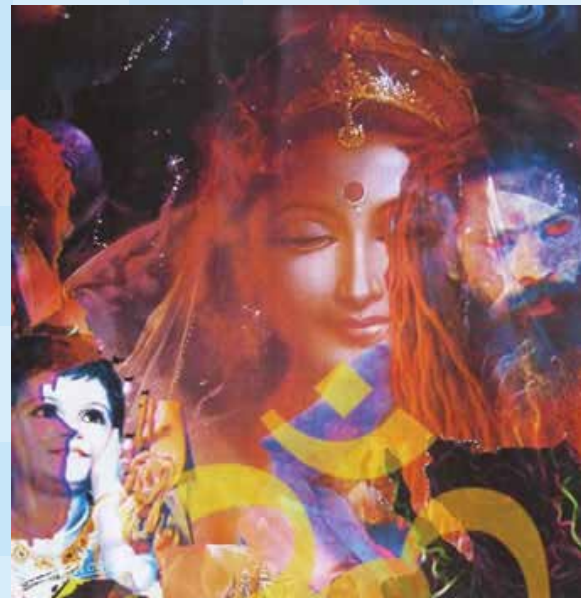


VERSION 1 - JUNE 2025

Gloucestershire Agreed Syllabus for Religious Education 2025-2030



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Forewords

At Gloucestershire Standing Advisory Council on RE (SACRE) we are committed to promoting and supporting high quality RE in Gloucestershire schools and to this end, the last few years have had a strong focus on the content and design of a new agreed syllabus for Gloucestershire.

We are extremely fortunate to receive expert support and guidance from Stephen Pett, National RE Adviser and we benefit greatly from his in-depth knowledge and understanding of religious education.

In writing our new syllabus, a great deal of consideration has been given to recent developments in RE and the shift to include a religion and worldviews approach, which incorporates the use of ‘ways of knowing’.

Our new syllabus takes account of the handbook for curriculum writers, ‘Developing a Religion and Worldviews approach in Religious Education in England’, published by the RE Council of England and Wales in 2024, and has been written with the needs of our children, and the needs of those educating them, at the forefront to ensure our young people have access to high quality religious education in Gloucestershire.

As this is a considerable shift in approach, and one that we want to get right for our children and teachers, we have made the decision to stagger the roll out of the syllabus over the next academic year. This will allow teachers time to become familiar with the new approach, and it will afford SACRE the opportunity to consider your views before our syllabus is finalised.

Julia Matson – Chair of SACRE

Gloucestershire (SACRE) have for the past few years been closely following the national developments in RE. This has helped us to develop and shape a new syllabus that embraces a Religion and Worldviews (RW) approach.

One of its key features is how seriously it takes into consideration context and demographics. This is extremely important for Gloucestershire, given the diversity of our local schools, and the RE context. It was indeed a significant influence in the development of the Gloucestershire Agreed Syllabus of 2017 (see Appendix 7). SACRE members hope that school leaders will recognise much of the content and also welcome the fact that there is a fresh and exciting way of engaging with it. We believe that it is a really rich and user-friendly document.

The syllabus establishes a pedagogy that explains the selection of content, equips teachers and pupils to be clear about how they are going to investigate it, and supports pupils (and teachers) to recognise how their personal worldviews both affect, and are affected by, their studies in RE.

We are delighted that the syllabus offers long-term model plans for primary schools. These exemplify the importance of understanding what pupils are learning and why, as well as supporting schools with when to teach elements so that there is a clear sequence and progression of learning.

The double-page planning units are also a welcome innovation that aim to support schools but without being restrictive. SACRE look forward to your interim feedback so that we can develop an even more robust and practical syllabus over the coming year.

Teresa Cross – Education Lead, Gloucestershire County Council, LA officer on SACRE

Introduction

The 2025 draft Gloucestershire Agreed Syllabus has been created for Gloucestershire SACRE, intended to provide a syllabus for RE in all Gloucestershire schools. Since 1944, all schools have been required to teach RE to all pupils on roll (except those withdrawn by their parents, see Appendix 1). RE remains part of the basic curriculum for all pupils.

This syllabus explains the value and purposes of RE for all pupils and specifies for teachers what shall be taught in each age group. It provides a coherent framework for setting high standards of learning in RE and enabling pupils to reach their potential in this subject. It builds on the good practice established in the previous Gloucestershire syllabuses over many years.

Continuity:

- **Coherent understanding:** This syllabus continues to advocate helping pupils to develop a coherent understanding of several religions, by studying one religious or non-religious worldview on at a time (systematic study), before bringing them together and comparing different traditions (thematic study). The thematic study allows pupils to draw together their learning each year, recalling and embedding it as they revisit content and extend their understanding (see the [model long-term plan](#), section 9).
- **Religious and non-religious worldviews studied:** This syllabus retains its emphasis on going deeper rather than broader, examining four religious worldviews in primary, alongside non-religious worldviews held by pupils. Humanism, as an example of an organised non-religious worldview, is given more space in the 2025 syllabus.
- **Core concepts:** Clarity about identifiable core concepts of religions and beliefs helps teachers and pupils to understand how beliefs and practices connect, so that pupils can build effectively on prior learning as they progress through the school (see the [key question overview](#) in section 8 and concept outlines in Appendix 11 – *updated versions of 2017 outlines to follow*).
- **RE and personal development:** The 2025 syllabus retains its emphasis on RE contributing to the personal development of pupils. RE is not simply about gaining knowledge and understanding about religion and worldviews. It also helps pupils to develop their personal worldviews and reflect on how to live, in the light of their learning, developing understanding, skills and attitudes. It makes a significant contribution to pupils' spiritual, moral, social and cultural development, as well as important opportunities for exploring British values.
- **Open, enquiring RE:** The 2025 syllabus continues to offer open, enquiring, exploratory RE, suitable for all pupils, whether their personal worldviews are religious or non-religious, or a more complex jigsaw of elements of both. Research suggests that most young people are growing up without any religious component in their upbringing, and many of them are non-religious (note the [local Census statistics](#) in Appendix 7).

New emphasis:

- **A religion and worldviews approach:** The syllabus applies a significant new way of planning and teaching, basing its new pedagogy on the *Handbook* from the RE Council of England and Wales, in particular, its National Statement of Entitlement.¹ The approach is integrated throughout the syllabus, in terms of the principal aim and the purposes of RE, the selection of content, and the pedagogical approach. It affects what is taught and how it is taught, and brings into focus how pupils' own position (their personal worldviews) both affect and are affected by their encounters in the subject (see p.13)
- **'Ways of knowing':** Ofsted² drew attention to the value of examining *how* pupils study religion and worldviews. The language of 'ways of knowing' is incorporated within the pedagogy, following the National Statement of Entitlement. These connect with disciplinary methods.
- **Diversity:** The 2025 syllabus takes opportunities to identify local examples from religious and non-religious worldviews, as well as to examples from global religion and non-religion.

¹ [Developing a Religion and Worldviews approach in Religious Education in England: a Handbook for curriculum writers](#), Stephen Pett, RE Council, 2024

² [Religious education research review](#), Ofsted, 2021

1. The purpose of religious education

The Gloucestershire syllabus 2025 asserts the importance and value of religious education for all pupils, with on-going benefits for an open, articulate and understanding society.

The principal aim for religious education in Gloucestershire is for pupils to understand how worldviews influence people's lives, including their own, through the study of religious and non-religious worldviews, so that they better understand themselves and the world around them, and become better equipped to contribute to and flourish in society.

This principal aim incorporates a religion and worldviews (RW) approach. RE following this approach will help pupils to understand:

- a variety of responses to and understandings of the world as presented by religious and non-religious worldviews
- relationships between beliefs, teachings, forms of expression within organised worldviews, and the lived experience of adherents
- questions of meaning, purpose and truth, including about ultimate reality, and how these questions may be posed, addressed, understood, evaluated and responded to differently within worldviews and across disciplines
- the concepts, language and ways of knowing that help organise and make sense of religion and worldviews
- how to deploy a range of different tools and methods used to investigate religious and non-religious worldviews
- how their own personal worldview shapes their encounters with and responses to the world, and how their context, experiences and study can shape their personal worldview.

The aims of RE

The threefold aim of RE elaborates the principal aim. The curriculum for RE aims to ensure that all pupils:

1. Understand how religious and non-religious worldviews influence people's lives, so that they can:

- identify and make sense of religious and non-religious beliefs, concepts, teachings and traditions that shape organised, communal and individual worldviews
- explain how and why worldviews both form and express people's ways of being, behaving and belonging
- explain a range of ways in which worldviews offer responses to fundamental questions, provide guidance and influence people in how to live

2. Engage with religious and non-religious worldviews in thoughtful and scholarly ways, so that they can:

- select and use an appropriate range of research methods, weighing up their findings
- recognise how the lived experience of individuals and communities relates to the teachings and traditions of organised religious and non-religious worldviews
- understand the role of dialogue and interpretation in the dynamic development of organised worldviews, and developing their own skills of dialogue and interpretation

3. Understand themselves, and others, and their personal worldviews better, so that they can:

- use scholarly methods to come to informed judgements about the answers reached through their study, responding thoughtfully and creatively, giving good reasons for their responses
- draw attention to their own position, and others', in their learning, both in terms of impact on their encounters and also the effect of the encounters of their own worldviews, articulating beliefs, values and commitments clearly in response
- challenge ideas studied, and allow the ideas studied to challenge their own thinking, being and ways of understanding the world, expressing their critical and personal reflections with increasing clarity and understanding, including potential choices and responses to the world.

2. What religious and non-religious worldviews are to be taught?

The Law states that an RE curriculum drawn up by a SACRE, or by an academy or free school

'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'.³

This agreed syllabus requires that all pupils develop understanding of Christianity in each key stage. In addition, across the age range, pupils will develop understanding of the principal religions represented in the UK, in line with the law. These are Buddhism, the Hindu Traditions, Islam, Judaism and Sikhi. Furthermore, children from families where non-religious worldviews are held are represented in almost all our classrooms. These worldviews, including for example Humanism, will also be the focus for study in thematic units.

Pupils are to study in depth the religious and non-religious worldviews of the following groups:

4–5s Reception	Children will encounter Christian worldviews and other religious and non-religious worldviews, as part of their growing sense of self, their own community and their place within it.	Consideration of other religious and non-religious worldviews can occur at any key stage, as appropriate to the school context. Humanism is a recognised example of a non-religious worldview to be studied within this syllabus.
5–7s Key Stage 1	Christians, Hindus, Jews, Muslims	
7–11s Key Stage 2	Christians, Hindus, Muslims, Jews and non-religious worldviews, such as those of Humanists	
11–14s Key Stage 3	Christians, Buddhists, Muslims, Sikhs and non-religious worldviews, such as those of Humanists	
14–16s Key Stage 4	Two religions are required, usually including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96. ⁴	
16–19s RE for all	Religious and non-religious worldviews to be selected by schools and colleges as appropriate.	

Important notes:

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

- **The range of religious groups in the UK.** Groups such as Quakers, the Bahá'í faith, Jehovah's Witnesses, The Church of Jesus Christ of Latter-day Saints, or the Jains are not excluded from study in this scheme for RE. Schools are always advised to make space for the worldviews of the local community, which is why the table above expresses minimum requirements.
- **Notice the language.** 'Christians' rather than 'Christianity', 'Hindus' rather than 'Hinduism'. This is to reflect the fact that RE starts with encounters with living faiths and beliefs rather than the history and belief structures of traditions. This also recognises the diversity within and between religions and other traditions.
- **Non-religious worldviews.** Good practice in RE, as well as European and domestic legislation, has established the principle that RE should be inclusive of both religious and non-religious worldviews.

³ Education Act 1996 section 375.

⁴ Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State. See www.dfes.gov.uk/section96/uploads/download_records_full.xls

Schools should ensure that the content and delivery of the RE curriculum are inclusive in this respect.

- This syllabus requires that, in addition to the religions required for study at each key stage, non-religious worldviews, including Humanism as an example, should also be explored in such a way as to ensure that pupils develop mutual respect and tolerance of those with different worldviews. This is enabled through the following units: F3, F4, F5, F6, 1.9, 1.10, L2.9, L2.10, L2.11, L2.12, U2.9, U2.10, U2.11, 3.16-22.
- Humanism is an important example of a non-religious worldview and should be studied within this syllabus. Non-religious worldviews are very diverse, and some of this diversity should also be encountered, not least because most pupils will have non-religious worldviews of their own.
- **Depth rather than breadth.** Learning from four religions across a key stage is demanding: the syllabus does not recommend tackling six religions in a key stage. Depth is more important than overstretched breadth. *Current guidance (e.g. Ofsted report 2024⁵) emphasises that where the curriculum prioritises depth of study, pupils learn more.*
- **Flexible thematic units.** The thematic units offered in this syllabus allow for schools to draw on different traditions, where they fit the theme and question, and where there are representatives of those traditions in the school and local community.

⁵ www.gov.uk/government/publications/subject-report-series-religious-education/deep-and-meaningful-the-religious-education-subject-report

3. What is a religion and worldviews approach?

This syllabus applies a religion and worldviews (RW) approach, in line with developments in RE over the last few years. It offers a new way of handling religious and non-religious beliefs and ways of living in the RE classroom and represents a significant shift in the subject. It reshapes the subject away from a focus on gathering information about ‘world religions’ toward gaining an understanding of how worldviews influence people’s lives, including pupils’ own. (More information about these developments can be found in [Appendix 3](#).)

The RW approach is set out in the RE Council publication, *Developing a Religion and Worldviews approach in Religious Education in England: a Handbook for curriculum writers* (2024). At its heart is a National Statement of Entitlement (see [section 5](#) and [Appendix 4](#)).

This sits behind the principal aim, the three aims and the pedagogical approach taken in this syllabus.

Components of a religion and worldviews approach

An RW (RW) approach looks at worldviews as objects of study, as part of how we study them, and as part of the experience of those doing the studying.

- As **objects of study**, an RW approach examines organised religious and non-religious worldviews, including (for example) their doctrines, rituals, creative expression, ethics and spirituality, expressed through institutions and in the responses offered to existential and philosophical questions. These organised worldviews are also studied through the experience of individuals, whose relation to the organised traditions will vary. Not all adherents are equally orthodox, for example.
- As **part of how we study them**, pupils engage with this content in scholarly ways. They reflect on how the kinds of questions we ask require different ways of finding out the answers, and different measures to check the reliability or truth of the findings. There is a balance between engagement with the theology of traditions and the lived experience of adherents.
- As **part of the experience of those doing the studying**, an RW approach brings into focus the personal worldviews of pupils (and teachers) and examines how they affect and are affected by the encounter and engagement with subject content.

Some differences the RW approach brings

- An RW approach moves on from the emphasis on the ‘world religions paradigm’, where religions are presented as having neatly comparable beliefs and practices. It emphasises instead the fluid lived reality of adherents alongside formal or doctrinal aspects of religions, and the interplay between orthodoxy and lived experience.
- An RW approach addresses the changing demographics of the world, our nation and our region, such as by exploring the diversity of non-religious worldviews that shape the lives of many of our pupils, teachers and communities.
- An RW approach supports pupils in recognising, reflecting on and developing their own personal worldview, as part of inducting them into scholarly virtues, methods and processes with which we can study religious and non-religious worldviews.

What do the changes look like in practice?

The REC Handbook suggests some differences between ‘world religions’ questions and those asked in an RW approach.

Some key features of ‘world religions’ questions:

- the focus tends to be on the communication of information, transmitting a form of settled knowledge that is overly reduced and unsustainably simplified
- they tend to be abstract and context-free, as if there are answers that might apply universally

An RW approach is looking more for questions that:

- include an interpretive element (e.g. how do these people understand and apply this?)
- offer a clear context (e.g. how do these two people/groups respond at an identified time and place, and why?)
- recognise that there are different answers that are valid (e.g. different individuals, groups, or traditions may have different responses, and that these may change across time and place)
- include an evaluative element, recognising that different answers may be acceptable in different contexts. (REC Handbook p. 63)

These features can be seen in the revised key questions in this 2025 Gloucestershire syllabus.

The outcomes of an RW approach in Gloucestershire schools

By following the aims and applying the RW approach set out in the key questions and units of study, this syllabus is designed to enable pupils to:

Know how worldviews influence people's lives, by:

- introducing pupils to the rich world of religion and non-religion, locally and globally, as a key part of understanding the world, what it means to be human, and how they might respond
- stimulating pupils' curiosity about, and interest in, this diversity of worldviews, both religious and non-religious
- expanding their understanding about the nature of worldviews, and how different worldviews, religious and non-religious, influence individuals, communities and society
- developing pupils' appreciation of the complexity of worldviews, and pupils' awareness of the nature of religious language and experience
- giving pupils opportunities to explore the relationship between religious and non-religious worldviews and literature, culture and the arts

Know how to study religious and non-religious worldviews, by:

- inducting pupils into the academic processes and methods by which we can study religion and religious and non-religious worldviews
- developing pupils' awareness that learning about worldviews involves interpreting the significance and meaning of information they study
- equipping pupils with the knowledge, understanding and attributes to make scholarly and reflexive judgements about religion and worldviews
- enabling pupils, by the end of their studies, to identify positions and presuppositions of different academic disciplines and their implications for understanding

Knowing themselves, and others, better through reflecting on religious and non-religious worldviews, by:

- giving pupils opportunities for reflecting on the sources of their own developing worldviews and considering how they may benefit from exploring the profound and complex religious and non-religious heritage of humanity
- providing opportunities for pupils to reflect on the relationship between their personal worldviews and the content studied, equipping them to develop their own informed responses in the light of their learning
- helping pupils to recognise how and why people's worldviews differ, and the implications of these differences
- giving opportunities for pupils to consider how they might respond to the way the world is, and play a part in how they might want the world to be in the future
- preparing pupils for active citizenship as adults in a world where diversity of views on religion and worldviews is increasing.

4. The teaching and learning approach in this syllabus

The Gloucestershire agreed syllabus teaching and learning approach weaves together the three elements set out in the Principal Aim (see [section 1](#)). Teachers will reflect on this process in their planning and teaching.

- A key question is set, exploring the ways that worldviews influence people’s lives, based on the strands of the National Statement of Entitlement
- Pupils consider the best ways to answer that question – what methods or tools are needed
- Content is chosen that enables pupils to address the question
- Pupils explore that content to find answers to the question, deepening their knowledge and understanding of the area addressed, and the methods used
- As they go through the investigation, they consider how their own position affects their learning
- As they evaluate their findings, they also consider how their learning may have affected their own position



The above diagram may imply that this is a mechanistic process, but this is not the intention. Instead you might imagine this process as part of a journey taken by you and your pupils:

There is a whole world of religious and non-religious worldviews out there – a fascinating realm to explore! You are not learning about it in a laboratory – you are going to engage with the world, meeting people and seeing how things work in real lives!

As you and your fellow explorers choose which part of the realm you are launching into, you also focus on where you want to get to – you choose the possible route(s).

You also gear up appropriately – you decide what tools or equipment will be needed to make this journey.

Of course, as you and your class explore, you will be doing this from your position – who you are, and your own personal worldview will affect how you encounter everything on your journey. You will stop and draw attention to how your worldview affects the encounter, and how the encounter affects your worldview.



A more detailed version might be expanded:



5. National Statement of Entitlement: the basis for the teaching and learning approach

The teaching and learning approach is based on the religion and worldviews approach set out in the Handbook for Curriculum Writers 2024.⁶ At the heart of this is the National Statement of Entitlement (NSE) (See below and [Appendix 3](#) for details). This sets out an approach for selecting and exploring content in the classroom, around three broad elements. These elements of **content**, **engagement** and **position**, form the basis for the Gloucestershire syllabus 2025.



The **content** strand (blue) sets out six core features of worldviews that pupils need to understand in deepening ways through their RE lessons.

The **engagement** strand (gold) is about *how* the pupils encounter the worldviews studied.

The **position** strand (green) is about the pupils' growing awareness of how their own personal worldviews play a role in their learning and living.

The different strands of the NSE are labelled a–k. Each unit of work will draw on the three elements (content, engagement, position) and a selection of the strands (a–k). These strands shape the selection of content and the way the content is handled in the classroom.

These strands are *not* to be seen as a tick-list. They weave together across the curriculum. This syllabus follows the Handbook for Curriculum Writers in applying the metaphor of the mixing desk to explain how the strands are used. See below and [Appendix 4](#).

⁶ [Developing a Religion and Worldviews approach in Religious Education in England: a Handbook for curriculum writers](#), Stephen Pett, RE Council, 2024.

The National Statement of Entitlement

The National Statement of Entitlement (NSE) sets out:

- a benchmark for standards in a religion and worldviews curriculum about how worldview(s) influence human life
- a pedagogical tool for the selection of content and of appropriate teaching and learning approaches to enrich and deepen pupils’ understanding of and scholarly engagement with religion and worldviews.

Note that wherever the NSE refers to worldviews, it means both religious and non- religious worldviews.

Each unit of work in the Gloucestershire agreed syllabus draws on a number of these statements, referred to by letter in the question overview. Each unit contributes to pupils’ overarching understanding of elements of the NSE, and thus their understanding of how worldviews work and how they influence human life, including their own.

Content	
Core Statements	Expanded statements
<p>a. Nature/formation/ expression</p> <p>What is meant by worldview and how people’s worldviews are formed and expressed through a complex mix of influences and experiences.</p>	<p>The nature and variety of worldviews, and ways in which people’s worldviews are formed through a complex mix of influences and experiences, including (for example) rituals, practices, texts, teachings, stories, inspiring individuals, the creative arts, family, tradition, culture, everyday experiences and actions, and interactions with others and in society. How these may also act as ways of expressing and communicating worldviews.</p>
<p>b. Organised/individual</p> <p>How people’s individual worldviews relate to wider, organised or institutional worldviews.</p>	<p>Ways in which people’s individual worldviews relate to wider, organised or (sometimes) institutional worldviews. For example, how individual worldviews may be consciously held or tacit; how they develop in relation to wider communities; how individual and organised worldviews are dynamic; the degree to which individual worldviews may be influenced and shaped by organised worldviews.</p>
<p>c. Contexts</p> <p>How worldviews have contexts, reflecting time and place, are highly diverse, and feature continuity and change.</p>	<p>The fact that worldviews have contexts, reflecting their time and place, shaping and being shaped by these, maintaining continuity and also changing; ways in which they are highly diverse and often develop in interaction with each other. (This applies to organised worldviews as well as to individual worldviews.)</p>
<p>d. Meaning and purpose</p> <p>How worldviews may offer responses to fundamental questions raised by human experience.</p>	<p>Ways in which worldviews may offer responses to fundamental questions raised by human experience, such as questions of ultimate reality, existence, meaning, purpose, knowledge, truth, creativity, identity and diversity. Ways in which worldviews may play different roles in providing people with ways of making sense of existence and/ or their lives, including space for mystery, ambiguity and paradox.</p>
<p>e. Values, commitments & morality</p> <p>How worldviews may provide guidance on how to live a good life.</p>	<p>Ways in which worldviews may provide a vision of, and guidance on, how to be a good person and live a good life, and may offer ideas of justice, right and wrong, value, beauty, truth and goodness. Ways in which individuals and communities may express their values through their commitments.</p>
<p>f. Influence and power</p> <p>How worldviews influence, and are influenced by, people and societies</p>	<p>Ways in which worldviews influence people (e.g. providing a ‘grand narrative’ or story for understanding the world) and influence the exercise of power in societies (e.g. on social norms for communities, or in relation to conflict or peace-making). How society and people can also influence and shape worldviews.</p>

Engagement	
Core Statements	Expanded statements
<p>g. Ways of knowing The field of study of worldviews is to be explored using diverse ways of knowing.</p>	<p>The field of study of worldviews is to be explored using diverse ways of knowing. Questions and methods should be carefully chosen, recognising that there are different understandings of what knowledge is deemed reliable, valid, credible, truthful etc.</p>
<p>h. Lived experience The field of study of worldviews is to include a focus on the lived experience of people.</p>	<p>The field of study of worldviews is to include a focus on the lived experience of people (e.g. religious, non-religious, embodied, diverse, fluid, material, experiential) in relation to local and global contexts, recognising the complex reality of worldviews as they are held, shared and expressed by people in real life.</p>
<p>i. Dialogue/interpretation The field of study of worldviews is to be shown as a dynamic area of debate.</p>	<p>The field of study of worldviews is to be encountered as a dynamic area of dialogue and debate, and one which engages pupils with practices of interpretation and critical judgement.</p>
Position	
Core Statements	Expanded statements
<p>j. Personal worldviews: reflexivity Pupils will reflect on and potentially develop their personal worldviews in the light of their study.</p>	<p>Pupils will come to understand their own worldview in greater depth, and how it relates to the worldviews of others, becoming more reflective and reflexive. As they develop this awareness of their positionality in relation to that of others, they will be equipped to make informed, justifiable judgements on how (far) this understanding prepares them for life in a diverse world.</p>
<p>k. Personal worldviews: impact Pupils will reflect on how their worldviews affect their learning.</p>	<p>Pupils will develop their understanding of how their encounters with the subject content of RE are affected and shaped by their worldviews, whether conscious or not, and that this is also true for everyone else. They will reflect on how (far) their learning may have an impact on their worldview.</p>

Stephen Pett *Developing a Religion and Worldviews approach in RE in England: A handbook for curriculum writers* © REC 2024, used by permission.

6. Ways of knowing

The engagement element of the teaching and learning approach incorporates the idea of ‘ways of knowing’. This inducts pupils into thinking about the tools and methods they can use to find out information and create knowledge. Sometimes these replicate the methods used in different academic discipline (e.g. theology, philosophy, sociology, anthropology, etc – see Appendix 5). Drawing attention to ways of knowing helps pupils to develop the skills to be able to research for themselves, and to be able to evaluate the truth, validity, reliability or credibility of the knowledge they have gained.

Identifying tools for ways of knowing

Throughout this syllabus we will be making use of icons developed by RE Today⁷ to identify which sections of the unit page plans give opportunities for pupils to use a range of tools that put different ways of knowing into practice. The full set of icons can be seen here, but this is not to limit the range of methods used in RE lessons.



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Note that this gives the set of icons for primary; an adjusted set for secondary is shown in [section 14](#).

⁷ [Big Questions, Big Answers](#) series, ed. Fiona Moss; [Exploring Worldviews](#) series, ed. Fiona Moss; [Understanding Muslims, Understanding Islam](#), ed. Stephen Pett; © RE Today 2025

7. How to use this agreed syllabus: 12 steps

1. Key to implementing this new syllabus is **getting to know the purpose and principal aim**, [section 1](#). Note how the principal aim sets the purpose for RE and connects with the three aims set out beneath it. Spend some time analysing and exploring this. If teachers are to teach RE effectively, it is vital that they understand what they are doing RE for. Note that this connects with the teaching and learning approach, and is reflected in the unit outlines (see [section 4](#), and the Programmes of Study).

2. Read the information about the features of the **new religion and worldviews (RW) approach**, with its exploration of the relationship between organised and individual worldviews (see [sections 3, 4](#) and [5](#)). Also draw attention to the **ways of knowing** in each unit (see [section 6](#)). When you start teaching the syllabus, these can be highlighted for teachers and made explicit to pupils: 'we are using this method, because it helps us in this way, and it generates this knowledge, which can be checked/tested in this way'. Links to disciplines can be made where appropriate. (See [Appendix 5](#) for more on this.)

3. For each key stage, go carefully through the **Programme of Study** pages ([EYFS](#); [KS1](#); [LKS2](#); [UKS2](#); [KS3](#)). These give the statutory requirements of the syllabus.

Note that the syllabus is structured around the three aims (see [section 1](#)) and the three elements of the teaching and learning approach: *Understanding how worldviews influence people's lives, Engaging with worldviews, Understanding themselves and others* ([section 4](#)). The three aims/elements form the basis of the progressive 'high-level outcomes' in each unit of study. The key question overview ([section 8](#)) shows how questions are based on core concepts in a spiral curriculum.

4. Review the **legal requirements** (see [Appendix 1](#)) and **curriculum time** for RE (see [Appendix 2](#)). Are you fulfilling the legal requirements for RE for all pupils? Are you giving sufficient time to allow pupils to meet the expected outcomes and make progression across the long-term plan?

5. Review the **religious and non-religious worldviews** studied at each key stage (see [section 2](#) for overview). Are you following the syllabus requirements? Are you meeting the needs of your pupils?

6. The syllabus is based around a **key question** approach, where the questions open up the content to be studied. The syllabus gives key questions to help you to deliver the statutory Programmes of Study. All the questions are found in [section 8](#), and within the separate Programmes of Study. These are followed by statutory unit outlines and rationale for each question. These are designed to support you in delivering high-quality RE that enables coherence and progression. Review the key questions, overviews and rationales for each phase.

7. Non-statutory **double-page plans** give structured support in terms of overview; rationale; suggested lesson and content sequence; suggested teaching and learning ideas noting methods and ways of knowing; and high-level learning outcomes. These are provided as models to enable good planning and progression. Investigate the double-page plans to see how they will work in your context. You have some freedom to adjust, to ensure that the units work for your pupils in your school. Note that these double-page plans have been developed to meet the syllabus requirements in relation to the National Statement of Entitlement (NSE – see [section 5](#)) and to support progression across the year groups, so you will need to be clear why you are making any changes.

8. Use the **model long-term plan** to see a suggested **curriculum overview** (see [section 9](#)). Review this in relation to your school context (e.g. mixed age classes), and develop a curriculum plan that works for your school. Ensure that this meets the principal aim, reflects the key question approach and secures progression in relation to the unit high-level outcomes and the National Statement of Entitlement.

9. **The syllabus is being given a soft launch in 2025**. Double-page plans are being released in termly sets, related to the sample long-term plan (see [section 9](#)). Review this model long-term plan and work out where

you can introduce or trial some or all the units, thinking ahead to how it will work as it is introduced across the school from September 2026. Ensure RE is true to the principal aim and the Programmes of Study. Ensure that units are sequenced in ways that help your pupils to make good sense of their learning, building on what has been learnt before and preparing for what is to come (see Appendix 8).

10. If you are a **special school** or have significant numbers of SEND pupils, read section 16 and Appendix 10. There is freedom in the syllabus to adapt your RE to meet the needs of SEND pupils.

11. **Share the exciting 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 2025 – July 2026 to roll out the syllabus** (see step 9 above). Contribute to the feedback to SACRE to help with strengthening the impact and practicality of the syllabus as you go. A final version that takes account of the feedback will be published in 2026 for use over the following 4-5 years.

8. Key question overview

R/NR worldview	FS	KS1	LKS2	UKS2	KS3
Buddhist Buddha Dhamma Sangha					3.1 The Buddha: how and why do his experiences and teachings have meaning for people today? d e c 3.2 How has Buddhism adapted/changed in India/Sri Lanka/Japan/Britain? Three case studies c f k
Christian God Creation Fall People of God Incarnation Gospel Salvation Kingdom of God	F1. Why is God so important to Christians? UC a d F2. Why is Christmas special to Christians? UC a e f	1.1 What do Christians believe God is like? UC b d f g i 1.2 Why does Christmas matter to Christians and how do people celebrate it? UC a b h i 1.3 Why does Easter matter to Christians, and how do people celebrate it? UC a b i 1.4 What is it like to be brought up in a Christian home in the UK today? a c e h	L2.1 What do Christians learn from the Creation narrative? UC d a e i L2.2 What might Christians learn from the Old Testament about how to live? UC e f i L2.3 For Christians, what kind of world did Jesus want? UC e f b i L2.4 Do all Christians believe and behave in the same way? Exploring diversity. a b c	U2.1 What influence does believing in the Trinity have on Christian worldviews? UC d b f i U2.2 Creation and Science: conflicting or complementary? UC d a b i U2.3 How and why do Christians follow the example of Jesus? UC e a b g h U2.4 Why might the belief that Jesus ‘saved’ people be so important for many Christians? UC d e f i	3.3 What does it mean for Christians to believe in God as Trinity? UC c f k 3.4 What is so radical about Jesus? UC c f e 3.5 What kinds of salvation do Christians believe in? UC i d a c b 3.6 What makes someone a ‘Christian’? Insider and outsider views b c g h
Hindu Samsara/Moksha Brahman/atman Karma/Dharma		1.5 What is it like to be brought up in a Hindu home in the UK today? a c e h	L2.5 What beliefs do Hindus hold about the Supreme Being? d a h i	U2.5 Why might Hindus want to be good? a d e f	3.7 What is it like to be a Hindu teenager in Britain today? c a e 3.8 Hindus in Britain: what’s their story? c e a h
Jewish God Torah The People and the Land		1.6 What is it like to be brought up in a Jewish home in the UK today? a c e h	L2.6 How do Jews in England celebrate festivals, and how does that show what matters to them? a d e h	U2.6 How does the Torah influence Jewish people today? a b e h	3.9 What is it like to be a Jewish teenager in Britain today? c b e 3.10 How have Jews through the ages thought about ... the Messiah? The Land? The Earth? Life after death?

<p>Muslim God/Tawhid Revelation Iman (faith) Ibadah (worship) Akhlaq (virtue, morality)</p>		<p>1.7 What is it like to be brought up in a Muslim home in the UK today? a c e g h</p> <p>1.8 What is it like to be part of the Muslim community in the UK (and beyond)? a c e g h</p>	<p>L2.7 Why is Muhammad important to Muslims today? c d e f g h</p> <p>L2.8 What do Muslims believe about God and how do they respond? a c d i</p>	<p>U2.7 How does Hajj show what matters to Muslims in Britain? a c e g h</p> <p>U2.8 How do Muslims decide what is right and wrong? b c e f i</p>	<p>3.11 How and why is the Qur’an central to Muslim life? c b d</p> <p>3.12 What is it like to be a Muslim teenager in Britain today? Different voices, different contexts c d e</p> <p>3.13 How have Muslims communicated ideas about God and faith through time and today? e a c f</p> <p>3.14 What beliefs and practices do Muslim communities share and where is there diversity? a b d</p>
<p>Sikh Waheguru; Values/ The Gurus /Panth (community)</p>					<p>3.15 How are Sikh teachings on equality and service put into practice in the UK and beyond today? e a c</p>
<p>Non-religious Freedom, agency, reason</p>			<p>L2.9 What is it like to be a Humanist in the UK today? a b d e h</p>	<p>U2.9 How do non-religious people understand and respond to the world and life? Exploring diverse responses a d e h</p>	<p>3.16 What does it mean to have a non-religious worldview and how does it show up in people’s lives? d e j</p>
<p>THEMATIC</p>	<p>F3. How might people in Gloucestershire show they belong together? a e h</p>	<p>1.9 How do stories and art express worldviews? d e a i</p>	<p>L2.10 How and why do people (in three traditions) use ceremonies to show commitments? a b d e</p>	<p>U2.10 How do organised and individual worldviews help people when times get hard? b c d f h</p>	<p>3.17 How and why have Christians and/or Muslims and/or Buddhists and/or non-religious people played a role in conflict and peace in the 21st century? e f b c</p>
	<p>F4. What special times do people celebrate and why might these times be very important? a b c</p>	<p>1.10 How can someone’s worldview be seen in the choices they make? d e a f h</p>	<p>L2.11 What is the ‘golden rule’, and how might it be put into practice by people from different religious and non-religious worldviews? e c b</p>	<p>U2.11 How might someone’s worldview affect how they view and treat the natural world? a d e f i</p>	<p>3.18 Right and wrong: how do we decide? Incorporating ethical theories and key scholars e.g. Kant, Bentham, Virtue ethics etc e d a</p>
	<p>F5. Which places are special for people living in Gloucestershire and why? a c d</p>		<p>L2.12 What brings people meaning and purpose in life? Case studies from three worldviews (plus pupils’ own) d a f h j</p>	<p>End of U6 open question Pupils choose their own question, way of knowing.</p>	<p>3.19 How do people make sense of evil and suffering? Are there any good solutions? Christian, non-religious, Asian philosophical perspectives d c a</p>

	F6. What stories are important in our school community/ local area and why? a d e				3.20 Studying worldviews: what is a worldview? What is my worldview? a b c g j k
					3.21 How does someone’s worldview shape their ideas about death and beyond, and what difference does it make to how someone lives? d a g h
					3.22 Why are people good and bad? d e a – plus alternative diagnoses and cures – Muslim, Hindu, Humanist, psychological, sociological perspectives

NOTES:

The letters after the key questions relate to the strands of the National Statement of Entitlement that are being brought into particular focus for that unit. (See [Appendix 4](#) for information about how the mixing desk works here.)

All units will include strands j or k.

Unit double page plans all indicate ‘ways of knowing’ ideas (strand g).

UC refers to Understanding Christianity. Many schools already use this resource, and the UC indicates that the resource still underpins the revised Gloucestershire units.

9. Gloucestershire sample primary long-term plan

	Half-term 1	Half-term 2	Half-term 3	Half-term 4	Half-term 5	Half-term 6
FS2	F3. How might people in Gloucestershire show they belong together? a e h	F2. Why is Christmas special to Christians? UC a e f	F1. Why is God so important to Christians? UC a d	F4. What special times do people celebrate and why might these times be very important? a b c	F6. What stories are important in our school community/ local area and why? a d e	F5. Which places are special for people living in Gloucestershire and why? a c d
Year 1	1.1 What do Christians believe God is like? UC b d f g i	1.2 Why does Christmas matter to Christians and how do people celebrate it? UC a b h i	1.7 What is it like to be brought up in a Muslim home in the UK today? a c e g h	1.5 What is it like to be brought up in a Hindu home in the UK today? a c e	1.9 How do stories and art express worldviews? d e a Christian, Muslim, Hindu, NR/Humanist	
Year 2	1.8 What is it like to be part of the Muslim community in the UK (and beyond)? a c e g h	1.6 What is it like to be brought up in a Jewish home in the UK today? a c e h	1.4 What is it like to be brought up in a Christian home in the UK today? a c e	1.3 Why does Easter matter to Christians, and how do people celebrate it? UC a b	1.10 How can someone's worldview be seen in the choices they make? d e a	
Year 3	L2.2 What might Christians learn from the Old Testament about how to live? UC e f i	L2.7 Why is Muhammad important to Muslims today? c d e f g h	L2.9 What is it like to be a Humanist in the UK today? a b d e	L2.4 Do all Christians believe and behave in the same way? Exploring diversity. a b c g	L2.10 How and why do people (in three traditions) use ceremonies to show their commitments? a b d e	L2.11 What is the 'golden rule', and how might it be put into practice by people from different religious and non-religious worldviews? e c b
Year 4	L2.6 How do Jews in England celebrate festivals, and how does this show what matters to them? a d e	L2.8 What do Muslims believe about God and how do they respond? a b d	L2.1 What do Christians learn from the Creation narrative? UC d a e i	L2.5 What beliefs do Hindus hold about the Supreme Being? d a	L2.3 For Christians, what kind of world did Jesus want? UC e f b i	L2.12 What brings people meaning and purpose in life? Case studies from three worldviews (plus pupils' own) d f j
Year 5	U2.1 What influence does believing in the Trinity have on Christian worldviews? UC d b f i	U2.7 How does Hajj show what matters to Muslims in Britain? a c e g h	U2.6 How does the Torah influence Jewish people today? a b e	U2.4 Why might the belief that Jesus 'saved' people be so important for many Christians? UC d e f	U2.9 How do non-religious people understand and respond to the world and life? Exploring diverse responses, including Humanist a d e	U2.10 How do organised and individual worldviews help people when times get hard? b d e f
Year 6	U2.2 Creation and Science: conflicting or complementary? UC d a b i	U2.3 How and why do Christians follow the example of Jesus? UC e a b f h	U2.5 Why might Hindus want to be good? a d e f	U2.8 How do Muslims decide what is right and wrong? b c e f	U2.11 How might someone's worldview affect how they view and treat the natural world? a d e	

10. EYFS Programme of study

Children in EYFS should encounter religious and non-religious worldviews through special people, books, times, places and objects and by visiting places of worship. They should listen to and talk about stories. Children can be introduced to subject-specific words and use all their senses to explore beliefs, practices and forms of expression. They ask questions and reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation of, and wonder at, the world in which they live.

Aim:

The principal aim for religious education in Gloucestershire is for pupils to understand how worldviews influence people's lives, including their own, through the study of religious and non-religious worldviews, so that they better understand themselves and the world around them, and become better equipped to contribute to and flourish in society.

The threefold aim of RE elaborates the principal aim. The curriculum for RE aims to ensure that all pupils:

- **Understand how religious and non-religious worldviews influence people's lives**
- **Engage with religious and non-religious worldviews in thoughtful and scholarly ways**
- **Know themselves, and others, and their personal worldviews better**

What religious and non-religious worldviews are to be taught?

During EYFS, children will encounter Christian worldviews and other religious and non-religious worldviews, as part of their growing sense of self, their own community and their place within it.

Unit questions:

- F1. Why is God so important to Christians? UC a d
F2. Why is Christmas special to Christians? UC a e f
F3. How might people in Gloucestershire show they belong together? a e h
F4. What special times do people celebrate and why might these times be very important? a b c
F5. Which places are special for people living in Gloucestershire and why? a c d
F6. What stories are important in our school community/ local area and why? a d e

RE in the Early Years Foundation Stage

In line with the DfE's 2024 EYFS Profile schools are to plan RE which, through purposeful play and a mix of adult-led and child-initiated activity, provides these opportunities for pupils.

Prime area: Communication and Language.

RE enables children to:

- Develop their spoken language through quality conversation in a language-rich environment, gaining new vocabulary about religion and worldviews
- Engage actively with stories, non-fiction, rhymes and poems from the RE field, taking opportunities to use and embed new words in a range of contexts
- Share their ideas via conversation, storytelling and role play, responding to support and modelling from their teacher, and sensitive questioning that invites them to elaborate their thoughts in the RE field
- Become comfortable using a rich range of vocabulary and language structures in relation to RE content.
- Offer explanations and answers to 'why' questions about religious stories, non-fiction, rhymes, songs and poems.

Prime area: Personal, Social and Emotional Development.

RE enables children to:

- Observe and join in warm and supportive relationships with adults and learn how to understand their own feelings and those of others
- Manage emotions and develop a positive sense of self, understanding their own feelings and those of others e.g. through religious story
- Talk and think about simple values as they learn how to make good friendships, co-operate and resolve conflicts peaceably
- Notice and respond to ideas about caring, sharing and kindness from RE content including stories, sayings and songs.

Prime area: Physical Development.

RE enables children to:

- Use and develop their motor skills through RE based arts and craft activities and, for example, small world play, visual representations of their ideas and thoughts, role play

Specific area: Literacy.

RE enables children to:

- Build their abilities in language comprehension through talking with adults about the world around them, including the world of religion and belief
- Engage with stories and non-fiction in RE settings and enjoy rhymes, poems and songs together.
- Build their skills in RE-related word reading, recognising religious words and discovering new vocabulary in relation to religion and worldviews
- Articulate ideas and use RE examples to write simple phrases or sentences that can be read by others.

Specific area: Mathematics.

RE enables children to:

- Develop their spatial reasoning skills, noticing shape, space and measures in relation to RE content
- Look for patterns and relationships and spot connections, sorting and ordering objects simply.

Specific area: Understanding the World.

RE enables children to:

- Make sense of their physical world and their community, e.g. on visits to places of worship, or by meeting members of religious communities
- Listen to a broad selection of stories, non-fiction, rhymes and poems to foster understanding of our culturally, socially and ecologically diverse world.
- Extend their knowledge and familiarity with words that support understanding of religion and belief
- Talk about the lives of people around them, understanding characters and events from stories.
- Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read and experienced in class.
- Explore the natural world around them making observations of animals and plants, environments and seasons, making space for responses of joy, wonder, awe and questioning.

Specific area: Expressive Arts and Design.

RE enables children to:

- Develop artistic and cultural awareness in relation to RE materials in relation to art, music, dance, imaginative play, and role-play and stories to represent their own ideas, thoughts and feelings.
- Build their imagination and creativity by exploring and playing with a wide range of media and materials using RE content, responding in a variety of ways to what they see, hear, smell, touch and taste.
- See, hear and participate in a wide range of examples of religious and spiritual expression, developing their understanding, self-expression, vocabulary and ability to communicate through the arts.
- Create work drawing from religions and beliefs with a variety of materials and tools, sharing their creations and explaining the meaning of their work.
- Adapt and recount religious stories inventively, imaginatively and expressively, and sing, perform and learn from well-known songs in RE imaginatively and expressively.

Unit outlines

F1 Why is God so important to Christians?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

F2. Why is Christmas special to Christians?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>
<p>Pupils will explore a variety of aspects of Christmas and what it means to Christians in this unit. This includes finding out about the importance of Jesus in the nativity story, values focused on by Christians at this time of year and practices too.</p> <p>To learn and cement knowledge of the nativity story, we will encounter it several times and be introduced to a variety of versions, not forgetting learning that the original is found in the Bible. We will also get to hear from Christians about why the story is important to them and ways they celebrate Christmas. Observing artefacts and images will also help us find out about how Christian people celebrate Christmas today.</p> <p>We will think about how there are different ways of knowing in RE – focusing on those we use in this unit and remembering those used in other units we have covered too.</p>	<p>NSE a – nature/formation/expression: The nativity story and its teachings about Jesus helps to shape Christian organised worldviews. Christians often focus on and express their beliefs in relation to the story and teachings at Christmas.</p> <p>NSE e – values/commitments: For many Christians, teachings and practices at Christmas lead to a focus on particular values including generosity and thankfulness.</p> <p>NSE f – influence and power: Belief that Jesus is important/special is a key belief in the lives of many Christians.</p> <p>NSE g – ways of knowing: There are different ways to find out about religions and worldviews.</p> <p>NSE j – personal worldviews: reflexivity opportunities throughout to compare their experiences and ideas about celebrating, giving and being thankful with those learnt about.</p>

F3. How might people in Gloucestershire show they belong together?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>
<p>This unit gives pupils a chance to explore what it means to belong and many ways in which people show belonging to different groups, including religious ones.</p> <p>To begin, we can start by looking at ourselves, which groups we belong to and how we show this. We can find out lots of information by hearing from others, including members of the community about how babies are welcomed into different groups. Observing ceremonies which show belonging (perhaps using photos, if no live ceremonies are available!), and objects used within them will also aid our exploration.</p> <p>Throughout our exploration, we will compare our findings with our own experiences and thinking.</p>	<p>NSE a – nature/formation/expression: The way in which families show people belong often depends upon the family’s worldview, and these then shape children’s worldviews. Rituals to show family members are welcomed and belong can start when they are babies and children.</p> <p>NSE e – values/commitments: Organised worldviews can provide people with a way to welcome new babies. They can also provide a sense of belonging and practices to show people are members of families and communities.</p> <p>NSE h – lived experience: Lots of people and families with different worldviews welcome others and show they belong in particular ways.</p> <p>NSE j – personal worldviews: reflexivity opportunities throughout to compare their experiences and ideas with those of others.</p>

F4. What special times do people celebrate and why might these times be very important?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

F5. Which places are special for people living in Gloucestershire and why?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

F6. What stories are important in our school community/ local area and why?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

11. KS1 Programme of study

Aim:

The principal aim for religious education in Gloucestershire is for pupils to understand how worldviews influence people's lives, including their own, through the study of religious and non-religious worldviews, so that they better understand themselves and the world around them, and become better equipped to contribute to and flourish in society.

The threefold aim of RE elaborates the principal aim. The curriculum for RE aims to ensure that all pupils:

- **Understand how religious and non-religious worldviews influence people's lives**
- **Engage with religious and non-religious worldviews in thoughtful and scholarly ways**
- **Know themselves, and others, and their personal worldviews better**

What religious and non-religious worldviews are to be taught?

During this key stage, pupils will learn about Christians, Hindus, Jews and Muslims. They will learn about non-religious worldviews in thematic units.

Unit key questions

- 1.1 What do Christians believe God is like? b d f g i
- 1.2 Why does Christmas matter to Christians and how do people celebrate it? a b h i
- 1.3 Why does Easter matter to Christians, and how do people celebrate it? a b i
- 1.4 What is it like to be brought up in a Christian home in the UK today? a c e h
- 1.5 What is it like to be brought up in a Hindu home in the UK today? a c e h
- 1.6 What is it like to be brought up in a Jewish home in the UK today? a c e h
- 1.7 What is it like to be brought up in a Muslim home in the UK today? a c e h
- 1.8 What is it like to be part of the Muslim community in the UK (and beyond)? a b c h
- 1.9 How do stories and art express worldviews? d e a l Christian, Muslim, NR Humanist (Double unit)
- 1.10 How can someone's worldview be seen in the choices they make? d e a f h (double unit)

Notes

The key questions are designed to enable pupils to make progress in their knowledge and understanding through the curriculum. All questions will weave together the three strands (content, engagement, position).

Unit outlines

1.1 What do Christians believe God is like?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>
<p>In this unit we are exploring beliefs about God held by Christians, using Bible stories. We explore how these beliefs can shape ways in which many Christians behave.</p> <p>To understand these beliefs, we will have to examine stories and texts from the Bible that are used by many Christians to learn about God. We will use real life examples to find out how believing in God influences the lives of Christians.</p> <p>As we do this, we will reflect on what influences there are on our own lives and look for any similarities and differences with the people we study.</p>	<p>NSE b – organised/individual: Christians might take different messages about God from religious texts. Many Christians will use ideas they have learnt about what God is like (from the Bible and elsewhere) to help guide their actions.</p> <p>NSE d – meaning and purpose: Christian worldviews generally involve belief in God and specific attributes of God (e.g. loving, forgiving), which inspire many Christians to act in particular ways.</p> <p>NSE f – influence: Many Christians see there is a ‘Big Story’ in the Bible and that God is involved in this overarching story and in the story of humanity.</p> <p>NSE g – ways of knowing: pupils will look at texts and stories, compare ideas, and talk to people.</p> <p>NSE i – dialogue/interpretation: pupils will have the opportunity to interpret religious stories and be introduced to some traditional interpretations.</p> <p>NSE j – personal worldviews: reflexivity: pupils will have a chance to reflect on how far their own ideas and experiences are similar or different to those encountered in this unit.</p>

1.2 Why does Christmas matter to Christians and how do people celebrate it?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>
<p>In this unit we explore what many Christians believe about Jesus, from looking at the nativity story, before finding out how and why many Christians, and other people, celebrate at Christmas time.</p> <p>To do this, we are going to examine the nativity story, look at some real-life examples of how Christmas is celebrated, and some data on how many people celebrate. We will think about why people celebrate, such as for theological, or cultural reasons.</p> <p>As we do this, we will make connections to our own experiences of Christmas time, noting similarities and differences with Christian beliefs and practices.</p>	<p>NSE a – formation/expression: people’s worldviews can be formed through religious beliefs and the ways these beliefs affect how they live; story and celebration (such as around Christmas) can play a major part in shaping worldviews.</p> <p>NSE b – Organised/individual: Christians, and others, may choose to celebrate Christmas in different ways. Religious and non-religious traditions may play a greater or lesser part in how they celebrate Christmas.</p> <p>NSE h – Lived experience: Finding out about experiences of a range of people who celebrate Christmas, both Christians and other, and recognising that not everybody does.</p> <p>NSE i – Dialogue/interpretation: Christian celebrations draw on Gospel accounts but also incorporate other traditions; some celebrate Christian beliefs, while others reflect wider cultural ideas.</p> <p>NSE j – personal worldviews: impact; pupils will reflect on how their own experiences at Christmas show what is important in their lives (e.g. whether Christian or not)</p>

1.3 Why does Easter matter to Christians, and how do people celebrate it?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

1.4 What is it like to be brought up in a Christian home in the UK today?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

1.5 What is it like to be brought up in a Hindu home in the UK today?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

1.6 What is it like to be brought up in a Jewish home in the UK today?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>
<p>In this unit we explore Jewish home lives – how living in Jewish households can develop somebody’s way of life, actions and identity.</p> <p>In order to develop understanding of Jewish home living, we will look inside Jewish homes and explore objects commonly found in them. They will find out about how some Jews act in their homes and why, listening to the views of some Jewish people.</p> <p>This will allow us to compare how our home lives* might be similar or different and think about why, especially in relation to actions and celebrations.</p> <p><i>*If pupils have already completed units on growing up in Christian/ Hindu/ Muslim homes, they can be encouraged to draw on prior learning and note comparisons with Jewish homes.</i></p>	<p>NSE a – Nature/formation/expression worldviews are formed through growing up and our surroundings – and are also expressed through our families, including what we learn, how we behave, stories we share and rituals we practise as part of our families’ culture and traditions. Jews traditionally put a great emphasis on family and children, where many practices are part of family life – learning through doing.</p> <p>NSE c – Contexts: Jewish homes in 21st century Britain and how they reflect the worldviews of the people who live there.</p> <p>NSE e – values: Jewish traditions guide Jews in how to be good people and to lead good lives, e.g. charity, doing good deeds, valuing family.</p> <p>NSE h – Lived experience: what life might be like in Jewish homes in Britain today, and that there will be some variation between Jewish homes and ways of living.</p> <p>NSE I – personal worldviews: reflexivity; talk about how their own lives are similar to and/or different from the ones encountered here</p>

1.7 What is it like to be brought up in a Muslim home in the UK?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>
<p>In this unit we are exploring the world of Muslim home life, to see how it shows what it means to be Muslim, and also how it shapes Muslim belief, practice and identity.</p> <p>Obviously, to understand what happens in people’s homes we are going to have to ask some Muslims if we can see inside their homes, observe what they look like and how people behave there, and talk to them, asking questions about how being Muslim affects how they live.</p> <p>As we do this, we will naturally be looking at how our own home lives are similar and different, and thinking about why.</p>	<p>NSE a – formation/expression: pupils will understand how worldviews are formed through learning, growing up, rituals, our surroundings – and are also expressed through what we learn, how we behave, rituals we practise.</p> <p>NSE c – context: pupils will learn about the worldviews of some Muslims in their homes in Britain in 21st century.</p> <p>NSE e – values: pupils will learn examples that show that Muslim worldviews guide Muslims in how to be a good person and to lead a good life, e.g. love for family, worship of God, following the example of the Prophet Muhammad.</p> <p>NSE g – ways of knowing: pupils will undertake a range of different methods, including observation, asking questions, talking to people, hearing/reading interview answers, interpreting stories, comparing</p> <p>NSE h – lived experience: pupils will encounter accounts from Muslim families, adults and children.</p> <p>NSE j – personal worldviews: reflexivity; pupils reflect and talk about how their own lives are similar or different to the ones encountered here.</p>

1.8 What is it like to be part of the Muslim community in the UK (and beyond)?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>
<p>In this unit we are exploring what it is like to be part of a Muslim community, to see what role it plays in Muslim lives, such as through the mosque, and how it shapes Muslim belief, practice and identity.</p> <p>To understand the role of the community we will need to ask some Muslims about the ways they get involved and how the community helps them. Ideally, we will visit a mosque to observe what happens and talk to Muslims about how the mosque community supports them and the local (non-Muslim) community.</p> <p>As we do this, we will naturally be looking at the ways in which the communities to which we belong play a similar or different role in our lives.</p>	<p>NSE a – formation/expression: worldviews are formed through learning, growing up, rituals and our surroundings – and are also expressed through what we learn, how we behave, rituals we practise</p> <p>NSE c – context: the worldviews of some Muslims in Britain, recognising that Muslim prayer practices will be similar in the communities encountered in this unit, with some differences</p> <p>NSE e – values: Muslim worldviews guide Muslims in how to be a good person and to lead a good life, e.g. love for family, worship of God, caring for others, questions of right and wrong</p> <p>NSE g – ways of knowing: observation, asking questions, studying texts, talking to people, hearing/reading interview answers, comparing</p> <p>NSE h – lived experience: accounts from Muslim families, adults and children.</p> <p>NSE j – personal worldviews: reflexivity; talking about how their own lives are similar or different to the ones encountered here.</p>

1.9 How can stories and artwork express worldviews?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

1.10 How can someone’s worldview be seen in the choices they make?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

12. Lower KS2 Programme of study

Aim:

The principal aim for religious education in Gloucestershire is for pupils to understand how worldviews influence people's lives, including their own, through the study of religious and non-religious worldviews, so that they better understand themselves and the world around them, and become better equipped to contribute to and flourish in society.

The threefold aim of RE elaborates the principal aim. The curriculum for RE aims to ensure that all pupils:

- **Understand how religious and non-religious worldviews influence people's lives**
- **Engage with religious and non-religious worldviews in thoughtful and scholarly ways**
- **Know themselves, and others, and their personal worldviews better**

What religious and non-religious worldviews are to be taught?

During this key stage, pupils will learn about **Christians, Hindus, Jews and Muslims**, and **non-religious worldviews**, such as those of **Humanists**.

Unit questions

L2.1 What do Christians learn from the Creation story? d a e i

L2.2 What might Christians learn from the Old Testament about how to live? e f i

L2.3 For Christians, what kind of world did Jesus want? UC e f b i

L2.4 Do all Christians believe and behave in the same way? Exploring diversity. a b c g

L2.5 What beliefs do Hindus hold about the Supreme Being? d a h i

L2.6 How do Jews in England celebrate festivals, and how does this show what matters to them? a d e h

L2.7 Why is Muhammad important to Muslims today? c d e f g h

L2.8 What do different Muslims believe about God and how do they respond? a c di

L2.9 What is it like to be Humanist in the UK today? a b d e h

L2.10 What is the significance of commitment ceremonies? e.g. Christians, Hindus, Jews, Humanists and other non-religious people a b d e

L2.11 What is the 'golden rule', and how might it be put into practice by people from different religious and non-religious worldviews? e c b (incl. Bahai)

L2.12 What brings people meaning and purpose in life? Case studies from three worldviews (plus pupils' own) d f h j

Notes

The key questions are designed to enable pupils to make progress in their knowledge and understanding through the curriculum. All questions will weave together the three strands (content, engagement, position).

Unit outlines

L2.1 What do Christians learn from the Creation narrative?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

L2.2 What might Christians learn from the Old Testament about how to live?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>
<p>In this unit we want to explore how Christian people may find valuable messages about how to live their lives from the Old Testament. To help this exploration, we will need to use texts and stories from the Old Testament and think about the messages many Christians see in them. It will be important to think about how ideas in the New Testament affect the messages that Christians take from the Old Testament. To get a full picture, we will also need some real-life examples of how Christians today live out messages from the Old Testament's stories and teachings. Throughout our investigation, we will make links with our own lives and consider where we might turn to in situations when guidance is needed, and how our ideas about the biblical messages might be similar to, or different from the Christian ideas studied.</p>	<p>NSE e – values, commitments and morality: that stories in the Old Testament can help Christians understand ways in which Christian people should live, both in terms of having a relationship with G-d and actions towards others</p> <p>NSE f – influence: the place of the People of G-d in the 'Big Story' of the Bible. That stories of the People of God are found in the Old Testament and Christians can use these in light of their learning from the New Testament.</p> <p>NSE i – dialogue/interpretation: there are many ways in which Christians can show love for G-d and neighbours. Christian people are likely to interpret stories from the Old Testament in different ways from many Jewish people.</p> <p>NSE j – personal worldviews: reflexivity opportunities to reflect on how their experiences and responses are similar to and different from the Christian ones studied, and why.</p>

L2.3 For Christians, what kind of world did Jesus want?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

L2.4 Do all Christians believe and behave in the same way? Exploring diversity

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

L2.5 What beliefs do Hindus hold about the Supreme Being?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

L2.6 How do Jews in England celebrate festivals, and how does this show what matters to them?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

L2.7 Why is Muhammad important to Muslims today?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>
<p>In this unit we want to find out about the man who is so central to Muslim worldviews – Prophet Muhammad; about his life and times, his message – recorded in the Qur’an; what Muslims think about him and how he has an impact in their lives.</p> <p>To do this, we are going to have to dig into some history and geography, looking at the time and place of Muhammad’s life, interpreting a range of different sources using some theological methods. We will look at some interviews with Muslims and ask some questions of our own.</p> <p>As we do this, we will think about what matters to us and where we go for guidance. We will reflect on how our understanding may be similar to or different from the Muslims we have studied.</p>	<p>NSE c – context: worldviews develop in a context; Islamic worldviews are rooted in the historical context of 7th C Arabia and the life of Muhammad, as related by Islamic tradition.</p> <p>NSE d – meaning and purpose: the Qur’an and the Prophet Muhammad offer Muslims a way of understanding the world, life and their experience, in relation to God.</p> <p>NSE e – values and commitments: the Prophet Muhammad provides a vision and example of how to live a good life, guiding Muslims on matters of justice, right and wrong, truth and goodness.</p> <p>NSE f – influence: the role and life of Prophet Muhammad is a key influence in the lives of Muslims in Britain and around the world.</p> <p>NSE g – ways of knowing: asking questions, reading interviews, interpreting texts, weighing up the importance of different kinds of source material, applying chronology and historical lenses</p> <p>NSE h – lived experience: hearing from Muslims about the impact of belief in God on their lives</p> <p>NSE j – personal worldviews: reflexivity; talking about how their own influences and inspiring people are similar or different to how Muhammad influences and inspires Muslims.</p>

L2.8 What do Muslims believe about God and how do they respond?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>
<p>In this unit we are exploring what Muslims believe about God, how Muslims express ideas about God through art and actions, and the impact this belief has on their lives.</p> <p>To understand these beliefs about God and their impact, we will need to ask some Muslims about their beliefs and actions. We will also need to examine texts to see what the teachings are, and look at examples of ways in which Muslims use calligraphy and art to communicate ideas of God.</p> <p>As we do this, we will be reflecting on our own beliefs and actions, to see where there are any similarities and differences.</p>	<p>NSE a – formation/expression: belief in the oneness of God (tawhid) shapes Muslim worldviews; they express this through actions, prayer using 99 Names and beads, and in art and calligraphy</p> <p>NSE c – context: Muslim belief in <i>tawhid</i> arose in a particular context, against the backdrop of polytheism and some forms of monotheism (e.g. Jews and Christians)</p> <p>NSE d – meaning and purpose: having a Muslim worldview where submission to God is central can shape people’s responses to life, and provide answers to questions about ultimate reality, meaning, purpose and truth; it can also inspire creativity</p> <p>NSE i – interpretation: examples of how Muslims have expressed the idea of God in different ways – through texts, art, calligraphy</p> <p>NSE j – personal worldviews: reflexivity; talking about how their own lives are similar or different from those of Muslims, such as in terms of whether belief in God plays a part in their thinking and living</p>

L2.9 What might it mean to be a Humanist in the UK today?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

L2.10 What is the significance of commitment ceremonies?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

L2.11 What is the ‘golden rule’, and how might it be put into practice by people from different religious and non-religious worldviews?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

L2.12 What brings people meaning and purpose in life? Case studies from three worldviews

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

13. Upper KS2 Programme of study

Aim:

The principal aim for religious education in Gloucestershire is for pupils to understand how worldviews influence people's lives, including their own, through the study of religious and non-religious worldviews, so that they better understand themselves and the world around them, and become better equipped to contribute to and flourish in society.

The threefold aim of RE elaborates the principal aim. The curriculum for RE aims to ensure that all pupils:

- **Understand how religious and non-religious worldviews influence people's lives**
- **Engage with religious and non-religious worldviews in thoughtful and scholarly ways**
- **Know themselves, and others, and their personal worldviews better**

What religious and non-religious worldviews are to be taught?

During this key stage, pupils will learn about **Christians, Hindus, Jews and Muslims**, and **non-religious worldviews**, such as those of **Humanists**.

Unit questions

U2.1 What influence does believing in God as Trinity have on Christian worldviews? d b f i

U2.2 Creation and Science: conflicting or complementary? d a b i

U2.3 How and why do Christians follow the example of Jesus? e a b f h

U2.4 Why might the belief that Jesus 'saved' people be so important for many Christians? d e f i

U2.5 Why might Hindus want to be good? a d e f

U2.6 How does the Torah influence Jewish people today? a b e h

U2.7 How does Hajj show what matters to Muslims in Britain? a c e g h

U2.8 How do Muslims decide what is right and wrong? b c e f i

U2.9 How do non-religious people understand and respond to the world and life? Exploring diverse responses, including Humanist a d e h

U2.10 How do organised and individual worldviews help people when times get hard? b c d f h

U2.11 How might someone's worldview affect how they view and treat the natural world? a d e f i

U2.12 End of U6 open question. Pupils choose their own question, way of knowing. Find out and present. Do they know how to know in RE?

Notes

The key questions are designed to enable pupils to make progress in their knowledge and understanding through the curriculum. All questions will weave together the three strands (content, engagement, position).

Unit outlines

U2.1 What influence does believing in God as Trinity have on Christian worldviews?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons</p>
<p>This unit gives the opportunity to find out what Christians mean when they talk about God, especially the idea that God is Trinity, and how belief in the Trinity can affect the ways in which many Christians think and act. Help with this exploration will come from many sources, including traditional and biblical texts, including both New and Old Testaments. Multiple ways in which Christian people have tried to show the Trinity will also be examined, including observing artworks, analysing poetry and analogies. Real life examples of how belief in the Trinity influences the actions of Christians, and diversity here will also assist the exploration. Throughout our investigation, we will reflect upon and draw our own conclusions about what Christian views of the Trinity are, alongside how our own understanding about God and Christianity in general has developed.</p>	<p>NSE b – organised/individual: Christians generally believe in God as Trinity; there is diversity in ways in which Christian belief in the Trinity affects the lives of Christian groups and individuals.</p> <p>NSE d – meaning and purpose: most people holding Christian worldviews have a monotheistic belief in God as a core belief. God is generally understood as the Trinity.</p> <p>NSE f – influence and power: God, and therefore the Trinity, has a crucial place in the ‘Big Story’ of the Bible. To many Christians, this is fundamental to Christian teachings and worldviews.</p> <p>NSE i – dialogue/interpretation: the nature of the Trinity is an area of debate and discussion for Christians.</p> <p>NSE k – personal worldviews: impact opportunities for pupils to articulate their ideas about the nature of God/Trinity in line with Christian worldviews, alongside their developing understanding of God in Christianity and Christianity itself.</p>

U2.2 Creation and Science: conflicting or complementary?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>
<p>This unit explores the importance of the Genesis account of creation in Christian traditions, as it offers answers to questions of meaning and purpose, and how it relates to scientific accounts of the origins of the universe and life. The variety of ways that Christians interpret the narrative affects whether it is seen as conflicting or complementary with science.</p> <p>To examine this relationship, we will need to analyse the Genesis account and understand how and why people interpret the text differently; we will have to ask or read interviews with some scientists and others to weigh up debates about whether a Christian worldview is compatible with scientific understandings.</p> <p>As we do this, we will reflect on the influences on our own worldviews, what assumptions we have when we encounter scientific and religious accounts, and how we respond.</p>	<p>NSE d – meaning and purpose: examining ways in which Christian traditions offer responses to fundamental questions about ultimate reality, existence, meaning and purpose, related to belief in God as Creator</p> <p>NSE a – formation/expression: biblical texts and Christian teachings help shape Christian worldviews; the idea that God is the all-good and all-powerful Creator and sustainer of the universe influences how Christians understand and respond to the world</p> <p>NSE b – organised/individual: not all Christians know or follow the complex teachings about Creation in Christian traditions</p> <p>NSE i – dialogue/interpretation: there is dialogue and debate between Christians and others about the meaning, purpose and truth of the Genesis narrative in relation to scientific accounts of creation.</p> <p>NSE j – personal worldviews: reflexivity; pupils will reflect on how their own worldview affects their responses to questions around the relationship between religion and science.</p>

U2.3 How and why do Christians follow the example of Jesus?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>
<p>In this unit we want to explore something of the life and teachings of Jesus, to find out why he has had such a global impact. Connecting with the concept of ‘Gospel’ – that Jesus brings ‘good news’ – we will look at some of the record of his actions and words. This means examining the gospels, the source texts in the New Testament, interpreting the texts and noting their context in the ‘big story’ of the Bible (theology). We can use data to see the extent of the impact (how many Christians are there?). To find out what the impact of Jesus is in the lives of individuals and communities, obviously we will have to talk to and hear from some Christians, ideally from a range of backgrounds and commitments. As we do this, we will reflect on how our own worldviews shape our responses to the texts, and consider how far the ideals of Jesus’ teaching connect with our own ideals (e.g. ideas of love, forgiveness, justice, etc.).</p>	<p>NSE e – values, commitments, morality: ways in which the Gospels set out Jesus’ example for being good, with a focus on loving God and neighbour, justice, forgiveness, generosity, sacrifice, devotion and truth.</p> <p>NSE a – formation/expression: how the texts, teachings, stories and actions of Jesus, as found in the Gospel narratives, inspire Christian tradition, the lives of individuals and communities, shaping Christian worldviews.</p> <p>NSE b – organised/individual: how Christians apply the teachings of Jesus in different ways</p> <p>NSE g – ways of knowing: interpreting texts is key to understand Jesus’ teachings; using data and case studies can show how Christians follow Jesus</p> <p>NSE h – lived experience: hearing about the impact of Jesus on the lives of Christians</p> <p>NSE j – personal worldviews, impact: talking about how far their worldviews shape their responses to teachings of Jesus</p>

U2.4 Why might the belief that Jesus ‘saved’ people be so important for many Christians?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

U2.5 Why might Hindus want to be good?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

U2.6 How does the Torah influence Jewish people today?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

U2.7 How does Hajj show what matters to Muslims in Britain?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>
<p>In this unit we want to find out about the Hajj, pilgrimage; what happens, where and why. We want to find out about the impact of going on Hajj for Muslims, while there and afterwards. We want to see how Hajj has changed and if there are any challenges to going.</p> <p>To do this, we are going to have to look at Makkah in the time and life of Muhammad and today, looking at data on numbers of pilgrims, interpreting a range of sources including theological texts. We will have to ask British Muslim pilgrims about the importance and impact of Hajj.</p> <p>As we do this, we will think about how story, ritual, and connection with the past influence our own lives, and consider how the ideals of Hajj connect with our own hopes (e.g. unity, equality, diversity, meaning, purpose).</p>	<p>NSE a – formation/expression: ways in which people’s worldviews are formed through stories, rituals places, people; Hajj expresses aspects of Muslim worldviews (e.g. submission, footsteps of Muhammad, equality, unity, diversity)</p> <p>NSE c – context: how worldviews have a context, reflecting their time and place, for example, how Islam has roots in seventh century Arabia.</p> <p>NSE e – values: ways in which worldviews can provide a vision of what it means to be good and live a good life – following the example of the Prophet, expressing unity, Ummah, and so on; and that Hajj is an expression of this.</p> <p>NSE g – ways of knowing: that we can use different sources and methods to find out answers to questions about Hajj, e.g. observation, interviews, quantitative data, interpreting texts and images, reading maps</p> <p>NSE h – lived experience: hearing about the impact on Muslims during and after Hajj</p> <p>NSE k – personal worldviews: reflexivity; talking about how far their own experiences relate to those of Muslims.</p>

U2.8 How do Muslims decide what is right and wrong?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

U2.9 How do non-religious people understand and respond to the world and life? Exploring diverse responses, including Humanist

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

U2.10 How do organised and individual worldviews help people when times get hard?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

U2.11 How might someone’s worldview affect how they view and treat the natural world?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

U2.12 Open question

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

14. KS3 Programme of study

Aim:

The principal aim for religious education in Gloucestershire is for pupils to understand how worldviews influence people's lives, including their own, through the study of religious and non-religious worldviews, so that they better understand themselves and the world around them, and become better equipped to contribute to and flourish in society.

The threefold aim of RE elaborates the principal aim. The curriculum for RE aims to ensure that all pupils:

- **Understand how religious and non-religious worldviews influence people's lives**
- **Engage with religious and non-religious worldviews in thoughtful and scholarly ways**
- **Know themselves, and others, and their personal worldviews better**

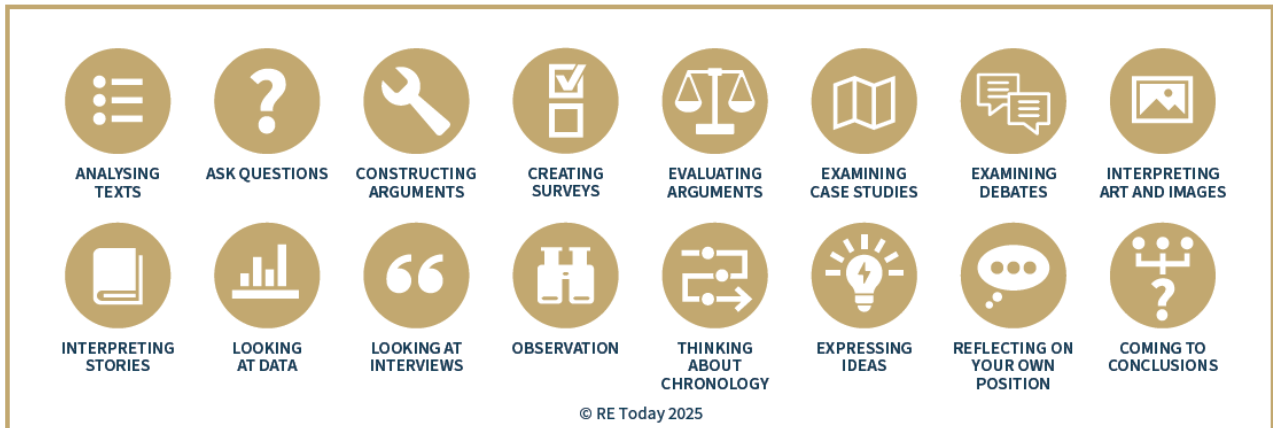
Unit questions

- 3.1 The Buddha: how and why do his experiences and teachings have meaning for people today? d e c
- 3.2 How has Buddhism adapted/changed in India/Sri Lanka/Japan/Britain? Three case studies c f k
- 3.3 What does it mean for Christians to believe in God as Trinity? c f k
- 3.4 What is so radical about Jesus? c f e
- 3.5 What kinds of salvation do Christians believe in? i d a c b
- 3.6 What makes someone a 'Christian'? Insider and outsider views b c g h
- 3.7 What is it like to be a Hindu teenager in Britain today? c a e
- 3.8 Hindus in Britain: what's their story? c e a h
- 3.9 What is it like to be a Jewish teenager in Britain today? c b e
- 3.10 How have Jews through the ages thought about ... the Messiah? The Land? The Earth? Life after death?
- 3.11 How and why is the Qur'an central to Muslim life? c b d
- 3.12 What is it like to be a Muslim teenager in Britain today? Different voices, different contexts c d e
- 3.13 How have Muslims communicated ideas about God and faith through time and today? e a c f
- 3.14 What beliefs and practices do Muslim communities share and where is there diversity? a b d
- 3.15 How are Sikh teachings on equality and service put into practice today in Britain and beyond?
- 3.16 What does it mean to have a non-religious worldview and how does it show up in people's lives? d e j
- 3.17 How and why have Christians and/or Muslims and/or Buddhists and/or non-religious people played a role in conflict and peace in the 21st century?
- 3.18 Right and wrong: how do we decide? (*Incorporating ethical theories and key scholars e.g. Kant, Bentham, Virtue ethics etc*)
- 3.19 How do people make sense of evil and suffering? Are there any good solutions? Christian, non-religious, Asian philosophical perspectives
- 3.20 Studying worldviews: what is a worldview? What is my worldview? a b c g j k
- 3.21 How does someone's worldview shape their ideas about death and beyond, and what difference does it make to how someone lives?
- 3.22 Why are people good and bad? d e a (*plus alternative diagnoses and cures – Christian, Muslim, Hindu, Humanist, psychological, sociological perspectives*)

Ways of knowing at KS3

Throughout this syllabus we will be making use of icons developed by RE Today⁸ to identify which sections of the unit page plans give opportunities for pupils to use a range of methods that put different ways of knowing into practice. The full set of icons can be seen here, but this is not to limit the range of methods used in RE lessons. (See [Section 6.](#))

These are a selection of methods that are used by different disciplines. Note that disciplines will use them in different ways, for different purposes, and with different assumptions. See [Appendix 5](#) for more details.



⁸ E.g. [Understanding Muslims, Understanding Islam](#), ed. Stephen Pett; © RE Today 2025

Unit outlines

3.1 The Buddha: how and why do his experiences and teachings have meaning for people today?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

3.2 How has Buddhism adapted/changed in India/Sri Lanka/Japan/Britain? Three case studies

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons. (More detailed, non-statutory unit plans available)</p>

[3.3-3.10 to follow]

3.11 How and why is the Qur’an central to Muslim life?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons.</p>
<p><i>In this unit we want to see what role the Qur’an plays in the lives of Muslims today. To do that we will explore the life of Muhammad, looking at how his context influences the way Muslims read and understand the Qur’an.</i></p> <p><i>To do this, we will think about the chronology of his life and how that helps Muslims to interpret the text. We will identify some features and themes of the Quranic text and see what it has to say about God, life after death and how to live, applying some hermeneutical tools.</i></p> <p><i>As we do this, we will reflect on how our own position affects how we read and respond to the text, and how far that differs from Muslims we talk with.</i></p>	<p>NSE f. Influence and power: students will recognise how the Qur’an influences Muslims today, as part of a ‘grand narrative’ of the relationship of God to humanity, who, according to Islamic tradition, reveals his guidance through Prophet Muhammad</p> <p>NSE c. Contexts: students will learn how the Qur’an emerges from a particular historical and social context, and how this influences the ways in which Muslims understand it.</p> <p>NSE a. Formation/expression: students will identify ways in which the Qur’an shapes the worldviews of Muslims, e.g. through recitation and reflection; and how rituals, attitudes and treatment of the Qur’an can also express Muslim worldviews.</p> <p>NSE i: Dialogue/interpretation: students will see examples of how Muslims develop their thinking through engagement with Qur’anic and other sources, e.g. Sirah.</p> <p>NSE j: Personal worldviews: reflexivity –students will reflect on how their own identity affects their encounters in this topic.</p>

3.12 What is it like to be a Muslim teenager in Britain today? Different voices, different contexts

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons.</p>
<p><i>This unit explores what it is like to be a young Muslim in Britain today. It considers how being Muslim shapes their worldviews and identities; the impact of theological beliefs and other influences; how young Muslims behave; and reflects on what is good and challenging about being teenage Muslims today.</i></p> <p><i>To do this, we will use methods from religious studies and sociology, drawing on survey and interview research, analysing, interpreting and evaluating quantitative and qualitative data. Opportunities to extend students’ encounter with Muslims can be taken, to test the validity of the data used.</i></p> <p><i>Throughout, students consider how their own worldviews shape their lives, ways in which they connect with or differ from the Muslim worldviews studied, and ways in which their personal worldviews affect and are affected by their studies.</i></p>	<p>NSE a. Formation/expression: examining ways in which Muslim worldviews are formed and expressed through rituals, practices, texts, teachings, family tradition, culture, and everyday experiences and actions.</p> <ul style="list-style-type: none"> • NSE e. Values, commitments and morality: studying ways in which being Muslim offers a vision of how to be a good person and how to live a good life, making moral choices and expressing their values through their actions and commitments. • NSE c. Context: exploring a variety of identities of British Muslims, drawing on family roots outside the UK and being part of the Ummah, the global Muslim community; comparing life in Muslim-minority and Muslim-majority contexts. • NSE g. Ways of knowing: using and evaluating quantitative and qualitative data to examine and analyse Muslim worldviews and their influence. • NSE h. Lived experience: hearing and exploring the voices of young Muslims about the shape and influence of their worldviews. • NSE j. Personal worldviews: reflexivity; talking about their own worldviews in relation to the worldviews of Muslims, and how their own position affects their responses to the lives of young British Muslims.

3.13 How have Muslims communicated ideas about God and faith through time and today?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons.</p>
<p>This unit gives students the opportunity to find out how the arts have been used to express ideas in Islamic traditions. The central belief of tawhid, for example, precludes representational art to do with God, and so non-representational and calligraphic techniques have flourished.</p> <p>In order to examine different Islamic concepts through the ages, students will need to draw on historical, theological and philosophical/aesthetic sources and methods to explore Muslims' use of geometric art, calligraphy, poetry and garden design across the ages.</p> <p>As we do this, students will comment on how their own personal worldviews affect how they respond to and understand this topic; for example, whether someone needs to be Muslim in order to understand and appreciate Islamic art.</p>	<p>NSE a. Formation/expression: Muslim belief in the oneness of God influences Islamic art in its focus on non-representational art; ways in which Muslim art therefore expresses some beliefs about God; how the use of different art forms can influence and shape Muslim worldviews.</p> <p>NSE c. Context: the emergence of different forms of art reflects their geographical, historical and theological contexts, such as the development of Kufi script for recording the words of the Qur'an, or the poetic writings of Ibn 'Arabi or Hafez reflecting Sufi thought.</p> <p>NSE f. Influence/power: how the prevalence of non-representational art might influence a Muslim's aesthetic values and foster a rejection of figural art; how architectural art might be expressions of faith and/or statements of power.</p> <p>NSE i. Dialogue/interpretation: examples of how Muslims have expressed the idea of God in different ways – through texts, art and calligraphy; and how scholars debate questions of meaning and interpretation around these art forms.</p> <p>NSE j. Personal worldviews: reflexivity; talking about how their own worldviews affect their understanding and appreciation of Islamic art.</p>

3.14 What beliefs and practices do Muslim communities share and where is there diversity?

<p>Unit overview:</p> <p>This explains why this unit is important and indicates the content required to address the unit question.</p>	<p>Rationale:</p> <p>This shows how different parts of the unit can meet the requirements of the National Statement of Entitlement. It indicates the content that will need to be sequenced in a series of lessons.</p>
<p>This unit explores the idea of the ummah – the global Muslim community, recognising that being in unity does not mean being the same. It explores theological diversity as one key aspect of diversity among Muslims, e.g. ideas of unity of belief and practice across Sunni and Shi'a traditions as well as some of their distinctive features, and the impact on Muslims today. It examines a Sufi perspective and considers if there is one Islam or are there many Islams.</p> <p>To do this, we look at data on the worldwide Muslim community. We explore some historical sources and theological texts to examine Sunni, Shi'a, and Sufi traditions. We ask British Muslims about their experiences of diversity.</p> <p>Throughout the unit, students comment on how their own identity and ideas affect how they respond to and understand this topics, for example, if they are Muslim or not, or have religious beliefs or not.</p>	<ul style="list-style-type: none"> • NSE c. Context: being a Muslim is an identity within a context, for individuals and for those within Sunni, Shi'a and/or Sufi traditions. • NSE d. Meaning and purpose: Muslim worldviews offer responses to fundamental questions about the meaning of life, such as 'How can I find God?', a question explored through Sufi poetry, for example. • NSE i. Dialogue/ interpretation: students will recognise that developments within Islam often proceed through dialogue, disagreement and debate; by taking varied approaches to the question 'One Islam or many Islams?', students use methods of dialogue and interpretation to make well-informed conclusions of their own. • NSE k. Personal worldviews – impact: students will refine their understanding of Islamic identities and consider how this deepening understanding might have an impact on their own view of Islam.

[3.14-3.22 to follow]

15. 14-19

Statutory requirements

All state-funded schools must teach RE to all students on school rolls, including all those in 14–19 education (unless withdrawn by their parents, or, if 18 or over, they withdraw themselves). It is important that teaching enables suitable progression from the end of Key Stage 3, in varied ways that meet the learning needs of all students.

All students can reasonably expect their learning will be accredited, and **this agreed syllabus requires that all 14–16 students must pursue an accredited course** in Religious Studies or Religious Education leading to a qualification approved under Section 96 (see footnote, [section 2](#)). The agreed syllabus does not require that every individual student be entered for this examination: that is a matter for schools.

Appropriate modes of accreditation include nationally accredited courses in RE such as GCSE and A level RS, and a wide range of enrichment courses and opportunities, such as the Extended Project Qualification. Good practice examples include many schools where all students take GCSE RS courses at 16, since these qualifications are an excellent platform for 14–16 RE.

Note that teachers must ensure that RE in these phases **accord equal respect to religious and non-religious worldviews**. Following a GCSE course does not automatically fulfil this (see [Appendix 2](#)). ('Equal respect' does not entail equal time.)

70 hours of tuition or 5% of curriculum time across Key Stage 4 is the normal requirement by which students can achieve the standards of the GCSE short course in Religious Studies. This is the minimum benchmark for RE provision at Key Stage 4 for schools using this syllabus. 140 hours of tuition is needed for GCSE RS Full Courses, in line with other GCSE subjects.

Schools should provide opportunities for those who wish to take A-levels, alongside core RE for 16–19s. The minimum requirement is ten hours of core RE across Year 12–13.

What do students gain from RE at this age?

All students should extend and deepen their knowledge and understanding of religion, and of religious and non-religious worldviews, taking account of local, national and global contexts. Building on their prior learning, they will extend their understanding of ways in which religious and non-religious worldviews are both formed and expressed through a complex mix of influences. They will recognise and account for the fluid relationship between people's individual, personal worldviews and any organised worldview to which they belong or with which they identify. They will deepen their learning about how context affects worldviews, for example, historically, geographically or theologically, by drawing on a variety of case studies. They will examine ways in which religious and non-religious worldviews offer responses to fundamental questions of ultimate reality, meaning, purpose, truth, identity, for example. They will gain a sophisticated understanding of ways in which worldviews influence people's values, commitments and moral choices. They will be able to recognise how organised and personal worldviews can exert power and influence in different ways, both for good and ill. Students should be able to apply appropriate disciplinary methods to address questions, selecting suitable sources including, as appropriate, lived experience and the teachings and practices of organised traditions, and weighing up the answers. They will recognise that there are different understandings of what knowledge is deemed reliable, valid, credible, truthful etc. Throughout, students will apply a scholarly understanding of how their own position – their personal worldview – affects their encounters with the content studied, and that their learning can affect their position.

Specifically, students should be taught to... **[to follow] GCSE and Core RE**

16. RE in special schools

The vision of this agreed syllabus is of RE for all. Every pupil can achieve and benefit from their RE, including all pupils with Special Educational Needs and Disabilities (SEND).

RE is a statutory part of the core curriculum for *all* pupils, including those with learning difficulties. Pupils with SEND are found in all contexts, and all teachers are teachers of pupils with SEND. Good quality teaching in RE will tailor the planning of the syllabus carefully to the special needs of all pupils. RE provision for different groups of pupils will vary but all pupils should be included in RE.

Pupils with SEND are entitled to receive religious education based upon the Locally Agreed Syllabus **as far as it is practicable**. This entitlement applies to all pupils, whether they are educated in mainstream schools or special school settings. We believe that RE can provide challenging and nurturing learning opportunities for every pupil, and we seek creative and well thought out ways of providing for these entitlements to RE, so that every pupil can benefit from the opportunities for personal development the subject provides.

The religion and worldviews (RW) approach focuses on the ways that individuals engage with and encounter the world – this includes their emotions, hopes, desires and fears as well as their values and their cognitive understanding of themselves, of others and the world around them. As such, the RW approach suits the individual focus required for SEND pupils.

The Purpose of RE in Special Schools

The intention of this agreed syllabus is of RE for all. Every pupil can achieve and benefit from their RE, including pupils with Special Educational Needs and Disabilities (SEND).

Pupils with Complex/ Profound and Multiple Learning Difficulties (C/ PMLD)

Through RE pupils may be able to:

- experience calm, spirituality, awe and wonder
- develop an awareness of themselves, their feelings, emotions and senses
- respond to and develop their ability to interact with their world

Note that these elements are all expressions of pupils' personal worldviews.

Pupils with Severe Learning Difficulties (SLD)

Through RE pupils may be able to:

- experience feelings that are connected by some to the idea of spirituality – time to calm, to reflect and to develop a sense of wellbeing
- explore their relationship with their world and the people within it
- develop an awareness of their needs and an appreciation of those of others
- begin to understand that different people have different beliefs, and why this is important

Pupils with Moderate Learning Difficulties (MLD)

Through RE pupils should be able to:

- participate in spiritual or reflective activity which helps them to develop their sense of well being
- gain insight into religious and non-religious worldviews and how they shape and respond to human experience, especially when tough questions are opened up
- identify what is important to them and make links with their own lives
- appreciate that different people have different beliefs, and the need for tolerance

Pupils with Emotional and Behavioural Difficulties (EBD)

Through RE pupils should be able to:

- participate in spiritual or reflective activity which helps them to develop their sense of well being
- explore and address complex emotions, thoughts or questions
- develop emotional maturity and self-awareness, including how their personal worldview shapes their encounters with and responses to other and the world around them.

Planning for RE in Special Schools

Rather than being driven by Key Stage, implementation of good quality teaching in RE will tailor the planning of the syllabus carefully in response to the cognitive ability and individual needs of the pupils. Although there is no specific format for planning RE, teachers may use the '5 Keys' Planning Model outlined on page X. [keep this in Appendix?]

Note that pupils, classes and schools do not necessarily fit these different descriptions set out below. Classes can overlap between Moderate, Severe and Multiple Learning Difficulties. In their specific contexts, teachers will need to decide which of the outlines below suits them best. They may plan for SLD but extend for MLD, for example.

Pupils with Complex/ Profound and Multiple Learning Difficulties (C/ PMLD)

RE should be discretely planned but does not need to be discretely delivered on a weekly basis. Pupils should have opportunity to frequently access a range of multi-faith experiences such as visiting a church or participating in festival celebrations.

Pupils should also be given frequent opportunity to experience calm, spirituality, awe and wonder, which may be in the form 'Reflection Time'.

Planning should clearly indicate how the RE experiences being provided integrate into pupil learning.

Progress over time from an RE perspective is likely to be range of experiences that pupils are able to contextualise their learning within.

Impact of learning is likely to be assessed against overarching outcomes that pupils are working towards in a wider range of contexts.

Pupils with Severe Learning Difficulties (SLD)

RE should be discretely planned but does not need to be discretely delivered on a weekly basis. Pupils should have opportunity to develop in their understanding through helping to prepare for and being involved in a religious event or activity. Events and activities should be contextualised so that they are relevant to the pupil, their world and/ or the people they share it with as opposed to abstract. The sections 'RE in EYFS' and 'EYFS Units of Study' may be referred to, to aid planning.

Pupils should also have regular opportunity to experience feelings of spirituality – time to calm, to reflect and to develop a sense of wellbeing.

Planning should clearly indicate how the RE experiences being provided integrate into pupil learning/ cross reference with other areas of the curriculum such as PSHE, as well as identify discrete RE outcomes for specific series of lessons where appropriate (see Assessment section for guidance).

Progression within RE should be breadth as well as range of experience. This may include looking at a festival such as Harvest from the perspective of many different organised worldviews, or looking at a festival from different perspectives within the same religious or non-religious worldview. It is anticipated that planned repetition may be used as an approach to consolidate understanding.

Impact of learning should be assessed against individualised outcome(s) linked to the RE context for learning, but is also likely to be assessed against overarching outcomes that pupils are working towards in a wider range of contexts such as PSHE.

Pupils with Moderate Learning Difficulties (MLD)

RE should be discretely planned and discretely delivered on a weekly basis, although outcomes may be delivered via another timetabled subject such as PSHE. The teaching and learning approach of making sense of beliefs, making connections and understanding the impact should be applied (see pages 13-19), however the syllabus questions looked at should be chosen by appropriateness rather than by indicated Key Stage. For example, a question from the KS1 or KS2 programme of study may be selected for a group of KS4 pupils to explore. A question may also be adapted to suit needs, and teachers may plan to extend them by looking at the resources suggested within the related higher-level questions. Concepts explored may need to be tangible rather than abstract, however this should be judged by pupil ability.

Pupils should also have regular opportunity to experience feelings of spirituality – time to calm, to reflect and to develop a sense of wellbeing.

Planning should clearly indicate how the RE experiences being provided integrate into pupil learning/ cross reference with other areas of the curriculum such as PSHE, as well as identify discrete RE outcomes for the question being explored (see Assessment section for guidance).

Progression. As well as deepening understanding using the making sense of beliefs, making connections and understanding the impact approach, Progression within RE should be breadth as well as range of experience. This may include looking at a festival such as Harvest from the perspective of many different faiths, or looking at a festival from different perspectives within the same faith. It is anticipated that planned repetition may be used as an approach to consolidate understanding.

Impact of learning should be assessed against individualised outcome(s) linked to the RE context for learning, but is also likely to be assessed against overarching outcomes that pupils are working towards in a wider range of contexts such as PSHE.

Pupils with Emotional and Behavioural Difficulties (EBD)

Please refer to Pupils with Severe Learning Difficulties (SLD) and Pupils with Moderate Learning Difficulties (MLD) as appropriate.

Time for Religious Education

In special schools RE should be timetabled for a duration and on a regularity that is appropriate to pupil needs. An SLD class may not have RE timetabled every week, but may have 3 afternoons planned to prepare for Harvest Festival, whereas an MLD class may timetable RE regularly for 45 minutes each week.

All pupils are entitled to have access to RE however parents have the right to withdraw their children from RE lessons or any part of the RE curriculum (see pages X and Y).

Curriculum time for RE is different from assembly/ collective worship, although making links between collective worship and the purposes and themes of RE would be good practice (see page X).

What religious and non-religious worldviews are to be taught?

Special schools should consider the outline of religions identified in [section 2](#), and select which are appropriate for pupils to focus on, based on individual needs of pupils, demographic of the school and social context, as well as the sensory, emotional and cognitive stimulus that the diverse range of religious and non-religious worldviews have to offer.

17. Assessment, achievement and attainment

In RE, by the end of each key stage, pupils are expected to know, understand and apply the concepts, skills and processes specified in the relevant Programme of Study, as in all subjects of the curriculum. The expectation is that pupils' achievements will be weighed up by teachers using criteria arising from the Programmes of Study.

a. Assessment in this agreed syllabus is related to the unit rationale, the high-level outcomes, and the National Statement of Entitlement.

In RE, at 7, 9, 11 and 14, pupils should show that they know, understand and can apply the concepts, skills and processes specified in the Programmes of Study. These are based on the three elements of the National Statement of Entitlement (see [section 5](#)), **Content**, **Engagement** and **Position**.

What the syllabus provides

The **statutory unit outlines** in the syllabus offer a **narrative overview** of the unit. This tells the story of the unit, reflecting the realm of content they are going to explore; the tools and methods they are going to use in their exploration; and how their own worldviews will relate to the encounters in the unit.

The **curriculum rationale** for each unit sets out the purpose for the unit, based on the strands of the National Statement of Entitlement. Strands are selected in order to give a direction to each unit, balancing these strands across each phase (see [Appendix 4](#)). This is so that, through their learning, pupils understand in more depth and detail how worldviews influence people's lives, how to study religion and worldviews, and how their personal worldviews both shape and are shaped by their learning.

The **non-statutory double-page plans** offer a possible **lesson** and **content sequence**, with accompanying **suggestions for teaching and learning**. The unit outlines, and columns 1-3 on the double-page plans, set out the curriculum to be studied. Units should be planned to explore that curriculum content in depth and detail, with imagination and creativity – column 4 offers some suggestions for this. The **high-level outcomes** in column 5 indicate examples of what pupils will know and can be assessed on, if they have learned the content of the lessons within the sequence. These are expressed in relation to the three elements of the teaching and learning approach (*Understanding how worldviews influence people's lives*, *Engaging with worldviews*, *Understanding themselves*). These are not to be used at the start of planning – planning should be based on the curriculum. The high-level outcomes indicate things that are worth assessing, but should not be conflated with the curriculum.

Note, however, that the pupils' position – their personal worldview – is not to be assessed. The reflexivity and impact strands concern 'highly individualised personal, intimate or abstruse nature', (Ofsted 2021, 46); and deal 'with people's deep-felt values and convictions' (Martha Shaw 2023, 210⁹). However, 'such first-person reflectivity and reflexivity on the part of pupils can be informed by, and contribute to, disciplinary knowledge that is assessable' (Freathy and Doney, 2025, 13)¹⁰.

The syllabus sets out some core concepts (see [section 8](#) and Appendix 11). Note that the spiral nature of the curriculum means that pupils will encounter some of the same concepts in different questions at different key stages. Exploring the same concepts again, from a different perspective and using different materials, is essential to support pupils' ability to connect ideas and develop a coherent understanding of religion and belief, consolidating and embedding learning.

⁹ Shaw, M. 2023. "Worldview Literacy as Transformative Knowledge." In *Powerful Knowledge in Religious Education: Exploring Paths to a Knowledge-Based Education on Religions*, edited by O. Franck and P. Thalén, 195–216. Cham (Switzerland): Palgrave Macmillan.

¹⁰ Rob Freathy & Jonathan Doney (23 May 2025): 'The RE-searchers Approach: an exposition of methodologically oriented religious education through metaphor, analogy and allegory,' *British Journal of Religious Education*

b. The high-level outcomes in this syllabus support teachers in assessing whether pupils are on track to meet expectations in relation to the long-term curriculum plan.

Assessment requires teachers to know what individual pupils know and can do. The high-level learning outcomes on each key question unit outline will help teachers to assess this, and to devise appropriate learning activities to enable pupils to secure their understanding and skills. Teachers can use formative assessment to check that pupils are on the right track and know what to do to improve (some call this ‘responsive teaching’).

Schools need to be able to track progress of pupils. The long-term curriculum plan is essential for this. Using the high-level learning outcomes in relation to the school’s long-term plan will allow teachers to track progress across a year group. Teachers will know that pupils’ understanding at the start of a topic will necessarily dip as they encounter new material. Where a key question is building on previous learning (which is set out in a long-term plan narrative, and which will become more and more evident as the syllabus is implemented over the long term), pupils will start with some prior knowledge. Building upon this will help pupils to make more progress.

An example of summative assessment that could be reported for accountability purposes within the school year would be to make a judgement of that pupil’s performance at the end of a unit of work. A teacher could use their professional judgement and look at work samples, recall discussions and other responses to teaching and learning and then record whether a pupil is (for example) emerging, meeting expectations or exceeding the specific unit outcomes.

Schools will need to adapt the information they gain from the high-level learning outcomes to whichever tracking system their school uses. Schools are encouraged to avoid mechanical ‘tick-boxing’ exercises and focus their assessment on supporting individual pupils to develop their knowledge, understanding and skills in RE.

c. The unit overview, rationale and high-level learning outcomes support teachers’ planning for all pupils.

Teachers in RE should plan their approach to the whole key stage with the school’s long-term plan (see model LTP in [section 9](#)), the unit rationale and high-level unit outcomes in clear view, alongside the National Statement of Entitlement.

Using the high-level learning outcomes for each key question is also essential when planning learning activities for pupils. Classroom activities should enable pupils to build up knowledge and understanding, alongside methods, tools and ways of knowing, in a variety of ways, giving pupils plenty of opportunities to achieve the outcomes. Through the unit, teachers should be aware of how far pupils achieve the outcomes, to guide their next steps in teaching.

The learning outcomes may be broken down further into smaller ‘I can’ statements by teachers when planning lessons and learning activities for pupils.

Setting high expectations early in the key stage, in terms of the content, skills and processes of RE is most likely to enable pupils to reach the highest possible standards for all groups of pupils.

d. The high-level outcome statements can be used for reporting to parents, in relation to the National Statement of Entitlement.

As with all subjects of the curriculum, parents are entitled to expect an annual report which clearly describes the progress and achievement of each child in relation to the Programme of Study in RE. Unit double-page plans give specific learning outcomes, in relation to the overview of expectations set out in the National Statement of Entitlement.

Good RE reporting is individual, positive, criterion-referenced, accurate and diagnostic.

Appendix 1: Legal requirements: what does the legislation in England say?

RE is for all pupils:

- Every pupil has an entitlement to religious education (RE).
- RE is a necessary part of a 'broad and balanced curriculum' and must be provided for all registered pupils in state-funded schools in England, including those in the sixth form, unless withdrawn by their parents (or withdrawing themselves if they are aged 18 or over).¹¹
- This requirement does not apply for children below compulsory school age (although there are many examples of good practice of RE in nursery classes).
- Special schools should ensure that every pupil receives RE 'as far as is practicable'.¹²
- The 'basic' school curriculum includes the national curriculum, RE and relationships and sex education.

RE is determined locally, not nationally:

- A locally agreed syllabus is a statutory syllabus for RE recommended by an Agreed Syllabus Conference for adoption by a local authority.¹³
- Local authority maintained schools without a religious character must follow the locally agreed syllabus.
- Voluntary aided schools with a religious character should provide RE in accordance with the trust deed or religious designation of the school, unless parents request the locally agreed syllabus. Foundation schools and voluntary controlled schools with a religious character should follow the locally agreed syllabus, unless parents request RE in accordance with the trust deed or religious designation of the school.
- Religious education is also compulsory in academies and free schools, as set out in their funding agreements. Academies may use the local agreed syllabus, or a different locally agreed syllabus (with permission of the SACRE concerned) or devise their own curriculum. This agreed syllabus has been written to support academies in Gloucestershire to meet the requirements of their funding agreement.

RE is plural:

- The RE curriculum drawn up by a SACRE, or by an academy or free school 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'.¹⁴
- According to case law, the agreed syllabus has a duty 'to take care that information or knowledge included in the curriculum is conveyed in a pluralistic manner' and 'must accord equal respect to different religious convictions, and to non-religious belief'.¹⁵ Note that the term 'religion' encompasses both religious and non-religious beliefs.¹⁶

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

Right of withdrawal

This was first granted when RE was actually religious *instruction* and carried with it connotations of induction into the Christian faith. RE is very different now – open, broad, exploring a range of religious and non-religious worldviews. However, parents have the right to withdraw their children from RE lessons or any part of the RE curriculum¹⁷ and the school has a duty to supervise them, though not to provide additional teaching or to incur extra cost. Where the pupil has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parents want the pupil to receive. These

¹¹ School Standards and Framework Act 1998, Schedule 19; Education Act 2002, section 80.

¹² The Education (Special Educational Needs) (England) (Consolidation) (Amendment) Regulations 2006 Regulation 5A.

¹³ Education Act 1996 Schedule 31.

¹⁴ Education Act 1996 section 375.

¹⁵ www.judiciary.uk/wp-content/uploads/2015/11/r-fox-v-ssf.pdf. 'Equal respect' does not entail equal time.

¹⁶ In accordance with Human Rights Act 1988.

¹⁷ School Standards and Framework Act 1998 S71 (3).

arrangements will be made by the parents; the school is not expected to make these arrangements. This RE could be provided at the school in question, or by another school in the locality. If neither approach is practicable, the pupil may receive external RE teaching as long as the withdrawal does not have a significant impact on the pupil's attendance. Schools should have a policy setting out their approach to provision and withdrawal. However, it is good practice to talk to parents to ensure that they understand the aims and value of RE before honouring this right. Students aged 18 or over have the right to withdraw themselves from RE. More guidance on withdrawal can be found in *Religious education in English schools: non-statutory guidance 2010*, available online at www.gov.uk/government/publications/religiouseducation-guidance-in-english-schools-non-statutory-guidance-2010

RE, academies and free schools

Free schools are academies in law and have the same requirement to provide RE. In this document, any reference to academies includes free schools. As set out in their funding agreements, all academies are required to provide RE for all pupils, from Reception to Sixth Form, except those whose parents exercise their right to withdrawal. An academy must adopt a syllabus for RE. There is no requirement for an academy to adopt a locally agreed syllabus, as long as its own RE syllabus meets the requirements for a locally agreed syllabus, set out in section 375(3) of the Education Act 1996 and paragraph (5) of Schedule 19 to the School Standards and Framework Act 1998. The requirements are that a syllabus must 'reflect the fact that the religious traditions in Great Britain are, in the main, Christian while taking account of the teaching and practices of the other principal religions represented in Great Britain'.

RE is not subject to nationally prescribed purposes of study, aims, attainment targets and assessment arrangements, but it is subject to inspection. Where schools are not using an agreed syllabus, standards will be judged in relation to the expectations set out in the RE Council's *National Content Standard (2024)*, which is based on the National Statement of Entitlement in the RE Council's Handbook.

The Gloucestershire Agreed Syllabus 2025–2030 fulfils the legal requirements set out above, and builds upon the REC's Handbook (2024)¹⁸. It is written to support academies in meeting the requirements of their funding agreements. Academies are encouraged to adopt the syllabus, taking advantage of the resources and support that it offers.

¹⁸ [Developing a Religion and Worldviews approach in Religious Education in England: a Handbook for curriculum writers](#), Stephen Pett, RE Council, 2024

Appendix 2: Time for religious education

Schools have a statutory responsibility to deliver religious education to all pupils, except those withdrawn by parents (see [Appendix 1](#)).

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

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

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

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

Important notes:

- **RE is legally required for all pupils.** Plural RE that conveys and accords equal respect to different religions and non-religious worldviews (e.g. Humanism) is a core subject and an entitlement for all pupils throughout their schooling, from Reception year up to and including Key Stage 5. For schools offering GCSE short course RE in Y9 and Y10, there is still a requirement that there is identifiable RE in Y11. (Note that teachers should ensure that KS4 accords equal respect to religious and non-religious worldviews. Following a GCSE course does not automatically fulfil this requirement.)
- **RE is different from assembly/collective worship.** Curriculum time for RE is distinct from the time spent on collective worship or school assembly, even though making links between the collective worship and the purposes and themes of RE would be good practice. The times given above are for RE.
- **Delivery of RE.** Current guidance (e.g. from Ofsted) emphasises the importance of regular RE lessons, to support pupils in remembering more. An RE themed day, or week of study can complement (but should not replace) the regular programme of timetabled lessons.
- **RE should be taught in clearly identifiable time.** There is a common frontier between RE and such subjects as literacy, citizenship or PSHE. However, the times given above are explicitly for the clearly identifiable teaching of religious education, meeting the requirements of the syllabus. In EYFS, teachers should be able to indicate the opportunities they are providing to integrate RE into children’s learning.
- **Coherence and progression.** Any school in which head teachers and governors do not plan to allocate sufficient curriculum time for RE is unlikely to enable pupils to achieve the standards set out in this syllabus. While schools are expected to make their own decisions about how to divide up curriculum time, schools must ensure that sufficient time is given to RE so that pupils can make sufficient progress to reach the standard set out by this syllabus.

Appendix 3: Developments in religious education: implications for practice

In the last few years there have been a number of significant developments in RE.

Religion and Worldviews: The Way Forward (Commission Report 2018)¹⁹

In autumn 2018, the RE Council of England and Wales published the final report of the Commission on RE (CoRE). Among other things, this advocates a shift towards a ‘religion and worldviews’ approach. Among a wide-ranging debate, several reports have been published that explore what this means in more detail, for example:

- *Worldview: a multidisciplinary report* (2020, RE Council) by Céline Benoit, Tim Hutchings and Rachael Shillitoe, explores the history of the term ‘worldview’ in academic disciplines and in RE.
- *The Worldview Project: Discussion papers* (2022, RE Council) by Amira Tharani, records the deliberations of a diverse group of academics from a variety of disciplines on the value and viability of the CoRE recommendation of a religion and worldviews approach.

2024 saw the publication of another document, this time taking the CoRE’s proposals and showing how it might work in practice:

Developing a Religion and Worldviews approach in Religious Education in England: A Handbook for curriculum writers (2024)²⁰

A three-year project led to the development of this Handbook for a religion and worldviews (RW) approach, accompanied by three Frameworks which exemplify how the RW approach might be put into practice in three specific contexts. At the heart of the Handbook is the National Statement of Entitlement (see [section 5](#)), which balances three elements – content, engagement and position. The Handbook gives details about what we mean by religious and non-religious worldviews, as well as how an RW approach differs from a traditional, world religion approach. It offers guidance on how to construct an RW curriculum.

The RW approach envisioned by CoRE (and put into practice in the Handbook and Frameworks) starts with the idea that everyone has a personal worldview, and explores the relationship between organised or institutional worldviews and the individual worldviews of adherents or affiliates.

Personal worldviews

Everybody has a personal worldview – it is a way of describing how we understand, experience and respond to the world, including our own place in it. Our personal worldview is shaped by our experience and environment, but it also shapes *how* we experience life, and how we encounter our environment. It is the story that we tell ourselves in response to life, shaping how we make sense of the world, ourselves, and others. We are inescapably placed within our context, within our story, within our worldview.

A person may have a coherent and considered framework for answering questions about the nature of ultimate reality, knowledge, truth and ethics, or they may have never given such questions much thought – but they still have a worldview, including the beliefs, convictions, values and assumptions that influence and shape their thinking and living. (In the REC Handbook, personal worldview is the term used to describe the worldviews of pupils and teachers.)

Organised and institutional worldviews

The CoRE report identified ‘organised’ worldviews as ‘shared among particular groups and sometimes embedded in institutions’, adopting the term ‘institutional’ worldviews for the latter.

There are many definitions offered of organised worldviews. For example:

¹⁹ See all reports on the RE Council’s website <https://religiouseducationcouncil.org.uk/our-work/worldviews/>

²⁰ [Developing a Religion and Worldviews approach in Religious Education in England: a Handbook for curriculum writers](#), Stephen Pett, RE Council, 2024

An organised worldview is ‘a view on life that has developed over time as a more or less coherent and established system with certain (written and unwritten) sources, traditions, values, rituals, ideals, or dogmas ... [it] has a group of believers who adhere to this view on life’. (Jacomijn van der Kooij, Doret J. de Ruyter and Siebren Miedema (2013) “Worldview”: the meaning of the concept and the impact on religious education’, *Religious Education*, 108 (2): 210–228)

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

‘The way a worldview might be seen as ‘organised’ or ‘institutional’ will differ. There are global institutions such as the Roman Catholic Church, whose teachings and practices might present a Roman Catholic ‘institutional worldview’. The teachings of the Ismailis might be another example of an ‘institutional worldview’, with the central authority of the Imamate manifested in institutional structures across different nations. Other Muslim groups, while still ‘organised’, might have less tight structures, with variation in practice across cultures or even within a single local community’ (REC Handbook, p.37). All six of the global religions are explored as examples of organised worldviews in this syllabus, but pupils should have opportunities to see how there is not a single model of ‘organised’ worldviews that applies to all.

Individual/Personal worldviews

Many people around the world are part of ‘organised worldviews’, and of course that influences their worldview. However, an individual’s personal worldview may not necessarily reflect the official or traditional beliefs and teachings of the organised worldview. Use of the term ‘individual’ is not intended to imply that anyone’s worldview is entirely unique or someone is completely isolated – we are communal beings, and we grow and develop in relation to others. However, ‘individual’ in the REC Handbook functions as a scholarly tool focusing attention on the exploration of the relationship between an individual person (and their personal worldview) and the communities to which they belong, including those of organised or institutional worldviews.

The terms personal and individual worldview are synonymous. However the Handbook uses them to differentiate between the ‘individual worldview’ as objects of study (examples of people whose worldviews are influenced in different degrees by organised worldviews) and ‘personal worldview’ applying to the worldviews of pupils who are doing the studying.

Non-religious worldviews

‘Non-religious worldviews are diverse and complex, with fluid boundaries. People may draw upon a wide range of influences, and there are no rules about what should or should not be incorporated into a non-religious worldview. Some influences are part of a person’s cultural or social background; consumerism may not be a conscious choice for a person’s non-religious (or religious) worldview, but it is difficult to escape in the contemporary UK. Other influences may be more deliberately chosen, such as ethical veganism, environmentalism or Sentientism. These may equally align with some religious worldviews, but adopting them does not require any assent to religious beliefs or teachings. The term non-religion itself does not entail any particular attitude towards religion.’ (REC Handbook, p. 40, used with permission)

Implications for this syllabus:

This syllabus applies a religion and worldviews approach. It uses the idea of worldviews as a way of allowing for some flexibility in the presentation of traditional religions – acknowledging the diversity within traditions, geographically and across time. It also enables pupils to recognise that members of religious traditions may have individual worldviews that differ. This is more than just thinking about diversity, however. The approach equips pupils to understand how making sense of the world is a hermeneutical endeavour – it requires people to interpret their experiences. Understanding how people interpret – as individuals and as communities – is a key element of understanding how worldviews work in human life. Note how the language of Buddhists, Christians and Muslims etc., rather than Buddhism, Christianity and Islam, allows for this diversity of worldviews within organised traditions. The idea of personal worldviews also includes the pupils’ own perspectives within the RE classroom.

Ofsted: Education Inspection Framework (2019)

The 2019 EIF introduces the language of ‘intent, implementation and impact’, highlighting the particular focus on the curriculum of the current OFSTED regime. Pupils should experience a coherent, well-sequenced curriculum that enables them to learn more and remember more. While this is not new in terms of educational practice, it is a reminder that we need to think carefully about the sequencing of units of work, and lessons within each unit.

Implications for this syllabus:

Teachers will need to reflect on the order in which units are done. An example of a long-term plan for primary schools is given in the syllabus, see [section 9](#). The syllabus recommends doing two systematic units in the first two terms (e.g. questions that explore different religious or non-religious worldviews on their own, say, Christianity in the autumn and Islam in the spring. Then the summer term explores a thematic unit question, which gives pupils an opportunity to revisit some of their studies about Christians and Muslims in relation to the new question. (See [Appendix 8](#) for guidance on curriculum design.)

Religious Education Research Review (2021)

In May 2021, OFSTED published its Research Review. This document summarises and synthesises research, describing good practice in RE without prescribing a single approach. As the discourse around RE changes and develops as research and policy change, there is much in this research review that is important to note in terms of effective RE. One of its most significant contributions is around the language of knowledge. It describes three kinds of knowledge in RE:

Substantive knowledge:

This is the subject content being studied, in terms of the core concepts, truth claims, teachings and practices of traditions (mainly religious, but it applies to non-religious worldviews too), and the behaviour and responses of people within traditions.

Ways of knowing:

This includes the methods used to establish the substantive knowledge. Sometimes this is called ‘disciplinary knowledge’, to illustrate the use of academic disciplines to examine content, such as theology, philosophy or sociology. ‘Ways of knowing’ also includes being explicit about the implications of using different ways to explore knowledge, such as through looking at statistics, or using historical sources, or reading sacred texts, or listening to voices from within traditions. Each way of knowing offers different kinds of knowledge and leads to different ways of evaluating the knowledge gained.

Personal knowledge:

This includes **the personal perspective or worldview of the pupil**. It enables pupils to better understand and examine their own position, assumptions and values. It involves recognising that all of us see the world from our own position, and building up opportunities for pupils to become more self-aware about their own assumptions. Some people talk about us all having ‘lenses’ through which we see and experience the world – personal knowledge includes reflecting on the substantive content, the pupils’ own ‘lenses’, and how they affect their responses in RE.

Implications for this syllabus:

The teaching and learning approach in this syllabus sets out the substantive content (*Understand the influence of worldviews*), as well as preparing the way for personal knowledge (*Understand themselves*). It embeds ‘ways of knowing’ or disciplinary knowledge within the teaching and learning approach (*Engage ... in scholarly ways*). See [section 4](#) for details.

Appendix 4: The National Statement of Entitlement

At the heart of the REC Handbook 2024 is the National Statement of Entitlement (NSE). It sets out a benchmark for standards in an RW curriculum about how worldviews play out in or influence human life. It is a pedagogical tool for the selection of content and of appropriate teaching and learning approaches to enrich and deepen pupils’ understanding of, and scholarly engagement with, religion and worldviews.

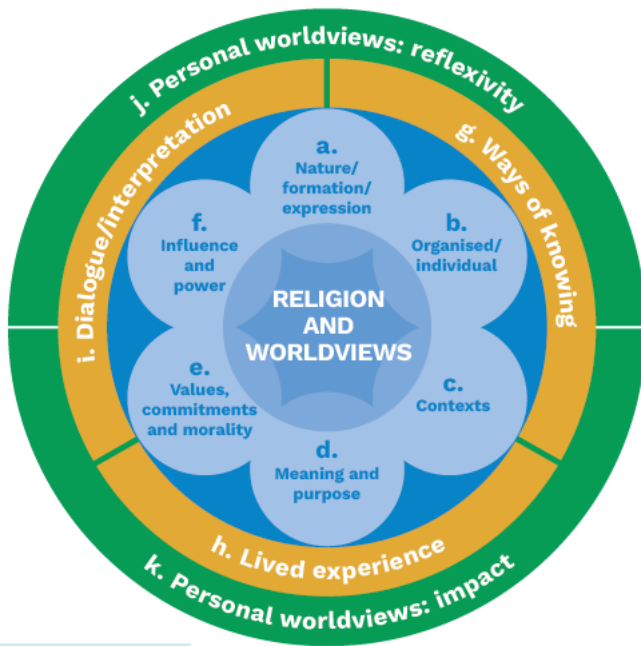
The three elements of the NSE are Content, Engagement and Position.

Content	Engagement	Position
<i>Core statements</i>	<i>Core statements</i>	<i>Core statements</i>
a. Nature/formation/expression What is meant by worldview and how people’s worldviews are formed and expressed through a complex mix of influences and experiences	g. Ways of knowing The field of study of worldviews is to be explored using diverse ways of knowing.	j. Personal worldviews: reflexivity Pupils will reflect on and potentially develop their personal worldviews in the light of their study.
b. Organised/individual How people’s individual worldviews relate to wider, organised or institutional worldviews	h. Lived experience The field of study of worldviews is to include a focus on the lived experience of people.	k. Personal worldviews: impact Pupils will reflect on how their worldviews affect their learning
c. Contexts How worldviews have contexts, reflecting time and place, are highly diverse, and feature continuity and change.	i. Dialogue/interpretation The field of study of worldviews is to be shown as a dynamic area of debate.	
d. Meaning and purpose How worldviews may offer responses to fundamental questions raised by human experience.		
e. Values, commitments and morality How worldviews may provide guidance on how to live a good life.		
f. Influence and power How worldviews influence, and are influenced by, people and societies		

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²¹ [Developing a Religion and Worldviews approach in Religious Education in England: a Handbook for curriculum writers](#), Stephen Pett, RE Council, 2024

These elements of **content, engagement, position, forms the basis for the Gloucestershire syllabus 2025.**



The **content** strand (blue) sets out six core features of worldviews that pupils need to understand in deepening ways through their RE lessons.

The **engagement** strand (gold) is about *how* the pupils encounter the worldviews studied.

The **position** strand (green) is about the pupils' growing awareness of how their own personal worldviews play a role in their learning.

See [Section 5](#) for extended version of the NSE.

National Content Standard

In 2023 the RE Council launched its [National Content Standard](#) (NCS) for RE in England. This

is set up to establish a standard for what is meant by high-quality RE. The NCS does not specify the content to be taught in RE but includes principles for the selection of content. This is based on the National Statement of Entitlement (above).

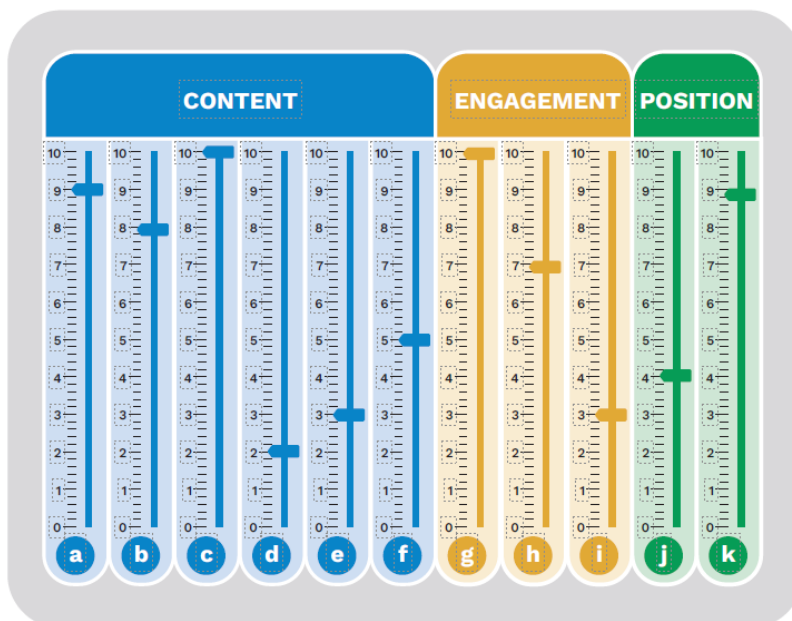
Implications for this syllabus

This syllabus has been built in order to apply the NSE and therefore the NCS, and offers a religion and worldviews approach.

Notes:

The NSE/Subject content standards are met in a balanced way across the units of work.

Note that not all units involve all strands: the REC Handbook uses the mixing desk analogy to show how units will bring some strands more into focus and other strands will be in the background.



Note also that the use of 'worldview' is not intended to limit study to the visual, or to privilege cognitive dimensions. It embraces a range of individual and communal positions and relationships, as well as embracing the affective, embodied, material and spatial dimensions of human living and being.

Stephen Pett © REC Handbook 2024

Appendix 5: ‘Ways of knowing’: disciplines in this syllabus

Applying disciplines

The idea of exploring the content of RE through the lens of academic disciplines is increasingly influential. This syllabus incorporates a disciplinary model, within the wider engagement element of the NSE, and embedded within the *Understanding the influence*, and *Engaging with worldviews* elements of the syllabus.

Some of the questions are explicitly disciplinary. Others will require a range of scholarly methods to open up the issues.

- Some of the questions about religious worldviews are **theological**: they explore what it means for Christians, for example, to be Christian – how believing in God and Jesus affects how they understand the world; or for Muslims to be Muslim – key beliefs about the Qur’an as divine revelation and Prophet Muhammad as a messenger and exemplar.
- Other questions look at adherents from the perspective of the outsider, looking at patterns of behaviour in individuals and communities, exploring how and why society is the way it is, working out how people think and feel, around some important existential questions, for example. These kinds of approaches come from the Human sciences like sociology, anthropology and psychology.
- **Philosophical** questions include clarifying what words mean, to see if arguments stand up, and also explore **ethical** questions – deciding what is right and wrong.

For example:

Theology	Philosophy	Sociology	Psychology
1.1 What do Christians believe God is like?		1.6 What is it like to be brought up in a Jewish home in the UK?	U2.10 How do organised and individual worldviews help people when times get hard?
3.5 What kinds of salvation do Christians believe in?	3.19 How do people make sense of evil and suffering? Are there any good solutions?	3.2 How has Buddhism adapted/changed in India/ Sri Lanka/ Japan/ Britain?	

- We note that the **study of religion (Religious Studies) combines many methods that are used within other disciplines, and this syllabus encourages the use of RS/study of religion as the multidisciplinary approach at the heart of the subject, rather than too much focus on theology, philosophy and human sciences.**

The engagement element of the NSE outlines how pupils will learn that different questions will require different methods to address them. Applying appropriate methods from multiple disciplines help to broaden and enrich study, as well as to encourage pupils to develop intellectual virtues (see below). It is legitimate to think about using more than one discipline in a unit. For example, Unit 1.2 Why does Christmas matter to Christians and how do people celebrate it? This uses methods from theology to explore the biblical narrative of the nativity and connect it to the theological understanding of the ‘big story’ of the Bible. It also uses methods commonly used in human and social sciences (sociological census and survey data, and observations of practice).

Ofsted: ‘ways of knowing’

The Ofsted Research Review (see above, [Appendix 3](#)) has focused attention on different kinds of knowledge in RE – substantive, ways of knowing (including disciplinary knowledge) and personal knowledge.

‘Ways of knowing’ is a broad category – broader than the application of specific disciplines, as outlined above. It indicates that we can use different methods to create knowledge. For example:

- we might observe someone’s behaviour (we’ve never seen a Muslim praying before)
- we might ask someone questions (we ask the Muslim what she is doing and why)
- we might look at texts or teachings from within a tradition (Qur’an 2.238 tells Muslims they should ‘guard strictly the five obligatory prayers’)
- we might see that traditions from outside a ‘sacred’ text are still important (the story of Bilal indicates that prayer was an early tradition in Islam)
- we might use some survey data (perhaps finding out that not all Muslims do pray five times a day)
- we might look for diversity within a religious tradition (e.g. we find that some Muslims (i.e. Shi’a) combine some of the set prayer times so that they carry out prayer three times a day).

It is helpful for pupils to recognise the methods being used, and to be able to weigh up how reliable and important they are. For example:

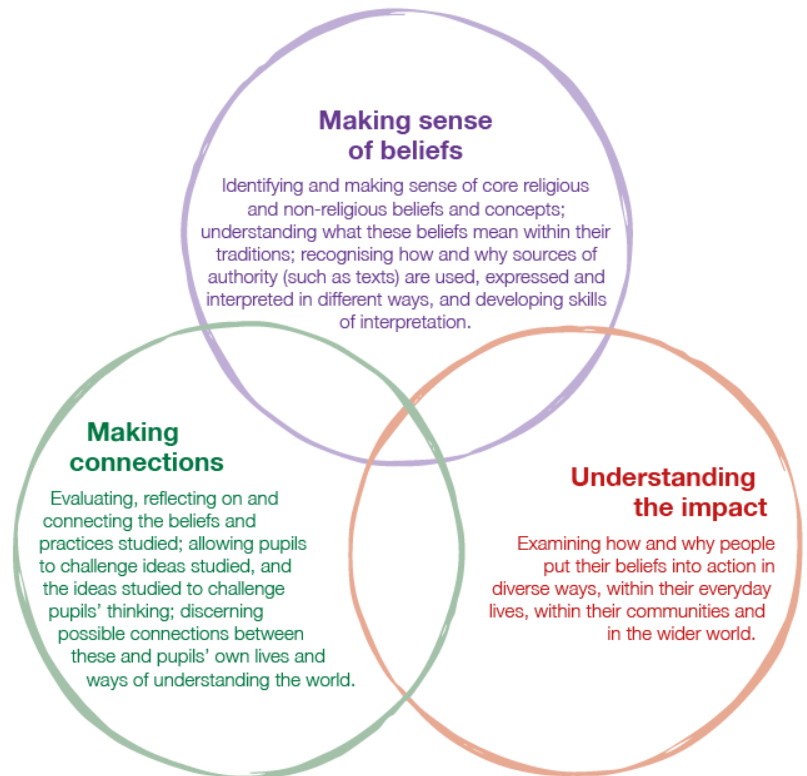
- a sacred text such as the Qur’an can carry huge weight within a tradition, because of the belief that it is the revealed message from God
- a survey asking a thousand people for their views can be very informative, but it is not the same kind of source as a sacred text
- the same applies to an interview with an individual or a small group; the sample size is too small to allow us to make generalisations across a tradition, but they can be very informative about the lived experience of people and how their worldviews shape their lives
- the quality of data arising from surveys and interviews can depend on who is asked, by whom, and what they are asked; such data will generally be a snapshot in a moment.

These ‘ways of knowing’ can encompass the disciplines. However, applying the idea of ‘ways of knowing’ may be particularly helpful with younger children, only introducing the disciplinary as they move up through the primary school.

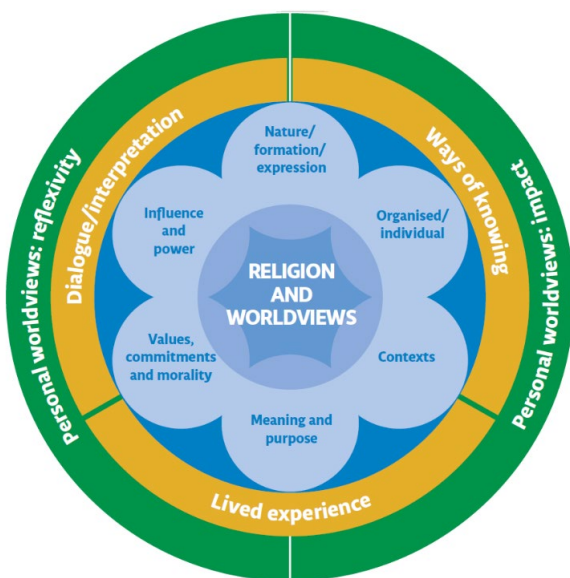
This is the approach in this syllabus. We are connecting with the ‘engagement’ strand of the NSE, and using methods and tools that are used in a range of disciplines. The explicit link to disciplines becomes more relevant and direct from UKS2 onwards.

Appendix 6: How the 2017 and 2025 Gloucestershire teaching and learning approaches connect

The 2017 syllabus used this teaching and learning approach, where all units of work weave together these three strands. Most units start with making sense, move on to understanding the impact and conclude with making connections. Some units start with understanding the impact.



The REC's worldviews project offers a different approach: **content, engagement, position**. This is in line with Ofsted's description of three types of knowledge (substantive, ways of knowing, personal). These elements of **content, engagement, position, form the basis for the Gloucestershire syllabus 2025**.



The **content** strand (blue) sets out six core features of worldviews that pupils need to understand in deepening ways through their RE lessons.

The **engagement** strand (gold) is about *how* the pupils encounter the worldviews studied.

The **position** strand (green) is about the pupils' growing awareness of how their own personal worldviews play a role in their learning.

The Gloucestershire 2025 syllabus is based on the NSE, but there are overlaps with the 2017 approach.

'Making sense of beliefs' and 'understanding the impact' overlap strongly with the NSE content

elements. 'Making connections' overlaps with the position strand.

One new emphasis that was missing from the 2017 syllabus is the engagement strand. This draws attention to the methods pupils will use as they investigate the impact of worldviews in their lives, linking to academic disciplines where appropriate.

By starting with some case studies of lived religion/non-religion, pupils will encounter people/communities/ artefacts in context. This encounter will open up some of the beliefs, teachings, sources of authority, and ways of living that express the worldviews within the example studied. Additional case studies will deepen understanding of the relationship between 'organised' and 'individual' worldviews.

The case studies and illustrated worldviews will be explored using a range of diverse methods, drawing on some disciplinary approaches, as appropriate to the enquiry question.

Key questions

The units of work continue to be set up as enquiries into key questions, although these are broken down into supplementary questions within the units. These key questions set out a route of enquiry, and the process of deciding the best methods to use to find the answers will be made visible in ways that were only implicit in the 2017 syllabus.

For example, the 2017 Christianity questions were broadly theological, but there is no explicit acknowledgement of this. However, the theological approaches embedded within the Christianity units do include interpretive, hermeneutical methods (NSE strand i), and the Impact elements include examples of lived religion (NSE strand h) and sociological methods such as observation, interviews and visits, which is why they remain relevant in an RW approach.

Example key questions: Muslims

2017 Questions

- 1.6 Who is a Muslim and how do they live?
- L2.9 How do festivals and worship show what matters to a Muslim?
- U2.8 What does it mean to be a Muslim in Britain today?
- 3.10 What is good and what is challenging about being a Muslim teenager in Britain today?

2025 key questions²²:

KS1

- What is it like to be brought up in a Muslim home in Britain?
- What is it like to be part of the Muslim community in the UK (and beyond)?

LKS2

- Why is Muhammad important to Muslims today?
- What do Muslims believe about God, and how do they respond?

UKS2

- How does Hajj show what matters to Muslims in Britain and around the world?
- How do Muslims decide what is right and wrong?

KS3

- How and why is the Qur'an central to Muslim life?
- What beliefs and practices do Muslim communities share and where is there diversity?
- What is it like to be a Muslim teenager in Britain today?
- How have Muslims communicated ideas about God and faith through time and today?

²² Questions on Muslims in this syllabus are supported by the new *Understanding Muslims, Understanding Islam* resource from [RE Today](#).

Appendix 7: Demographics of Gloucestershire and beyond

Demographics and content selection

Any curriculum must make choices about what to cover – there simply is not enough time to do everything. The National Statement of Entitlement helps us to drive our choice of content. Our choice of which worldviews (religious and non-religious) to study is influenced by our context:

- the current syllabus
- the demographics of Gloucestershire
- the need to prepare pupils for the 21st C world beyond the county borders

The exploration of non-religious worldviews is seen as increasingly important in a context where most school pupils have no religion. Study of Humanism is a relevant part of this wider context, but non-religiousness itself is diverse and messy and cannot be represented sufficiently by Humanism.

The worldviews approach is **not** about treating Humanist and/or other non-religious worldviews as extra kinds of ‘world religions’ and adding them to the list of religions already being studied. Instead, selections are made from religious and non-religious worldviews to enable pupils to achieve the standards set out in the National Statement of Entitlement.

2021 Census: demographics of Gloucestershire

The 2021 census information sets the demographic context for the county, the region and the nation. We do not intend to educate pupils only for their current life, perhaps in a village or a town, but also for a plural nation and a diverse world. The purpose of RE in Gloucestershire includes supporting pupils ‘so that they better understand themselves and the world around them, and become better equipped to contribute to and flourish in society’ - the region, the nation, the global community.

Below is the data for Gloucestershire, its regions and some neighbouring areas, from the 2021 Census. Note that a Census is only a snapshot of a particular moment. The question asked is voluntary. It says: ‘What is your religion?’ and then gives some options: No religion, Christian (including Church of England, Catholic, Protestant and all other Christian denominations), Buddhist, Hindu, Jewish, Muslim, Sikh, Any other religion.

Much more data available from the Office for National Statistics:

www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/bulletins/religionenglandandwales/census2021

An interactive map allows you to search any area of England and Wales. [Religion - Census Maps, ONS](#)

Note that the findings of the British Social Attitudes Survey 2018 (National Centre for Social Research), a national survey of around 3,000 adults, indicates a greater percentage of people (52%) identifying as having no religion. Note that the Census and BSA Survey ask different questions. More information is available here: www.bsa.natcen.ac.uk/media/39293/1_bsa36_religion.pdf

2021 Census: demographics of Gloucestershire

	Total	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	No religion	No religion: Humanist	Religion not stated
Cheltenham	118,835	54,073	559	1,192	198	1,744	181	52,733	38	7,536
%		45.5	0.5	1.0	0.2	1.5	0.2	44.4		6.3
Cotswold	90,840	50,597	333	237	159	236	65	33,310	29	5,476
%		55.7	0.4	0.3	0.2	0.3	0.1	36.7		6.0
Forest of Dean	87,009	43,969	220	103	59	237	68	36,238	24	5,593
%		50.5	0.3	0.1	0.1	0.3	0.1	41.6		6.4
Gloucester	132,413	63,145	401	1,283	64	6,200	255	52,508	9	7,908
%		47.7	0.3	1.0	0.0	4.7	0.2	39.7		6.0
Stroud	121,106	57,483	530	278	141	409	79	53,429	56	7,863
%		47.5	0.4	0.2	0.1	0.3	0.1	44.1		6.5
Tewkesbury	94,886	48,345	341	684	70	521	113	38,749	27	5,666
%		51.0	0.4	0.7	0.1	0.5	0.1	40.8		6.0
Gloucestershire	645,079	317,610	2,383	3,777	688	9,347	761	266,775	183	40,042
%		49.2	0.4	0.6	0.1	1.4	0.1	41.4	0.03	6.2

Herefordshire	187,039	102,614	646	384	142	790	11	68,404	70	12,962
%	54.9	0.3	0.2	0.1	0.4	0.1	54.9	36.6		6.9
Birmingham	1,144,912	389,406	4,340	21,997	1,687	341,811	33,126	276,227	100	69,856
%		34	0.4	1.9	0.1	29.9	2.9	24.1	0.01	6.1
England and Wales	59,597,540	27,522,672	272,508	1,032,775	271,327	3,868,133	524,140	22,162,062	10,245	3,595,5898
%		46.2	0.5	1.7	0.5	6.5	0.9	37.2	0.02	6

Appendix 8: Curriculum design in RE

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

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

...makes sense to pupils

- Offer a clear structure for learning: in this syllabus, units are based around the three elements of ‘content, engagement, position’ (see [sections 1](#) and [4](#)). Each religion has a selection of core concepts that are encountered multiple times across the age range. Help pupils to see the narrative of your curriculum, to build on their prior learning as they move through the school.
- Use a good grounding of systematic study of individual religious or non-religious worldviews to prepare pupils for thematic study, where they compare religious and non-religious worldviews. For example, you will find that studying two religious worldviews separately in the first two terms and then comparing them in the summer term, alongside non-religious and other worldviews, will help pupils to make sense of and build on their learning through the year.

...focuses on core concepts

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

...allows pupils to encounter diverse examples of religious and non-religious worldviews

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

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

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

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

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

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

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

Creating a coherent curriculum: long-term planning

The syllabus presents the required RE outcomes for pupils throughout the school, to meet the aim(s), using the key questions as a means of opening up the core content. Although the constituent parts of the curriculum are provided for teachers, it is still necessary to take these parts and fashion a curriculum that works for their pupils in the context of their school. Here are a few things to bear in mind.

A pupil's-eye view

The temptation is to take some units/key questions, and slot them into a long-term plan to ensure 'coverage'. This is not going to lead to a coherent curriculum in the experience of pupils. It is important to think about how pupils encounter the questions, content and experiences of the subject. While RE is not the same as maths or English, in that there is not a set of basic skills needed before being able to move to more advanced skills, it is still important to think through the overall narrative of the curriculum.

Planning to build on prior learning

It is important that any curriculum is set up so that pupils can make connections between the learning. A long-term plan needs to take account of how learning builds across a year group and key stage. Teaching needs to build from one unit to the next. See Appendix 12 which offers a sample narrative for the model long-term plan given in [section 9](#).

Extending pupils' learning

Building on prior learning is not just a matter of referring to previous years in RE – although that is vital for a coherent curriculum and pupil progress. Teachers should also be aware of what pupils will have encountered across the school curriculum. For example, they can build on learning from English around analysis of texts, to do with structure, purpose, inference and meaning; and from history around chronology, continuity and change.

Building on pupils' own contexts

Of course, children do not only exist in school – they will have prior knowledge from their own experiences outside school too. The planned curriculum should take account of this, for example by recognising and responding to the fact that pupils living in rural Gloucestershire and those growing up in urban areas, whether local or further afield, will have different experiences of diversity, religious identity, practice and belief.

Embedding learning

Schools are increasingly aware of the need for pupils to encounter subject content and practise skills multiple times for them to be able to embed information into their long-term memory. Short, medium and long-term planning needs to build in deliberate opportunities to revisit and recall past learning (from previous years, terms and lessons). Units of work are not separate units – they are part of a longer journey where pupils can revisit and apply past learning to new contexts, helping them to know more and remember more.

Appendix 9: Formative and summative assessment using this syllabus

When introducing and supporting schools using this syllabus, the key message around assessment has been around doing what is both *meaningful* and *manageable*. In the first instance teachers need to understand what knowledge, understanding and skills the curriculum expects. Once they understand this, they can give good feedback within lessons on what the pupils know, understand and can do, what they don't know or don't understand, and what they need to do next.

Effective assessment in RE

In the last few years, there has been increasing emphasis on providing pupils with a knowledge-rich curriculum. There is much discussion around what this means in practice, but most agree that a knowledge-rich curriculum is one in which the specifics of what pupils are to learn are clearly set out, and where skills are explicitly linked to this knowledge and understanding, rather than being broad and generic.

When planning how RE will be taught and assessed at your school, be sure to consider how you will give pupils opportunities to explore and understand both the knowledge you are sharing as well as the different ways of knowing. The teaching and learning activities, and the assessment of these activities should demonstrate pupils' engagement with **content**, **engagement** and **position**:

- *content*, the factual and conceptual content of the curriculum
- *engagement*, the methods, procedures and tools that pupils use to explore and examine the content
- *position*, pupils' own worldviews and how they shape their encounters with the content of RE, and how they are shaped by those encounters

Note how these align with Ofsted's interest in substantive knowledge, ways of knowing and personal knowledge.

Giving opportunities for pupils to show their learning in terms of content, engagement and position are important. However, it is also important to note that while pupils need to make progress in their knowledge and understanding of the content, and in the selection and use of appropriate methods to investigate the content, it is not appropriate to assess pupils' own position or personal worldviews. The position element, including the reflexivity and impact strands, concern 'highly individualised personal, intimate or abstruse nature', (Ofsted 2021, 46); and deal 'with people's deep-felt values and convictions' (Martha Shaw 2023, 210²³). However, 'such first-person reflectivity and reflexivity on the part of pupils can be informed by, and contribute to, disciplinary knowledge that is assessable' (Freathy and Doney, 2025, 13)²⁴. (See section 6 and Appendix 5 for more on disciplines or ways of knowing.)

Formative assessment

This requires teachers to do what we always do: listen to, observe and study what pupils say and do in lessons; in other words, formative assessment (or 'assessment for learning', or 'responsive teaching'). This will allow us to give good verbal feedback to pupils as whole classes, groups and individuals, and, when appropriate, give written formative feedback as well. All this formative assessment is done in lessons, and it informs our ongoing practice, as we need to adapt our planning depending on what we discover.

There are many strategies that support this formative assessment, but it is important to remember that as you listen, watch, quiz, question, check for misconceptions, scribble notes, etc., you don't need to provide evidence for every bit of pupils' attainment. Many teachers use floor books, particularly in Key Stage 1, which show examples of learning as a class. In Key Stage 2 some have individual books alongside floor books that could be looked at when a subject leader needs to monitor pupil work.

23 Shaw, M. 2023. "Worldview Literacy as Transformative Knowledge." In *Powerful Knowledge in Religious Education: Exploring Paths to a Knowledge-Based Education on Religions*, edited by O. Franck and P. Thalén, 195–216. Cham (Switzerland): Palgrave Macmillan.

24 Rob Freathy & Jonathan Doney (23 May 2025): 'The RE-searchers Approach: an exposition of methodologically oriented religious education through metaphor, analogy and allegory,' *British Journal of Religious Education*

Summative assessment

Once teachers are confident that they understand the learning that is expected in a unit of work, this allows them to provide information for whatever accountability or summative assessment system a school is using. It is best if RE doesn't set itself out to be different from other subjects and so uses the same system as, for example, geography or history.

The system that has proved most effective, meaningful, manageable and popular with the 2017 Gloucestershire agreed syllabus is remarkably simple. At the end of a unit of work, i.e. approximately four to six times a year, a teacher considers each pupil's progress against the unit outcomes and notes whether they are working at the expected standard, emerging or exceeding. They can do this by flicking through samples of work, remembering progress using knowledge retrieval strategies and by using their professional judgement. If teachers understand the learning that is expected in the unit, they know how much pupils are achieving. This can be filled in on a simple electronic or written form and handed to the subject leader.

The subject leader is then able to do several things. Firstly, they can 'dip test' as a form of moderation. This involves choosing a couple of pupils and asking a few teachers to talk about the 'RE story' of the pupil, i.e. explain why they have chosen to categorise Olivia as emerging or Umar as exceeding in a particular unit.

This could involve asking for an explanation as to why they are an outlier or are exceeding in this unit when they were categorised as emerging in the previous unit. They can also create statistics to enable them to compare attainment in RE with another subject. This can be explored further during pupil interviews that check on knowledge recall and understanding of what has been taught.

Assessment using this example depends upon teachers understanding clearly what is being taught, giving feedback during the day-to-day encounter in RE lessons and then recording the pupils' overall achievement across the unit. These three things, when held together, produce a system that is informative to the pupil, teacher and subject leader (it is *meaningful*) and does not take lots of time to carry out (it is *manageable*).

As far as pupil learning is concerned, summative assessment or assessment for accountability is less important than formative assessment. It has an entirely different purpose, namely, to check up on progress over time, to see if any particular classes or groups of pupils are making excellent progress or falling behind. Summative assessment is important, but it should take second place to what is going on in the classroom between pupil and teacher.

Teachers and pupils should not assume that summative assessment will always indicate upward progress, e.g., showing that a pupil has moved up a grade or step, etc. Consider the effect of pupils encountering a completely new unit, encountering knowledge about Hindu ways of living for the first time, at the age of 8 or 9. It would be inappropriate to expect the same depth of learning in this as we do in an aspect of Christianity, where learning may have been built up over several years. At the very least, unfamiliar vocabulary may mean learning is slower. Conversely, it may also be the case that a pupil studying their own religion or worldview can demonstrate learning that exceeds expectations, and which is not typical of what they know, understand or can do in relation to other elements of a syllabus.

It is clear, therefore, that when creating a summative assessment system, careful thought needs to be given as to what is being assessed and how often. One important point to consider when planning summative assessment is to have a realistic expectation of how much time is being spent on assessment. In most schools, RE will have no more than one fifth of the curriculum time of, say, English, and should only require a commensurate amount of time for summative assessment. Having said that, RE should not have less time on summative assessment than similar foundation subjects.

When planning for assessment in RE, key questions to consider are:

- How often is summative assessment really required?
- How will the resulting information be used?
- With whom is it shared? Is it meaningful to them?
- Is it worth the time?

Assessment in primary RE

The purpose of assessment in primary RE is to ensure that pupils improve what they know, understand and can do regarding the different aspects of RE they are studying. There are different ways of achieving this depending on whether you are teaching 5- or 9-year-olds. Whatever strategies are being employed it is the formative strategies, those that go on in the classroom, that are of most importance.

There is a danger that when making a judgement on a pupil's progress in RE, teachers may be unsure how to judge pupils and may end up making judgements based on a pupil's ability in, say, English or History. In order to prevent this, teachers need to be confident in what needs to be learnt in a unit. They need to be informally and continually using lots of formative assessment strategies as part of everyday teaching and learning. Putting accurate information into a summative assessment system should not then be an issue. The teacher can use their knowledge of the pupils and their professional judgement to record how pupils are achieving, as in the example below.

An example of a summative model in primary RE

In this example, the teacher has produced a useful document that succinctly and effectively conveys summative information about how their class has responded to a unit from this syllabus. This will be a useful starting point for discussion with the subject leader, perhaps making comparisons with other groups of learners undertaking the same unit.

With this overview, groups of learners within the class can be identified, e.g. by gender, pupil premium, and so on, and strategies can be put in place to deal with attainment gaps. Review notes could include reflection on what specific areas of learning need to be targeted in the next unit, and how learners who have not met the expected outcomes might be supported.

Year: 1		Term: Spring 2	
Unit: 1.5		Strand: Salvation	
Key question: Why does Easter matter to Christians? Pupils can: <ul style="list-style-type: none"> Recognise that Incarnation and Salvation are part of a 'big story' of the Bible. Retell stories connected with Easter and Holy week with links to Salvation (Jesus rescuing people). Ask questions about whether the story of Easter has anything to say to them about sadness, hope or heaven, exploring different ideas. Give examples how Christians show their beliefs about Jesus' death and resurrection in church worship at Easter. 			
Children: 26		SEN	
Emerging	Expected	Exceeding	
Jovita	Oliver Dylan Neeraj Seb Nayan Marley Ajan Nanya Frankie Maize Noah Inaaya Amr Saarah Kemaya Garcia	Farrah Faslean G Oliver Anaya Quatre Hassan Harrison Kia Neha	
43%	62%	35%	
Unit review notes:			

Assessment in secondary RE

This syllabus stipulates that at Key Stage 4 pupils should study Christianity plus one other major world religion through a suitable Religious Studies/Religious Education course leading to a qualification approved under Section 96 of the Learning and Skills Act 2000. For most pupils this will mean studying for a Religious Studies GCSE full or short course qualification. Assessment at Key Stage 4 should therefore be informed by the requirements for the chosen course of study.

RE is a statutory requirement within the 16-19 curriculum. While the syllabus does not set out what pupils should study in RE at this stage, we recommend that the emerging, expected and exceeding model will still prove useful in determining what pupils know, understand and can do in relation to their learning of RE.

Assessing RE at Key Stage 3

The agreed syllabus stipulates that, as minimum requirement, pupils should develop knowledge and understanding around four world religions at Key Stage 3, namely: Christians, Muslims, Sikhs and Buddhists. The units in the syllabus are designed to help pupils to develop knowledge and skills, building on the primary key stages, and enabling them to be prepared for the demands of GCSE Religious Studies, or any other form of study of RE at Key Stage 4.

This syllabus recommends that schools should not extend GCSE studies into Key Stage 3. Pupils are entitled to a rich, broad curriculum at Key Stage 3 and should not be denied this by having to prepare for GCSE early. For one thing, it narrows the range of religions and worldviews too early.

Likewise, assessment at Key Stage 3 should not be dominated by GCSE grading. Examinations can only test a sample of a pupil’s knowledge and understanding, and so it should not be the aim of the Key Stage 3 curriculum to drill exam knowledge and to practise exam-style written responses (see Daisy Christodoulou’s book, *Making Good Progress? The Future of Assessment for Learning*, OUP 2017 and the Ofsted long report 2024²⁵). The Key Stage 3 curriculum should help to explore a wider context for religions and beliefs, so that study at GCSE level takes place within a secure foundational understanding. Planning and assessment, therefore, should enable a broader, contextual understanding.

It is essential that assessment at Key Stage 3 should be manageable and worthwhile, taking account of the large numbers of pupils that most secondary RE teachers teach. Formative assessment should enable teachers to be clear what pupils do and do not understand, so that they can plan accordingly. It should make it clear to pupils what they need to do to deepen their understanding and to develop their skills in handling what they have learnt.

Summative assessment should be proportionate to the amount of curriculum time given to RE, and especially where lesson time is limited, formative assessment should not impinge disproportionately on time for learning RE.

An example of whole-class marking in secondary RE

Below is an example of a whole class feedback form based on a Key Stage 3 unit in this syllabus. It is a successful model for formative assessment that enables a teacher to efficiently make clear to pupils what they need to do to deepen their understanding and to develop their skills in handling what they have learnt.

As with the primary example above, instead of marking individual books, a teacher reads a class set of responses to a task deliberately set to elicit pupils’ understanding of the content or concept at hand. The teacher then records on a single sheet of paper the whole class’s current understanding, by writing names and comments under key headings. This information is then shared orally with the whole class. Pupils are set specific tasks to address their learning, so that they take ownership of which parts of the feedback apply to them. This method is flexible and can be adapted to the needs of a particular cohort. It therefore guides the next lesson, correctly identifying where pupils are making good progress and where they need most support.

Unit 3.3 What's so radical about Jesus?		
Whole-class feedback		
Class: 7K	Teacher: SH	Date: 23/11
Praise: Tilly: key biblical texts Sam: using sources ✓ Connor: link to, READ OUT	Missing/incomplete Andrew T: absent Lydia/Taro: sparse examples	SPAG errors/literacy: believe / beliefs Pharisee Prayer as noun, pray as verb
General WWW: Jesus as Jewish; historical figure and importance for Christians Using quotes. Applying prior knowledge General EB: - Separate fact + opinion - aware of own personal worldviews	Misconceptions: "Radical" doesn't need to be negative Jesus as God - incarnation - not another God Actions/questions: Examples of how to show evidence How do different people/groups view Jesus at the time? Use of quotes: Mixed - good starting points but not fully explained.	DIRT questions/follow-up: Why has 'radical' come to be seen as negative? Whose perspective? Who's in power? Examples of positive radicals today? Greta etc.
Cause for concern or intervention Jordan/Ginny - full sentences needed literacy issue or timing?		Presentation: Aislín Tahir

²⁵ www.gov.uk/government/publications/subject-report-series-religious-education

Appendix 10: Religious education and pupils with SEND

Pupils with SEND are entitled to receive religious education based upon the Locally Agreed Syllabus **as far as it is practicable**. This entitlement applies to all pupils, whether they are educated in mainstream schools or special school settings. We believe that RE can provide challenging and nurturing learning opportunities for every pupil, and we seek creative and well thought out ways of providing for these entitlements to RE, so that every pupil can benefit from the opportunities for personal development the subject provides.

Two principles: good RE seeks to be holistic and inclusive

- **Holistic RE** focuses on the pupil as a whole, rather than only focusing on specific elements. A holistic vision of pupils' development considers all aspects of their individual needs, including how they interrelate with each other and the factors that influence them, and how this affects how they learn. Whether learners are part of a community of faith or not, RE offers them appropriate ways to engage with religious and non-religious worldviews and connects to every individual's need for spiritual, moral, social and cultural development.
- **Inclusive RE** recognises all pupils' entitlements to learning that respects diversity, enables participation, removes barriers and anticipates and considers a variety of educational needs and preferences. RE offers all learners a space in which they are included, valued and respected.

Section A: Guidance for pupils not engaged in subject specific study

Following the Rochford Review (2019), the government announced plans to introduce the engagement model. This is a new form of assessment for pupils working below the standard of the national curriculum tests and not engaged in subject specific study. It replaces the Performance Scale's steps 1 to 4 (often called 'P' scales) and was statutory from 2022.

Further general details of the Engagement model can be found here:

https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/903458/Engagement_Model_Guidance_2020.pdf

The engagement model celebrates the different abilities of pupils not engaged in subject specific study. This intention is always appropriate for RE. It enables the collection of qualitative information and evidence that should inform a teacher's assessment of their pupils' evidence of progress in the following areas:

- the effective use of their senses, including the use of both near and distant senses and the use of sensory integration
- the application of physical (motor) skills to permit active participation in new experiences
- states of emotional wellbeing to facilitate sustained motivation to learn
- communication and language skills to inform thought processes.

How will pupils be assessed using the engagement model?

The engagement model has five areas of engagement, and pupils can show responses to experience of RE in relation to these areas: exploration, realisation, anticipation, persistence, initiation.

The areas allow teachers to assess pupils' engagement in developing new skills, knowledge and concepts in the school's curriculum by demonstrating how pupils are achieving specific outcomes. They represent what is necessary for pupils to fully engage in their learning and reach their full potential.

The model provides a flexible description of ways in which pupils with severe and profound learning difficulties make progress in their education, and recognises that progress for these pupils is not merely linear. The model does not specify a curriculum but does offer a rounded and holistic way to identify small steps of progress, linked to termly outcomes for these pupils, supporting and enriching the learning pathways for non-subject specific learning. The model allows teachers to assess their own effectiveness in connecting their teaching to the learning needs of each pupil, clarifying teachers' understandings of the pupils' learning journeys.

Progress through each of the five areas of engagement should be measured by identifying how established the pupil is against each of the areas of engagement. This will differ for each pupil according to their profile of needs as set out in their Education, Health and Care (EHC) plan.

The model recognises that engagement is multi-dimensional and breaks it down into five areas that allow teachers, in relation to RE, to assess:

- how well their pupils are being engaged in developing new skills, knowledge and concepts in the school's RE curriculum
- how effective the special educational provision is in empowering their pupils to progress against the agreed outcomes in their EHC plans and how effectively pupils are engaging with and making progress against these plans in particular relation to RE
- pupils' achievements and progress across the four areas of need of the SEND code of practice (communication and interaction, cognition and learning, social, emotional and mental health difficulties, and sensory and/or physical needs). The four areas all connect to good RE.

The engagement model:

- is a unique method of observation, allowing insight that improves provision for all pupils
- uses a pupil-centred approach that focuses on their abilities rather than disabilities
- values all sources of knowledge and information provided by those working with the pupil, including teachers, school staff, other professionals and parents or carers
- promotes consistency and a common language amongst schools and all those working with the pupil
- recognises there is a complex interaction between pupils' physical, sensory, communication and learning disabilities that affects how they progress.

The five areas of engagement



Religious education may provide opportunities for pupils to learn in all these areas. Using outcome statements from the EYFS profile can provide helpful and relevant clarification of learners' progress. www.gov.uk/government/publications/early-years-foundation-stage-profile-handbook

These questions will help teachers considering the provision of experiences from RE for pupils with SEND to focus their contribution to learning for pupils.

For pupils with SEND, in what ways can RE:

- recognise the pupil's individual needs?
- show and celebrate the pupil's success?
- provide evidence of the pupil's responses and achievements?
- provide ways of comparing the pupil's current responses with past ones in order to show evidence of their achievements?
- capture information about the quality of the pupil's progress so the complexities and subtle differences of individual responses can be described, interpreted and explained?
- contain information and evidence that enable decisions to be made concerning the pupil's needs that can be used to inform planning and next steps for pupils, including special educational provision?
- assist in gathering evidence for reporting the pupil's achievements and progress against their EHC plan as part of the annual review process?
- assist in compiling evidence as part of end of academic year reporting to the pupil's parents, LAs and governors?

Section B: Guidance for pupils beginning to engage in RE specific learning

1. Introduction

This guidance is designed to stimulate, support and promote best practice and high standards of achievement in RE for all pupils. It focuses on teaching and learning in RE among pupils with a range of special educational needs and disabilities.

RE can make a powerful contribution to the learning of pupils with SEND. They can develop understanding of religious and life issues through experiences including song and music, discussion and talk, use of artefacts and the creative arts, which cannot always be reflected in their written work. What follows is guidance on how RE may be made more accessible for such pupils.

The new Gloucestershire agreed syllabus applies the RE Council's religion and worldviews (RW) approach. A person's worldview shapes and reflects how they encounter, engage with and respond to the world. An RW approach takes the worldview of the pupil as an integral part of the learning experience, and points out that a person's personal worldview is not just about what they think – it is about their emotions, attitudes, values, desires and hopes, as expressed through words, thoughts and actions. People's worldviews are embodied, and this applies equally for pupils with SEND.

An RW approach takes seriously the non-religious worldviews of many people in British society, as well as many pupils.

2. Principles for RE and pupils with SEND

A. Valuing the importance of RE for pupils with special needs.

RE is part of the core curriculum and is a positive entitlement for all pupils and should be taught with the same educational purposes, validity and integrity to all. In special schools the law requires the Agreed Syllabus to be taught 'as far as is practicable', and quality teaching will tailor the syllabus carefully to the special needs of all pupils. All pupils, including those who have faced difficulties and loss, can find a place in RE and find it a calming and uplifting time of the week.

B. Using pupils' experience of difficulty to develop their capacity to understand searching themes in RE.

There are areas in which pupils with special educational needs may show particular strengths. A pupil's experience of difficulties or suffering could lead to a heightened awareness of searching themes in RE. Sometimes small group work with pupils with special needs is particularly important in making space for reflection on experience and meaning. Good RE faces difficulties sensitively, rather than 'ducking the issues'.

C. Building on pupils' interest in people and what they do.

Some pupils with special educational needs sometimes show more awareness of people's feelings and a curiosity about what people do. This can lead to an interest in the effect of religious worldviews on people and interest in how individual religious people lead their lives. This may involve pupils working on their own ideas about belief and experience, considering meanings for themselves.

D. Valuing pupils' use of religious language.

Some pupils with special needs may show a lack of inhibitions in using religious and spiritual language, such as 'soul', 'heart' and 'spirit'. This can lead them into a spiritual perception of religion and human experience and an engagement with the symbolic.

E. Being sensitive to the variety of pupils' understanding of religious concepts.

It is difficult to generalise about the appropriateness of introducing certain religious concepts to pupils with special needs owing to the wide range of their needs. Teachers need to be sensitive in judging the appropriateness of different material on, for example, miracles and healing, which may be perceived

differently by pupils with different disabilities. RE seeks to develop sensitive and respectful attitudes, and these can be exemplified by teaching which is sensitive and respectful.

F. Allowing pupils to engage with explicit religious material.

RE can provide powerful opportunities for spiritual development for pupils with a variety of special educational needs by letting the emotion and power of explicit religious materials loose in the classroom and welcoming personal responses. An over-emphasis on seeing special needs pupils as needing a 'small step' approach can block the development of a vital and dynamic form of RE. Some pupils may respond to the 'burning core' of questions that engage the imagination and often lead from the spiritual into 'explicit RE' (see the writing of Anne Krisman, outlined in the Gloucestershire 2017 agreed syllabus).

G. Promoting pupils' use of the arts as a way of expressing themselves.

Pupils with special educational needs may have an enjoyment and engagement with art, music, dance and drama. Using these forms of expression can be very effective with special needs pupils. These are important elements in the shaping and expression of people's worldviews.

H. Recognising pupils' intuitive responses to religious issues.

Pupils with special educational needs may show a more intuitive approach to religion and human experience, and this may be expressed through questions, insights or gestures. These intuitive moments can display leaps of learning or understanding which are at odds with their understanding of other concepts. Some pupils with special educational needs will show a willingness to share a spiritual response. These achievements can be celebrated and noted by the teacher, but often no written product of achievement exists. A lack of permanent evidence of achievement does not matter in such cases.

I. Valuing pupils' achievement through creative forms of assessment and recording.

These forms need to be developed to reflect moments of intuition, insight and response. For verbal pupils, a 'Wall of Wisdom' can be displayed in class, showing pupils' deep comments and questions about religion and human experience. Alternatively, a photographic or video record of significant events can be kept, or a running record in the teachers' notes. For all pupils, including non-verbal pupils, displays celebrating special moments, achievements and turning points in RE are valuable.

3. Educational contexts

The principles set out above apply to pupils with special educational needs in all settings. These include SEND pupils in mainstream schools, special units attached to mainstream schools, PRUs, hospital schools and special schools. Pupils have a wide range of backgrounds and needs, including learning, emotional and behavioural difficulties. In RE these may be accentuated by differences of home and faith backgrounds. It is important to recognise that all pupils can achieve in RE, and teachers have the task of unlocking that potential and facilitating that achievement.

4. Differentiation in RE: meeting each learner's needs

Legislation provides an entitlement for all pupils to a broad and balanced curriculum. A wide range of ability and experiences exists within any group of pupils. Teachers need to be able to provide equal opportunities in learning through a flexible approach and skills which differentiate teaching and learning, matching the challenge of RE work to individual learners' needs.

Differentiation within RE involves meeting the individual needs of pupils in ways that are relevant to their life experiences. Successful differentiation is dependent on planning, teaching and learning methods and assessment. This requires:

- an understanding by teachers of the ways in which pupils learn
- providing imaginative learning experiences which arouse and sustain pupils' interest
- supporting the learning which takes place in RE by what is taught in other curriculum areas

- matching work to pupils' previous experience
- an understanding of factors which may hinder or prevent pupils learning
- careful analysis of the knowledge and skills which comprise a particular learning task
- structured teaching and learning which will help pupils to achieve and to demonstrate their learning outcomes.

Differentiation strives to help all pupils to learn together through providing a variety of tasks at any one time. Pupils can also be given some choice over what and how they learn so their learning reflects their interests and needs.

The ethos of a school and the work of individual teachers is very influential in RE. A positive ethos facilitates differentiated teaching through excellence in relationships based on mutual respect. Two factors make an important contribution:

- **attitudes to learning** - a philosophy which encourages purposeful learning and celebrates effort alongside success, as well as helping pupils take responsibility for their own engagement in tasks
- **a safe, stimulating environment** which recognises individual needs of pupils, sets appropriate challenges and builds on a positive, praising classroom culture.

5. Planning

Once schools are familiar with the requirements of the RE Agreed Syllabus and have chosen which religions are to be studied in which Key Stage, long-, medium- and short-term planning can be put in place which includes teaching and learning for pupils with special educational needs. Special schools have the flexibility to modify the requirements of the Agreed Syllabus to meet their pupils' needs, such as selecting materials from an earlier key stage or by planning to focus on just two religions. They must teach the syllabus 'as far as it is practicable'.

The development of pupils' individual education programmes (IEPs) allows for RE to be provided according to pupils' needs, such as focusing on communication, social, sensory or other skills to which RE can make a significant contribution. Some pupils may need additional experiences to consolidate or extend their understanding of particular concepts, so timing needs to be flexible enough to allow for this. Where teaching is good, the specific skills of reflection, expression and discernment will not be neglected.

Planning should provide for:

- the range of pupil ability in the group, with differentiated activities
- the past and present experience of pupils
- the family background of pupils
- the individual needs of pupils, including special educational needs and personal learning plans
- a range of opportunities to assess progress and to report to parents.

There are some commercial resources available to support this work, for example the 'Equals' programme offers well thought out work for SEND RE to schools.

6. Teaching and learning approaches for pupils with SEND

A wide variety of approaches can succeed, including the use of artefacts, video, visits and visitors, ritual, reflection, stilling and experiential activities, classroom assistants, the widest possible range of sensory and experiential approaches, and use of ICT including internet, recorded music, a digital camera and scanner, new video technologies, big mac switches, concept keyboards and overlays. New technologies are often created to help pupils with SEND: good RE teaching must always seek to make the most of them.

7. Recording pupils' achievement

Pupils with SEND in RE want to be able to show their achievement. Teachers need to enable pupils to demonstrate statements of achievement and learning outcomes. For pupils with SEND, this document provides an application of the DfE's Engagement Model and the use of performance statements (formerly called 'P4-P8'). These refer to skills, knowledge and understanding in RE. Teachers can also make special

use of the Early Learning Goals applied to RE in the syllabus and the high-level outcome statements for pupils in the units of work, as appropriate. It is practicable for RE outcomes to break age related norms for pupils with SEND.

Particular outcome statements could be broken down into a number of smaller elements and steps to work on and celebrate achievements. In good RE these could include pupils' responses to:

- experiencing an activity in RE
- sharing an awareness of the activity
- being a part of, or being an agent in classroom rituals for learning
- using the senses in different ways related to RE experiences and content
- exploring artefacts, experiences, stories, music or other stimulus materials in RE
- participation in the activities in varied ways
- praising and being praised, thanking and being thanked
- observing or participating in an enactment of an aspect of the learning.

The use of the full range of RE outcome statements may provide useful tools in enabling teachers to:

- plan future work with objectives, tasks and learning experiences appropriate to pupils' ability and development
- ensure continuity and progression to the next stage
- set appropriate RE targets for pupils' personal IEPs
- recognise pupils' levels of engagement and response.

8. Accreditation of RE

The National Qualifications framework provides for entry level qualifications such as a certificate of achievement to accredit the achievement of students at 16 whose achievement is below that of GCSE. Entry level qualifications in RE/RS are available from several awarding bodies. These accreditation routes award grades of pass, merit and distinction roughly equivalent to National Curriculum levels 1, 2 and 3. These qualifications may allow appropriate forms of assessments for pupils with special needs. Local collaboration between special schools and other schools can provide support for the use of such accreditation.

Appendix 11: Key concepts in religious and non-religious worldviews

These pages are to follow. They will be an updated version of the pages currently in the 2017 syllabus, pp. 137-145.

Appendix 12: SACRE members and teachers involved in the review

Thanks to Gloucestershire SACRE members who have been involved in the review and development of this agreed syllabus over the last few years.

Group	Representative
Group (A): Faith and belief groups	
Baha' i community	Jenny Lockwood/Tanya George
Baptist community	David Crunkhurn***
Gloucestershire Humanists	Sarah Pinegar/Hannah Hart
Hindu community	Daxa Mehta
Jewish community	Jennifer Silverston/Jane Hill
Methodist community	Neil Grecian/Revd Rachael Leather
Muslim community	Atique Miah
Pentecostal community	Howard Padley
Quaker community	Chris Lee
Salvation Army	Cliff Matthews
United Reformed Church	Julie Jefferies
Group (B): Church of England representatives	
	Debbie Helme
	Trevor Cooling
	Debbie Glover
	Jon Millin
	Christopher Mooney
	Joanne Kerry
Group C: Teacher representatives	
NEU	Lynda Britton
NASUWT	Angie Lamburn
NAHT	Julia Matson**
ASCL	Matthew Morgan*/Claire Giblin
Group D: Gloucestershire Council members	
LA Officer	Teresa Cross
Cabinet Member for Education	Cllr Philip Robinson
In attendance	
Clerk to SACRE	Ros Ellinor/Abbie Maskell
Adviser to SACRE	Stephen Pett

Thanks also to the many teachers who have given feedback and suggestions at the annual conferences, and especially to the Gloucestershire local primary RE Hub leaders for their support and practical advice:

- Jane Blaken, Blue Coat CE Primary School
- Nicola Childs, English Bicknor CE Primary School
- Kate Crampton, Amberley CE Primary
- Tanya Harris, St James CofE Primary School, Cheltenham
- Christopher Mooney, Winchcombe Abbey CE Primary School
- Claire Roberts and L Spencer, Elmbridge Primary School

Secondary:

Thanks to members of the Gloucestershire RE Teachers Association (GRETA), including:

- Vicky Allen, Cheltenham Bournside School
- Michelle Dodd, Severn Vale School
- Julie Haigh, Stroud High School for Girls
- Laura Hoare, Maidenhill School
- Helen Holland, High School Leckhampton

* Chair to Summer 2023

** Chair from Autumn 2023

*** Vice Chair

Review led by Stephen Pett, RE Today. Syllabus written by Stephen Pett; non-statutory double-page plans written by Stephen Pett and Julia Diamond-Conway.