 4B: Does a beautiful world mean there is a wonderful God?                       |
| 4C: Why do some people think Jesus is inspiring?                                |
| 5A: Temptation: What can we learn from Muslims and Christians?                  |
| 5C: Values: What can we learn from Christians and Humanists?                    |
| 5D: Christian Aid and Islamic Relief: Can they change the world?                |
| 6B: Words of Wisdom from Sikhs, Muslims and Christians                          |
| 6C: Expressing spiritual ideas through the arts (Christian)                     |
| 6D: What will make our community more respectful? (Many religions and beliefs)  |



## Skills

In identifying skills to be developed throughout RE it is important to note that the skills are not necessarily specific to the subject, but that there might be skills that are enhanced through the study of RE. The utilisation of a wide range of skills in the learning of RE enables pupils to find tasks exciting work together (see Ofsted, 2013, p25). Within the RE Review and Ofsted's Realising the potential, it is possible to highlight some of the skills that can be found within RE:

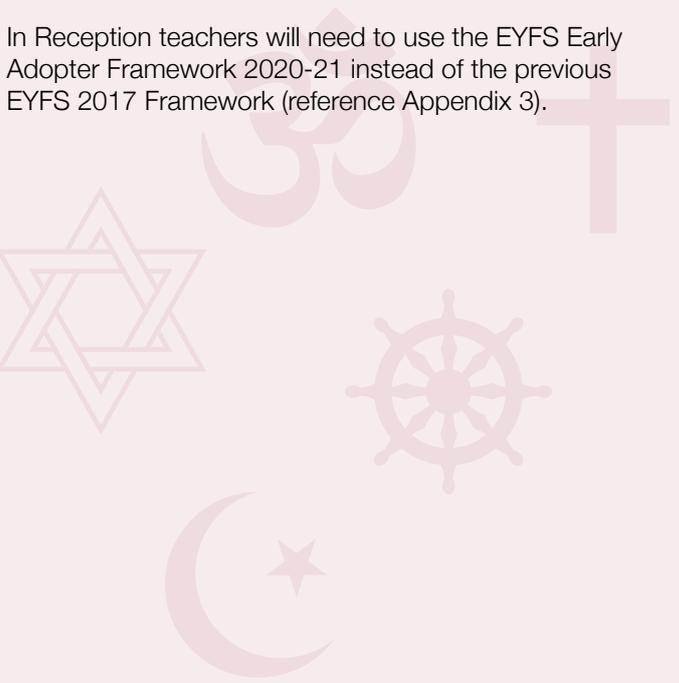
### Enquiry

- ask pertinent and challenging questions
- to gather, interpret and analyse information
- to draw conclusions and evaluate issues using good reasoning
- argument
- expressing their own opinions (Ofsted, 2013, pp.9 and 31).
- investigating religions and worldviews through varied experiences, approaches and disciplines
- reflecting on and expressing their own ideas and the ideas of others with increasing creativity and clarity
- becoming increasingly able to respond to religions and worldviews in an informed, rational and insightful way
- critical and personal evaluation
- find out about investigate
- respond creatively
- enquiry
- articulate beliefs, values and commitments clearly (RE Council 2013, pgs 13, 15 and 60)

This list is not exhaustive but gives an indication of the variety of skills that could be utilised within the teaching and learning of RE. It is important that teachers realise that the skills identified on this page are part of the statutory requirement of the Agreed Syllabus and thought should be given to them when planning. Skills are therefore central to progression in RE, as, through deploying the skills, pupils are able to show progress, and the correct choice of teaching method and the associated skills employed by the learner enables the conceptual framework explored earlier to developed and enhanced.

Since the removal of levels from the primary school it is necessary to use End of Key Stage Statements to show progression in skills. Assessment is based on teachers using the End of Key Stage Statements to determine the skills and knowledge that children have acquired. Teachers will need to agree and moderate each other's assessments of the evidence which they use to demonstrate the quality of the learner's work. At this stage it seems sensible to utilise the RE Review (2013) as the source for the Skills progression in RE in Telford & Wrekin.

In Reception teachers will need to use the EYFS Early Adopter Framework 2020-21 instead of the previous EYFS 2017 Framework (reference Appendix 3).



## A: Know about and understand

### Describe, explain and analyse beliefs, and practices, recognising the diversity which exists within and between communities

| KEY STAGE 1                                     | KEY STAGE 2   | KEY STAGE 3  |
|---|---|--|
| Recall and name different beliefs and practices | Describe features of the religions and worldviews                           | Explain ways that the history and culture of religions and worldviews influence individuals and communities  |
| Find out meanings behind beliefs and practices  | Reflect on features of the religions and worldviews                         | Appraise (discuss and argue) reasons why some people support and others question the influences of religions and worldviews on individuals and communities |
|   | Make connections between different features of the religions and worldviews | Interpret and analyse the influence of religions and worldviews on individuals and communities   |

### Identify, investigate and respond to questions posed by, and responses offered by, some of the sources of wisdom found in religions and worldviews

| KEY STAGE 1   | KEY STAGE 2   | KEY STAGE 3  |
|---|---|--|
| Re-tell some religious and moral stories  | Describe links between stories and other aspects of the communities they are investigating                              | Explain range of beliefs, teachings and sources of wisdom and authority                                      |
| Explore and discussing sacred writings and sources of wisdom and recognising the communities from which they come | Respond thoughtfully to a range of sources of wisdom and to beliefs and teachings                                       | Explain and argue why religions and worldviews might be seen as coherent systems or ways of seeing the world |
| Suggest meanings to some religious and moral stories  | Understand links between stories and other aspects of the communities they are investigating maybe by offering opinions | Interpret and analyse the coherence of religions and worldviews and the way that they are practiced          |

**Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning**

| KEY STAGE 1  | KEY STAGE 2  | KEY STAGE 3   |
|--|--|---|
| Recognise some different symbols and actions which express a community's way of life | Describe a range of beliefs, symbols and actions                 | Explain how individuals and communities express the meanings of their beliefs and values in many different forms and ways of living |
| Recognise similarities between communities   | Understand different ways of life and ways of expressing meaning | Explain why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living |
|  |  | Enquire critically into the variety, differences and relationships that exist within and between beliefs, values and ways of living |

**B: Express and Communicate**

**Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities**

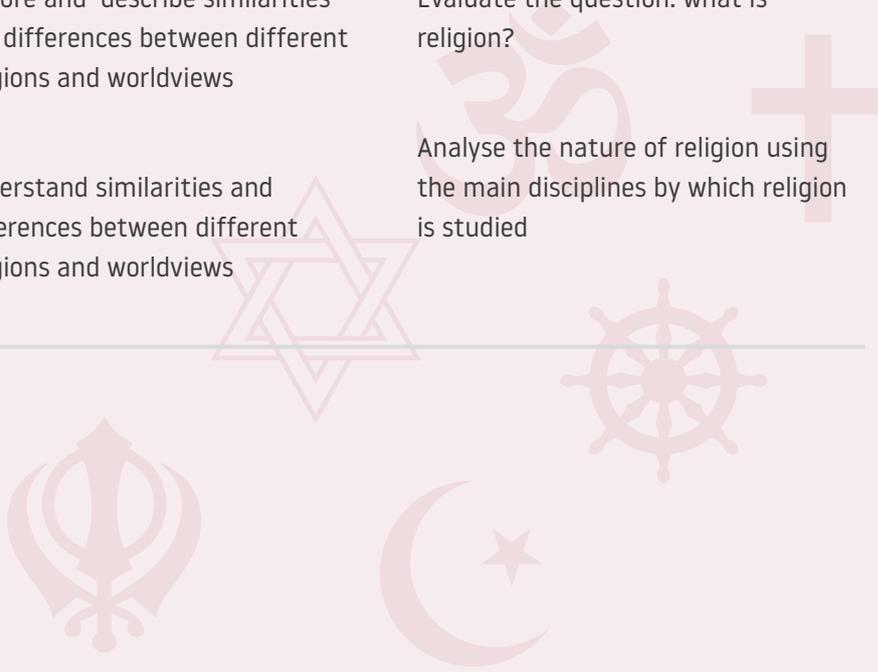
| KEY STAGE 1   | KEY STAGE 2  | KEY STAGE 3   |
|---|--|---|
| Ask and respond to questions about what communities do, and why             | Describe varied examples of religions and worldviews   | Explain the religions and worldviews which they encounter clearly, reasonably and coherently  |
| Identify what difference belonging to a community might make to individuals | Explain, with reasons, the meanings of religions and worldviews to individuals and communities     | Evaluate religions and worldviews drawing on a range of introductory level approaches recognised in the study of religion or theology |
|   | Explain, with reasons, the significance of religions and worldviews to individuals and communities |   |

**Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value.**

| KEY STAGE 1   | KEY STAGE 2   | KEY STAGE 3   |
|---|---|---|
| Observe and recount different ways of expressing identity and belonging | Suggest why belonging to a community may be valuable, in their own lives  | Explain a wide range of ways in which commitment and identity are expressed     |
| Respond sensitively for themselves                                      | Suggest why belonging to a community may be invaluable in their own lives | Evaluate and analyse controversies about commitment to religions and worldviews |
|   |   | Account for the impact of diversity within and between communities              |
|   |   | Interpret a wide range of ways in which commitment and identity are expressed   |

**Appreciate and appraise varied dimensions of religion.**

| KEY STAGE 1   | KEY STAGE 2  | KEY STAGE 3  |
|---|--|--|
| Recognise some similarities between different religions and worldviews              | Describe different dimensions of religion  | Explain responses to the question: what is religion?                                   |
| Respond sensitively to some similarities between different religions and worldviews | Explore and describe similarities and differences between different religions and worldviews | Evaluate the question: what is religion?   |
|   | Understand similarities and differences between different religions and worldviews           | Analyse the nature of religion using the main disciplines by which religion is studied |



## C: Gain and deploy skills

### Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively

| KEY STAGE 1   | KEY STAGE 2   | KEY STAGE 3   |
|---|---|---|
| <p>Explore questions about belonging, meaning and truth</p> <p>Express their own ideas and opinions in response using words, music, art or poetry</p> | <p>Discuss and present their own and others' views on challenging questions about belonging, meaning, purpose and truth</p> <p>Discuss and present their own views on challenging questions about belonging, meaning, purpose and truth</p> <p>Apply ideas of their own thoughtfully in different forms including (e.g.) reasoning, music, art and poetry</p> | <p>Explore some of the ultimate questions that are raised by human life in ways that are well-informed</p> <p>Give reasoned personal responses to ultimate questions</p> <p>Express insights that draw on a wide range of examples including the arts, media and philosophy</p> |

### Enquire into what enables different communities to live together respectfully for the well-being of all

| KEY STAGE 1  | KEY STAGE 2  | KEY STAGE 3   |
|--|--|---|
| <p>Find out about examples of co-operation between people who are different</p> <p>Respond with ideas to examples of co-operation between people who are different</p> | <p>Describe ways in which diverse communities can live together for the well-being of all</p> <p>Respond thoughtfully to ideas about community, values and respect</p> <p>Understand and apply ideas about ways in which diverse communities can live together for the well-being of all</p> | <p>Examine and explain issues about community cohesion and respect for all in the light of different perspectives from varied religions and worldviews</p> <p>Evaluate issues about community cohesion and respect for all in the light of different perspectives from varied religions and worldviews</p> <p>Analyse and interpret issues about community cohesion and respect for all in the light of different perspectives from varied religions and worldviews</p> |

**Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people's lives**

| KEY STAGE 1  | KEY STAGE 2   | KEY STAGE 3   |
|--|---|---|
| <p>Find out about questions of right and wrong</p> <p>Begin to express their ideas and opinions about questions of right and wrong in response</p> | <p>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</p> <p>Express their own ideas clearly in response ethical questions, including ideas about what is right and wrong and what is just and fair</p> <p>Apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair</p> | <p>Explore and explain significant moral and ethical questions posed by being human in ways that are well-informed</p> <p>Express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response</p> <p>Use reasoning to respond to significant moral and ethical questions which may draw on a range of examples from real life, fiction or other forms of media</p> |





## Attitudes

In some ways the development of attitudes is inherently linked with the development of concepts;

*We see the development of attitudes as having as much importance as the development of concepts in RE. The two go together.*

(Rudge, 1991, p29)

However there should be attitudes outside of the concepts that RE seeks to develop. Referring back to the aims of RE, two of them cover attitudes that might be developed:

- To prepare pupils to be informed, respectful members of society who celebrate diversity and strive to understand others.
- To encourage students to develop knowledge of the beliefs and practices of religions and worldviews; and informed opinions and an awareness of the implications of religion for the individual, the community and the environment.

These attitudes should be covered within all areas of RE and are crucial to successful learning, however, it is evident that not all attitudes can, or ought to be, assessed in RE. RE provides opportunities for reflection and development of the individual. It is possible to suggest that preparing pupils to be “respectful members of society who celebrate diversity and strive to understand others” is an area that should be given opportunity to flourish, but is not necessarily assessable. However, the development of attitudes is key within the RE classroom.

## Promoting spiritual, moral, social and cultural development and British values through RE

Religious Education provides opportunities to promote spiritual development through:

- Encouraging children to consider their own values and attitudes
- Reflecting on human experiences
- Exploring their own and other people’s beliefs
- Providing knowledge and opportunities to understand other people
- Encouraging pupils to consider and discuss their beliefs and those of other
- Developing a sense of awe and wonder
- Promoting understanding of ways that beliefs contribute to individual and group identity
- Promoting awareness of the value of a non-material dimension to life
- Being concerned about the search for truth
- Promoting self-understanding
- Encouraging pupils to reflect on their own identity
- Opportunity for problem-solving and discovery
- Awareness of the mystery that lies at the heart of all being
- Presenting the challenge of belief
- Encouraging the enjoyment and excitement of learning
- Requiring pupils to think for themselves
- Developing pupils’ capacity to think, to reflect and express themselves on spiritual matters
- Exploring the convictions that are central to religious traditions
- Encouraging an openness to being challenged through learning



- Encouraging reflection on questions about religion and the meaning of life
- Providing opportunities to see from another person's perspective
- Heightening the quality of pupils' perceptions

Religious Education provides opportunities to promote moral development through:

- Developing a sense of right and wrong
- Examining motives for action
- Exploring links between beliefs and values
- Considering the need for consistency between beliefs, values and actions
- Challenging moral inconsistency
- Encouraging consideration towards others
- Developing pupils' awareness of the needs of others
- Promoting honesty and integrity
- Promoting discussion of ethical issues
- Challenging pupils to take personal responsibility for their own actions
- Exploring issues of evil, suffering and death
- Encouraging pupils to formulate and review their own values
- Treating pupils courteously and respectfully and expecting them to behave similarly
- Reflection on moral absolutes
- Encouraging moral behaviour

Religious Education provides opportunities to promote social development through:

- Handling controversial issues
- Promoting good relations between individuals and groups
- Developing knowledge and understanding of the ways faith communities function/are organised
- Developing the capacity to discuss reasonably matters about which they feel strongly
- Promoting concern for those with special needs
- Promoting equal opportunities
- Giving opportunity to work in a range of groups
- Exploring aspects of citizenship
- Recognising links between religion and positive/negative aspects of society
- Recognising the need to live harmoniously in a plural society
- Communicating with increasing confidence
- Negotiating conflict / difference of opinion on important issues
- Promoting active involvement in society
- Encouraging concern for the common good/the good of others
- Encouraging pupils to see issues from another's perspective
- Listening to the views of others
- Exploring the link between values and action
- Using language in a range of groups and contexts
- Writing for a range of purposes and audiences
- Reflecting on social issues



- Developing language as a means of communicating ideas
- Providing vehicles for approaching personal issues
- Enabling pupils to come to terms with their own experience
- Respecting the right of others to hold views different from one's own
- Recognising that to be different is not to be wrong
- Increasing pupils' self-confidence, self-awareness, self-esteem
- Opportunities for exercising responsibility

Religious Education provides opportunities to promote cultural development through:

- Promoting a sense of enjoyment and fascination when encountering people, literature, the creative and expressive arts and resources from differing cultures including their own and those of others
- Considering the relationship between religion and cultures and how religions and beliefs contribute to cultural identity and practices
- Enabling pupils to encounter people from other cultures
- Encouraging openness to learning from other cultures
- Reflection on relationship between culture and ability to negotiate religious belief
- Challenging racism and cultural elitism
- Enabling discussion from different cultural perspectives
- Enabling pupils to question from within the security of their own cultural traditions and practices
- Exploring relationships between religion and culture

- Using bilingual texts where appropriate
- Encouraging pupils to see the worth of themselves, their family, religion and culture
- Providing resources from different cultural perspectives
- Examining cultural influences on the development of the subject matter
- Discovering that culture molds attitudes and perceptions
- Celebrating diversity by promoting racial and interfaith harmony and respect for all; combating prejudice and discrimination; contributing positively to community cohesion and promoting awareness of how interfaith cooperation can support the pursuit of the common good

Religious Education provides opportunities to promote British values through:

- An acceptance that other people having different faiths or beliefs to oneself (or having none) should be accepted and respected and should not be the cause of prejudicial or discriminatory behaviour
- Encouraging tolerance, mutual respect and positive attitudes towards diversity
- Exploring different religious codes for human life and comparing these with the rule of British law, e.g. how the Decalogue is the basis for British law
- Develop an understanding of the importance of individual liberty (which is protected in British law) to choose and hold a religious or non-religious world view
- Understanding religious teachings on the rights and value of the individual and exploring the importance of fairness and democracy; the rule of law and justice

## Appendix 1:

### Suggested non-statutory curriculum planning for the primary school

| Year Group | Unit A  | Unit B   | Unit C  | Unit D   |
|------------|---|--|---|--|
| YR         | RE through play: a flexible ideas unit (many religions)   | Who celebrates what and how? (Wedding, birthday, welcoming a new baby)           | Festivals: how are they celebrated? (Christmas, Eid, Passover, Diwali)        | Myself: Who am I?  |
| Y1         | Creation + Thanksgiving: How do we say 'thank you' for a beautiful world? (Jews and Christians) | Special stories: what can we learn?  | I wonder... Questions that Puzzle Us  | Finding out about Christian Churches                                     |
| Y2         | Respect for everyone: what does that mean?  | Symbols of belonging: what can we learn? (Hindu, Muslim, Christian)              | Holy words: Why do religious people love their scriptures?                    | Beginning to learn from Islam: Muslims and Mosques in Telford and Wrekin |
| Y3         | Diwali: How and why is the festival celebrated and what does it mean?                           | Living in Harmony: Stories to show we care                                       | Leaders and followers in Family Life (Jewish and Christian)                   | Is life like a journey? (Christian, Muslim, Hindu)                       |
| Y4         | What can we learn from visiting sacred places? (Any two faiths)                                 | Does a beautiful world mean there is a wonderful God? (Christian, non-religious) | Why do some people think Jesus is inspiring?                                  | Keeping the 5 Pillars of Islam today                                     |
| Y5         | Temptation: What can we learn from Muslims and Christians?                                      | Prayer: asking questions, and seeking answers.                                   | Values: What can we learn from Christians and Humanists?                      | Christian Aid and Islamic Relief: Can they change the world?             |
| Y6         | Religion + the individual: Exploring commitment.  | Words of Wisdom from Sikhs, Muslims and Christians                               | Expressing spiritual ideas and beliefs about God through the arts (Christian) | What will make our community more respectful? (Many religions + beliefs) |

## Appendix 2:

# Linking Early Years Foundation Stage (EYFS) Understanding the World to Religion and Worldviews Education (Early Adopter Framework)

Note: If you require additional support please contact SACRE or Telford & Wrekin Local Authority

The table below provides extracts from the EYFS Frameworks which are most relevant to Religion and Worldviews Education (RE). It can be seen that the EYFS Reforms Framework for 2020/2021 strengthens the place of religious education through its explicit reference to 'religious communities'. The next section of this document provides ideas for supporting children in understanding religion and worldviews at the various stages of development according to the 2020 Development Matters guidance.

| EYFS Framework 2017  | EYFS Reforms Early Adopter Framework 2020 / 2021   |
|--|--|
| <p>Understanding the world Early Learning Goals (ELG): People and communities: Children talk about past and present events in their own lives and in the lives of family members. They know that other children don't always enjoy the same things, and are sensitive to this. They know about similarities and differences between themselves and others, and among families, communities and traditions.</p> | <p>Understanding the World ELG: People, Culture and Communities Children at the expected level of development will:</p> <ul style="list-style-type: none"> <li>✓ Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read in class;</li> </ul> <p>ELG: Past and Present Children at the expected level of development will:</p> <ul style="list-style-type: none"> <li>✓ Talk about the lives of the people around them and their roles in society;</li> <li>✓ Know some similarities and differences between things in the past and now, drawing on their experiences and what has been read in class;</li> <li>✓ Understand the past through settings, characters and events encountered in books read in class and storytelling.</li> </ul> |

There are also many opportunities to explore religious and non-religious worldviews through ideas about and responses to the natural world. Therefore, the following ELGs also lend themselves well to Religion and Worldviews Education (RE).

| EYFS Framework 2017  | EYFS Reforms Early Adopter Framework 2020 / 2021   |
|--|--|
| <p>ELG: The world: Children know about similarities and differences in relation to places, objects, materials and living things. They talk about the features of their own immediate environment and how environments might vary from one another. They make observations of animals and plants and explain why some things occur, and talk about changes.</p> | <p>ELG: The Natural World Children at the expected level of development will:</p> <ul style="list-style-type: none"> <li>✓ Explore the natural world around them, making observations and drawing pictures of animals and plants;</li> <li>✓ Know some similarities and differences between the natural world around them and contrasting environments, drawing on their experiences and what has been read in class;</li> <li>✓ Understand some important processes and changes in the natural world around them, including the seasons and changing states of matter.</li> </ul> |

## Appendix 3:

# Statements from the previous EYFS 2017 Framework which will need to be adapted to match the statements in the Early Adopter Framework 2020-21

### Early Learning Goals

#### Communication and language

**Listening and attention:** children listen attentively in a range of situations. They listen to stories, accurately anticipating key events and respond to what they hear with relevant comments, questions or actions. They give their attention to what others say and respond appropriately, while engaged in another activity.

**Understanding:** children follow instructions involving several ideas or actions. They answer 'how' and 'why' questions about their experiences and in response to stories or events.

**Speaking:** children express themselves effectively, showing awareness of listeners' needs. They use past, present and future forms accurately when talking about events that have happened or are to happen in the future. They develop their own narratives and explanations by connecting ideas or events.

#### Understanding the world

**People and communities:** children talk about past and present events in their own lives and in the lives of family members. They know that other children don't always enjoy the same things, and are sensitive to this. They know about similarities and differences between themselves and others, and among families, communities and traditions.

**The world:** children know about similarities and differences in relation to places, objects, materials and living things. They talk about the features of their own immediate environment and how environments might vary from one another. They make observations of animals and plants and explain why some things occur, and talk about changes.

**Technology:** children recognise that a range of technology is used in places such as homes and schools. They select and use technology for particular purposes.

#### Expressive arts and design

**Exploring and using media and materials:** children sing songs, make music and dance, and experiment with ways of changing them. They safely use and explore a variety of materials, tools and techniques, experimenting with colour, design, texture, form and function.

**Being imaginative:** children use what they have learnt about media and materials in original ways, thinking about uses and purposes. They represent their own ideas, thoughts and feelings through design and technology, art, music, dance, role-play and stories.

## Appendix 4: Religious Census of Telford and Wrekin (2011 Selected)

| Religion                     | Number  |
|------------------------------|---------|
| Christian                    | 102,892 |
| Buddhist                     | 398     |
| Hindu                        | 872     |
| Jewish                       | 78      |
| Muslim                       | 3,019   |
| Sikh                         | 2,118   |
| Baha'i                       | 11      |
| Jain                         | 5       |
| Pagan                        | 268     |
| Rastafari                    | 7       |
| Ravidassia                   | 115     |
| Scientology                  | 5       |
| Shinto                       | 2       |
| Spiritualist                 | 143     |
| Taoist                       | 8       |
| Traditional African Religion | 3       |
| No religion                  | 45,599  |

# Appendix 5: Agreed Syllabus and links with Understanding Christianity

<http://www.understandingchristianity.org.uk>

Please note: as the units of study in the revised syllabus remain largely unchanged, the previous matching of Understanding Christianity to the syllabus unit titles and key content displayed below remains relevant.

| Concept        | FS2  | Y1/2   | Y3/4   | Y5/6  | Y7/8/9   |
|----------------|--|--|--|---|--|
| God            |  | UC 1.1<br>What do Christians believe God is like?  | UC 2a.3<br>What is the Trinity?  | UC 2b.1<br>What does it mean if God is holy and loving?<br>AS 22. Prayer: asking questions, and seeking answers                 | UC 3.1<br>If God is Trinity, what does that mean for Christians?                                     |
| Creation       | Creation UC F1<br>Why is the word 'God' so important to Christians?  | UC 1.2<br>Who made the world?<br>AS 5. Creation & Thanksgiving: How do we say 'thank you' for a beautiful world? | UC 2a.1<br>What do Christians learn from the Creation story?   | UC 2b.2<br>Creation and science: conflicting or complementary?  | UC 3.2<br>Should Christians be greener than everyone else?<br>UC 3.3<br>Why are people good and bad? |
| Fall           |  |  |  |   |  |
| People of God  |  |  | UC 2a.2<br>What is it like to follow God?<br>AS 15. Leaders and followers in Family Life             | UC 2b.3<br>How can following God bring freedom and justice?<br>AS 23. Values: What can we learn from Christians & Humanists?    |  |
| Prophecy       |  |  |  |   | UC 3.4 Does the world need prophets today?   |
| Wisdom         |  |  |  |   | UC 3.5 What do we learn when life gets hard?   |
| Incarnation    | UC F2<br>Why do Christians perform nativity plays at Christmas?<br>AS 3. Festivals: how are they celebrated? | UC 1.3<br>Why does Christmas matter to Christians?   | UC 2a.3<br>What is the Trinity?  | UC 2b.4<br>Was Jesus the Messiah?   | UC 3.6<br>Why do Christians believe that Jesus is God on earth?                                      |
| Gospel         |  | UC 1.4<br>What is the good news that Jesus brings?   | UC 2a.4<br>What kind of world did Jesus want?<br>AS 19. Why do some people think Jesus is inspiring? | UC 2b.5<br>What would Jesus do?<br>AS 25. Religion + the individual: Exploring  | UC 3.7<br>What is so radical about Jesus?  |
| Salvation      | UC F3<br>Why do Christians put a cross in an Easter garden?  | UC 1.5<br>Why does Easter matter to Christians?<br>AS 7. I wonder... Questions that puzzle us                    | UC 2a.5<br>Why do Christians call the day Jesus died 'Good Friday'?                                  | UC 2b.6<br>What did Jesus do to save humans? (Y5)<br>UC 2b.7<br>What difference does the resurrection make for Christians? (Y6) | UC 3.8<br>Salvation unit (online)  |
| Kingdom of God |  |  | UC 2a.6<br>When Jesus left, what was the impact of Pentecost?  | UC 2b.8<br>What kind of king is Jesus?<br>AS 26. Words of Wisdom from Sikhs, Muslims and Christians                             | UC 3.9<br>Kingdom of God (online)  |

Document source: Diocese of Lichfield

## Appendix 6:

### Links to Education Services for Buddhism, Hinduism, Islam, Judaism and Sikhism

| Religion | Website   |
|----------|---|
| Buddhism | <a href="https://www.thebuddhistsociety.org/">https://www.thebuddhistsociety.org/</a>           |
| Hinduism | <a href="https://hinduismeducationservices.co.uk/">https://hinduismeducationservices.co.uk/</a> |
| Islam    | <a href="https://muslimlearnerservices.org/">https://muslimlearnerservices.org/</a>             |
| Judaism  | <a href="https://www.judaismforschools.co.uk/">https://www.judaismforschools.co.uk/</a>         |
| Sikhism  | <a href="http://www.sikheducationservice.co.uk">http://www.sikheducationservice.co.uk</a>       |

## Appendix 7: School Representative Members of the Agreed Syllabus Working Group

| Name           | School  |
|----------------|---|
| Shaad Dhillon  | Redhill Primary Academy                         |
| Mary Jennings  | Ercall Wood Academy                             |
| Gillian Newell | Lawley Primary School                           |
| Jon Rawson     | Donnington Wood Church of England Junior School |
| Diane Whiteley | Woodlands Primary School                        |



## Contact us

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**THINK - don't print!**

Protect  
Care and Invest  
to create a  
better borough



Telford & Wrekin  
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