

Leicestershire Religious Literacy for All

The Agreed Syllabus for Religious Education
2016-2021

Leicestershire SACRE



Leicestershire
County Council

This summary document is an extract from the
Leicestershire Agreed Syllabus for RE 2016.
It indicates the core requirements for RE in Leicestershire schools.
The full syllabus should be used by schools to plan their RE.



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Foreword

*“From the cowardice that dare not face new truth
From the laziness that is contented with half truths
From the arrogance that thinks it knows all truth
Good Lord deliver us.”*

(A Kenyan prayer quoted by Desmond Tutu, *An African Prayer Book*)

World events in the 21st century draw attention to the continuing power and significance of religious belief and other beliefs and philosophies in shaping human minds and communities. An understanding of different faiths and beliefs has never seemed more relevant.

Many local authorities, Leicestershire included, are a microcosm of the wider world. It is therefore important that our syllabus for RE should promote understanding between all people.

I am pleased to commend this revised syllabus for religious education for Leicestershire schools. The syllabus reinforces the importance of religious education as an academic discipline. It will enable understanding of concepts and the development of skills and attitudes so that our pupils can explore wider issues of religion and belief in religiously literate ways. This syllabus prepares the children and young people of Leicestershire for active citizenship in a diverse and rapidly changing world, exploring some aspects of British values in relation to religions and world views.

Leicestershire is a vibrant and unique county with much diversity of religion and belief. The population of the city and county includes very large communities of tens of thousands of Christians, Hindus, Muslims and Sikhs, and smaller groups of other significant faith communities including Jews, Jains, Buddhists and members of the Bahá'í faith. Many children in Leicestershire come from families that hold non-religious life stances. RE taught using this syllabus allows all learners to share their experiences and to learn from one another and the religions and beliefs in our community. This rich diversity influences the religions and beliefs to be taught in RE in Leicestershire.

This syllabus makes space for all pupils to explore their own beliefs, values and traditions, and those of others, in engaged and engaging ways. RE taught using the new RE Agreed Syllabus aims to support children to develop positive attitudes of respect towards people from all religions and worldviews.

This syllabus continues in the tradition of ensuring that RE is responsive to the changing nature of schools and education. The syllabus enables schools to respond effectively to the Government's Prevent Strategy and to the Ofsted Framework for Inspection which requires schools to ‘...ensure high standards of achievement, learning and behaviour for their pupils, as well as contributing to their spiritual, moral, social and cultural development’.

Consultation with teachers indicated that they wanted a syllabus that would give schools flexibility in the ways that RE can be taught but maintained the possibilities of thematic approaches valued by many schools. The syllabus offers both flexibility and structure, enabling teachers to use their professional judgement to incorporate RE into a thematic curriculum.

We are grateful to the many people who have contributed to this document, especially the members of the Agreed Syllabus Conference and the supporting officers from Leicestershire Children and Family Services. In particular we would like to thank members of the SACRE working group. Special thanks is also due to the Leicestershire Educational Excellence Partnership for the support provided to the process of syllabus development.

Lesley Hagger, *Director of Children and Family Services*, Leicestershire, Summer 2016.

Introduction

This revised syllabus for religious education (RE) for schools in Leicestershire builds on the strengths of previous syllabuses and provides a vision of, and the basis for, the development of RE over the next five years, 2016-2021.

Leicestershire's Agreed Syllabus Conference (ASC), is the statutory body that must be convened every five years to determine the nature of RE in its schools. The ASC is committed to providing the structures and support systems that will enable the teaching of RE in a manner that is coherent, progressive, pedagogically and philosophically sound, and that will promote the cognitive, spiritual, moral, social and cultural development of all learners.

RE alongside the National Curriculum

The National Curriculum states the legal requirement that:

“Every state-funded school must offer a curriculum which is balanced and broadly based, and which:

- Promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society, and:
- Prepares pupils at the school for the opportunities, responsibilities and experiences of later life.”

And:

“All state schools... must teach religious education to pupils at every key stage... All schools must publish their curriculum by subject and academic year online.”

(DfE National Curriculum Framework, July 2013, page 4)

This new RE Syllabus for Leicestershire pupils establishes what shall be taught in RE in Leicestershire schools providing teachers with practical support and guidance about how to teach RE effectively.

Actively promoting values, including British Values

- We want learners to understand religious and belief systems' commitment to morality and social justice, to responsible stewardship of the environment and to deepening the experience of being human.
- Promoting social and ethnic harmony and awareness of British values is a moral imperative for Leicestershire schools and RE has a significant contribution to make to this. Through the exploration of multiple identities and local communities, through visits to places of worship and meeting people from religious and belief communities, and through a deepening understanding of beliefs and practices, our aim is for young people to come to an informed and empathetic understanding of different groups which will help promote cohesion and integration. Pupils will explore British values in relation to religions and beliefs.
- It is the intention of the ASC that this syllabus will ask more of schools in relation to the social and political dimensions of religion. Religion has a major position in public life so it is crucial that young people are educated to understand and to engage critically with religions and beliefs, and their representation in the media.
- Breadth and balance are essential in RE, as in the whole curriculum. There are greater possibilities in this syllabus and its accompanying materials for creative cross-curricular development, as well as for high standards within RE when taught as a discrete subject. Schools can, within the statutory requirements of this syllabus, construct a curriculum that is appropriate to the needs, ages and ability of their learners.
- We want to encourage teachers to bring academic rigour into the study of religion and beliefs. They are complex and controversial, they demand multi-disciplinary study and they require understanding of difficult language and concepts. Such learning is rewarding at all levels. But this is not just a dispassionate approach to study. Both teachers and learners can develop personally through learning about and from religion and beliefs, challenging preconceptions, asking for justification of opinions, re-assessing their own stance on issues and recognising that the world is vast, fascinating and a source of deep enrichment for us all.

- We want RE in Leicestershire schools to be challenging, inspiring and fun.
- We want pupils to develop their levels of religious literacy and conceptual understanding.
- We want them to be able to articulate, with confidence, their ideas about religion, beliefs and spirituality – and then to change their minds, if they choose to do so.
- We want them to be able to reflect on some of the fundamental questions about being human and to be open to change, appreciation and challenge.
- RE can be an exciting subject which makes an inestimable contribution to learners' lives and therefore to their communities and to society. We hope that this new syllabus, and its accompanying support materials, will help teachers to fulfil their pupils' potential.

The statutory basis of the agreed syllabus

Religious Education is, by law, locally determined and the syllabus is agreed by an Agreed Syllabus Conference. This document is the basis on which all work in RE should be planned in Leicestershire's community and voluntary controlled schools. It is a requirement on schools and governing bodies to ensure that all learners gain their statutory entitlement to RE throughout all years of compulsory education and in the sixth form. This has been part of statute since 1944, it was reinforced in the 1988 Education Reform Act and it remains so today. The requirement to teach RE does not apply to nursery classes but does to those pupils of statutory school age.

Collective Worship is not part of the taught curriculum and cannot be considered as part of the recommended time for teaching RE.

RE does not seek to convert or urge a particular religion or belief on pupils.

School leaders' responsibilities

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

RE is provided in accordance with this Agreed Syllabus for all registered pupils at the school;

- parents receive an annual written report on their child(ren)'s progress in RE;
- requests from parents for the withdrawal of their child(ren) from RE are responded to and alternative arrangements made, so long as it does not incur any additional cost to the school or the local authority.
- RE makes a significant contribution to pursuing the strategic priorities of the Local Authority and the Leicestershire Education Excellence Partnership. These include providing high quality teaching and learning, effective leadership and effective school practice, designed to enable sustained improvement through collaborative working.

RE is included in the curriculum;

- sufficient time and resources are devoted to RE to enable the school to meet its legal obligations and to deliver an RE curriculum of quality.

SACRE is required to review its RE syllabus by law every 5 years. A review of the Agreed Syllabus in Leicestershire fell due in 2014, and this new syllabus is the result of the review. Leicestershire has previously published RE syllabuses in 1951 and 1992 (most recently reviewed and revised in 2009).

All Local Authority schools - community schools and voluntary controlled schools - are required to teach RE according to their Agreed Syllabus. RE is a statutory subject in the curriculum and all schools are legally obliged to teach the subject to every pupil (except those withdrawn by their parents). This syllabus meets the needs of Academies and Free Schools in Leicestershire for RE planning as well, providing a locally approved and educationally sound basis for good RE in all our schools.

In line with the law, our new Agreed Syllabus for Religious Education expects that schools will enable pupils to explore Judaism, Islam, Hinduism, Buddhism, and Sikhism, as well as Christianity. It also encourages the consideration of secular world views.

RE makes a significant contribution to pursuing the strategic priorities of the Local Authority and the Leicestershire Education Excellence Partnership. These include providing high quality teaching and learning, effective leadership and effective school practice, designed to enable sustained improvement through collaborative working.

Accountability

RE also makes significant contributions to pupils' ability to engage with ideas about British values, such as tolerance and respect for people who hold varied beliefs and world views, in line with the HMI inspection focus on SMSCD and RE from September 2014.

Knowledge, learning, skills

Following the Agreed Syllabus for Religious Education means that RE makes a positive contribution to pupils' learning. Knowledge and skills developed by RE contribute to pupils' readiness to participate in life in modern, diverse Britain and in a plural world. Good RE is never coercive: this area of learning is not about making pupils into believers but tries to help them become literate and articulate about religions and beliefs, and to be thoughtful members of a plural society, so that in learning from religion they are able to make informed choices about how they want to live their lives whilst also understanding more about the faith of other people they meet. As such, it is relevant to every pupil and every citizen of Leicestershire.

Every pupil in Leicestershire schools has a statutory entitlement to religious education. This entitlement is for all pupils regardless of their faith or belief. Living in and growing up in the world of the 21st century will challenge all young people. It will raise questions of spirituality and identity as well as questions of morality, such as poverty, discrimination and the use of limited resources as well as raising ethical questions about human reproduction, racial and religious prejudice and the role of politics in everyday life.

Religious Education in Leicestershire schools contributes dynamically to children and young people's education in schools, provoking challenging questions about human life, beliefs, communities and ideas. In RE pupils learn from religions and world views about different ways of life in local, national and global contexts. They discover, explore and consider many different answers to questions about human identity, meaning and value. They learn to weigh up for themselves the value of wisdom from different communities, to disagree respectfully, to be reasonable in their responses to religions and world views and to respond by expressing insights into their own and others' lives. They think rigorously, creatively, imaginatively and respectfully about their ideas in relation to religions and world views.

RE and the National Curriculum

The 2016 Leicestershire RE Agreed Syllabus follows the structure of the DfE's National Curriculum (2013), so that RE has subject documentation which parallels the subjects of the National Curriculum. RE is described in terms of purpose, aims and programs of study for each age group. The Agreed Syllabus also takes the opportunity to give clear guidance on RE in the early years and RE for students aged 14-19.

The Demographics of Religion and Belief in Leicestershire, the region and the nation

The 2011 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 includes enabling pupils to be ready to live well in a wider world: the region, the nation, the global community. Diversity is not always evident in the rural parts of our county, but pupils might learn much from seeing the wider regional and national pictures and understanding our nation better.

CENSUS 2011:	Population	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	No religion	Religion not stated
Leicestershire	650,489	392,363	1,546	18,508	528	9,096	7,978	2,381	176,123	41,966
Leicester City	329,839	106,872	1,224	50,087	295	61,440	14,457	1,839	75,280	18,345
Derbyshire	769,686	489,668	1,530	1,377	363	2,210	2,316	2,905	215,158	54,159
City of Derby	248,752	131,129	822	2,198	110	19,006	8,891	985	68,668	16,943
City of Nottingham	305,680	135,216	2,051	4,498	1,069	26,919	4,312	1,483	106,954	23,178
Nottingham Shire	785 802	481 994	1860	3480	717	6963	3132	2689	230 138	54 829
Coventry	316,960	170,090	1,067	11,152	210	23,665	15,912	1,641	72,896	20,327
West Midlands	2,736,460	1,471,780	9,119	59,768	3,060	332,684	116,715	15,181	554,152	174,001
East Midlands	4,533,222	2,666,172	12,672	89,723	4,254	140,649	44,335	17,918	1,248,056	309,443
ENGLAND AND WALES	56,075,912	33,243,175	247,743	816,633	263,346	2,706,066	423,158	240,530	14,097,229	4,038,032

Select figures for religious affiliation from the 2011 Census, providing a context for RE in the county of Leicestershire and the region. We have included here 3 'local cities', a neighbouring county – Derbyshire – similar in size to our own, and two regional areas, the East and West Midlands.

We need an RE that prepares young people for life in the village, county, region, nation and world. Diversity is not always evident in every part of the county or the region, but pupils might learn much from seeing this regional picture and understanding it. Leicestershire (with the city of Leicester at its centre) is unusually religiously diverse. This context is reflected in the syllabus.

A1 The purpose of RE

- Religious Education contributes dynamically to children and young people’s education in schools by provoking challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human.
- In RE they learn about and from religions and worldviews in local, national and global contexts, to discover, explore and consider different answers to these questions.
- They learn to weigh up the value of wisdom from different sources, to develop and express their insights in response, and to agree or disagree respectfully.
- Teaching therefore should equip pupils with systematic knowledge and understanding of a range of religions and worldviews, enabling them to develop their ideas, values and identities.
- It should develop in pupils an aptitude for dialogue so that they can participate positively in our society, with its diverse religions and worldviews.
- Pupils should gain and deploy the skills needed to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence. They should learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ.

The purpose of RE is captured in the principal aim, which is intended to be a short-hand version for day-to-day use. Teachers should use it when planning RE, whether long-term or short-term. It should be considered as a doorway into the wider purpose articulated above.

Principal aim

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

Schools might wish to devise a pupil-friendly version of this for themselves. Discussing this, using the full purpose and the principal aim, would be helpful for teachers in clarifying what RE is for in their school and classroom.

For example: ‘RE explores big questions about life, to find out what people believe and what difference this makes to how they live, so that pupils can make sense of religion, reflecting on their own ideas and ways of living.’

A2 The aim(s) of RE

The threefold aim of RE elaborates the principal aim.

The curriculum for RE aims to ensure that all pupils:

1. Know about and understand a range of religions and worldviews¹, so that they can:

- describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals
- identify, investigate and respond to questions posed, and responses offered by some of the sources of wisdom² found in religions and worldviews
- appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

2. Express ideas and insights about the nature, significance and impact of religions and worldviews, so that they can:

- explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities
- express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues
- appreciate and appraise varied dimensions of religion.³

3. Gain and deploy the skills needed to engage seriously with religions and worldviews, so that they can:

- find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively
- enquire into what enables different individuals and communities to live together respectfully for the wellbeing of all
- articulate beliefs, values and commitments clearly in order to explain why they may be important in their own and other people's lives.

Throughout schooling, teachers should consider how their teaching contributes towards the principal aim of RE in the local area, and how they help pupils to achieve the threefold aim.

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

¹ The phrase 'religions and worldviews' is used in this document to refer to Christianity, other principal religions represented in Britain, smaller religious communities and non-religious worldviews such as Humanism. The phrase is meant to be inclusive, and its precise meaning depends on the context in which it occurs, e.g. in terms of belief, practice or identity.

² The sources of wisdom found in religions and worldviews will include the key texts, the teachings of key leaders, and key thinkers from different traditions and communities. Examples include the Bible, the Torah and the Bhagavad Gita; the Buddha, Jesus Christ, the Prophet Muhammad, Guru Nanak and humanist philosophers. Other sources of wisdom might come from texts, thinkers, leaders and scientists in the contemporary world as well as from experience and informed personal reflection and conscience.

³ The RE Programme of Study usually refers to 'religions and worldviews' to describe the field of enquiry. Here, however, the aim is to consider religion and belief itself as a phenomenon which has both positive and negative features, and is open to many interpretations: in this aspect of the aims, pupils are to engage with the concept of religion and non-religious belief, not merely with individual examples, and similar critiques should apply to both.

B1 Legal requirements: What does the legislation in England say?

RE is for all pupils:

- RE 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).⁴ It is a necessary part of a 'broad and balanced curriculum'.
- 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'.⁵

RE is locally determined, not nationally:

- A locally agreed syllabus is a statutory syllabus for RE recommended by an Agreed Syllabus Conference for adoption by a local authority.⁶
- 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 faith and non-faith academies and free schools, as set out in their funding agreements. Academies may use their locally agreed syllabus, or a different locally agreed syllabus (with permission of the SACRE concerned), or devise their own curriculum.

RE is multi-faith:

- 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'.⁷

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.

This agreed syllabus builds on the good practice from the 2004 *Non-statutory Framework for RE*, produced by the then Qualifications and Curriculum Authority, and also the core ideas in the RE Council's non-statutory *Framework* from 2013.⁸

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, in the UK, parents still have the right to withdraw their children from RE/RME on the grounds that they wish to provide their own religious education. (School Standards and Framework Act 1998 S71 (3)). This will be the parents' responsibility. 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.

⁴ School Standards and Framework Act 1998, Schedule 19; Education Act 2002, section 80.

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

⁶ Education Act 1996 Schedule 31.

⁷ Education Act 1996 section 375.

⁸ A Curriculum Framework for Religious Education in England (REC 2013).

B1.1 RE, academies and free schools

Free schools are academies in law and have the same requirement to provide RE and collective worship. 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 purpose 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 *Curriculum Framework for Religious Education in England* (2013).

The Leicestershire Agreed Syllabus 2015–2020 fulfils the legal requirements set out above, and has its roots in the REC's *Framework* (2013). 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.

B2 What religions are to be taught?

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

Religious traditions are to be studied in depth as follows:

Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions, which are that pupils should learn from:	
4–5s Reception	Children will encounter Christianity and other faiths, as part of their growing sense of self, their own community and their place within it.
5–7s Key Stage 1	Christians and Muslims or Jewish people
7–11s Key Stage 2	Christians, Muslims, Hindus and Jewish people
11–14s Key Stage 3	Christians, Muslims, Sikhs and Buddhists
14–16s Key Stage 4	Two religions required, usually including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96 ⁹
16–19s RE for all	Religions and 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 Jehovah’s Witnesses, The Church of Jesus Christ of Latter-day Saints, the Bahá’í faith 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.
- Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions and beliefs.
- 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 rather than the history and belief structures of traditions. This also recognises the diversity within and between people of the same and different religions.
- **Non-religious worldviews:** Good practice in RE, as well as European and domestic legislation, has established the principle that RE in schools without a religious character should be inclusive of both religions and non-religious worldviews. 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 should also be explored in such a way as to ensure that pupils develop mutual respect and tolerance of those with different faiths and beliefs. This is enabled through the following key questions: L2.6, L2.9, U2.1, U2.5, U2.7, 3.1, 3.4, 3.9, 3.10 and 3.12.
- However, 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. Schools are encouraged to teach less but teach it better.
- The key questions offered in this syllabus allow for schools to draw in different traditions, where they fit the theme and question, and where there are representatives of those traditions in the school and local community.

⁹ Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State. http://www.dfes.gov.uk/section96/uploads/download_records_full.xls

B3 Time for RE

Schools have a statutory responsibility to deliver Religious Education to all pupils, except those withdrawn by parents (see p.11).

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 5 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.** RE is a core subject of the curriculum for all pupils. RE is an entitlement for all pupils through their secondary schooling. For schools offering GCSE short or full course RE in Y9 and Y10, there is still a requirement that there is identifiable RE in Y11.
- **RE is different from assembly.** 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 Religious Education.
- **Flexible delivery of RE is often good practice:** an RE themed day, or week of study can complement – but not usually 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. Where creative curriculum planning is used, schools must ensure that RE objectives are clear. In EYFS, teachers should be able to indicate the opportunities they are providing to integrate RE into children’s learning.
- **Coherence and progression.** Whilst 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 meet the expectations set out in the locally agreed syllabus and this handbook to provide coherence and progression in RE learning. Any schools in which head teachers and governors do not plan to allocate sufficient curriculum time for RE is unlikely to be able to enable pupils to achieve appropriate standards in their RE.

C1 Religious Education key questions: an overview

	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/interpreting)
Believing (Religious beliefs, teachings, sources; questions about meaning, purpose and truth)		1.1 Who is a Christian and what do they believe? 1.2 Who is a Muslim and what do they believe? 1.3 Who is Jewish and what do they believe?	L2.1 What do different people believe about God?	U2.1 Why do some people believe God exists?	3.1 Do we need to prove God's existence?
	F1 Which stories are special and why?	1.4 What can we learn from sacred books?	L2.2 Why is the Bible so important for Christians today?		3.2 Does living biblically mean obeying the whole Bible?
	F2 Which people are special and why?		L2.3 Why is Jesus inspiring to some people?	U2.2 What would Jesus do? Can we live by the values of Jesus in the twenty-first century?	3.3 What is so radical about Jesus?
				U2.3 What do religions say to us when life gets hard?	3.4 Is death the end? Does it matter? 3.5 Why is there suffering? Are there any good solutions?
Expressing (Religious and spiritual forms of expression; questions about identity and diversity)	F3. What places are special and why?	1.5 What makes some places sacred?	L2.4 Why do people pray?	U2.4 If God is everywhere, why go to a place of worship?	3.6 Should religious buildings be sold to feed the starving?
	F4. What times are special and why?	1.6 How and why do we celebrate special and sacred times?	L2.5 Why are festivals important to religious communities?	U2.5 Is it better to express your beliefs in arts and architecture or in charity and generosity?	3.7 How can people express the spiritual through the arts?
			L2.6 Why do some people think that life is a journey and what significant experiences mark this?		

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Living (Religious practices and ways of living; questions about values and commitments)	F5. Being special: where do we belong?	1.7 What does it mean to belong to a faith community?	L2.7 What does it mean to be a Christian in Britain today? L2.8 What does it mean to be a Hindu in Britain today?	U2.6 What does it mean to be a Muslim in Britain today?	3.8 What is good and what is challenging about being a teenage Sikh or Buddhist or Muslim in Britain today?
					3.9 Should happiness be the purpose of life?
		1.8 How should we care for others and the world, and why does it matter?	L2.9 What can we learn from religions about deciding what is right and wrong?	U2.7 What matters most to Christians and Humanists?	3.10 Does religion help people to be good?
	F6. What is special about our world?			U2.8 What difference does it make to believe in ahimsa (harmlessness), grace, and/or Ummah (community)?	3.11 What difference does it make to believe in...?
					3.12 Is religion a power for peace or a cause of conflict in the world today?