



Luton

SACRE

RE Syllabus 2024

June 2024

Acknowledgements

The past year of developing a new RE syllabus for Luton has been a journey unlike any other. What you see in front of you is the result of so many individuals. Our massive thanks go out to each and every one of the people who gave up their time, shared their invaluable knowledge and skills or even offered a prayer in the hope that the precious children of our town of Luton and beyond could be given a bespoke curriculum that brings RE alive and in a context that is relevant to our lived realities in the times in which we live. Those generous individuals who sought nothing but good know who they are and it is our hope that the goodness they shared will envelop them and become a beautiful legacy. A huge thank you to our families and friends who supported us in so many ways. Thank you so much for your love and patience. The human spirit in its beauty was very much felt in this syllabus journey. What you have in front of you is truly a sum of so many parts or rather hearts! It was a huge endeavour and enormous work was involved. The intentions and sacrifices of those educators, artists, faith representatives, school leaders and others involved were very pure and touching. In this small but special part of the world, a piece of work was done with huge collaboration of people from so many different backgrounds and outlooks. What we shared was our respect for one another and recognition of our humanity that we are all part of one family and in those legendary words of Cat Stevens:

*Now I've been happy lately
Thinking about the good things to come
And I believe it could be
Something good has begun
Oh, I've been smiling lately
Dreaming about the world as one
And I believe it could be
Someday it's going to come*

*'Cause out on the edge of darkness
There rides a peace train
Oh, peace train take this country
Come take me home again*



Now, I've been happy lately
thinking about the good things to come,
and I believe it could be
something good has begun.

FROM "PEACE TRAIN" BY CAT STEVENS & ILLUSTRATED BY PETER H. REYNOLDS, PUBLISHED BY HARPER COLLINS

MAY WE ALL BE IN PEACE AND MAY ALL OUR
CHILDREN AND COMMUNITIES RIDE THAT
PEACE TRAIN HOME

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Here are some of those special individuals. Thank you to you all and forgive us for any who we have inadvertently missed.

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Foreword - SACRE Chair

On behalf of the Luton SACRE, (Standing Advisory Council for Religious Education) I am delighted and honoured to be able to commend the new Luton Agreed Syllabus for Religious Education to be taught in our schools from September, 2024.

Led by Kay Kokabi and Elif Uçar of SACRE and Luton Sixth Form College, a rigorous process of consultation began in 2023. It is vital in a pluralistic society like Luton, that children live and grow in an environment of tolerance and respect for each other's culture, faith and belief systems.

This syllabus uses a series of lenses to deepen our children's understanding of the religions that comprise Luton's multi-faith community and thus help to reduce the potential growth of fears that can eventually manifest themselves in the form of intolerance and prejudice.

Luton's unique demographic, demands a unique syllabus that reflects and celebrates the rich diversity of our faith communities. A syllabus that encourages and enables children to address those most fundamental of human questions around meaning and purpose in life. That fosters the spiritual qualities of awe, wonder and mystery, and the importance of truth, beauty, goodness and love. To recognise that having eternity in your heart and longing for a life not subject to the limitations of time and space, is a quite natural thought.

This exciting new syllabus is rooted in a factual presentation of the world's religions today, their teachings and beliefs. The core units of work and materials will benefit from on-going supplementary tasks.

I believe that we owe a great debt of gratitude to Kay and Elif whose perseverance, dedication and determination to achieve a bespoke, fit for purpose religious education syllabus for the children of our very special and deserving Luton families, has been outstanding.

Many thanks are due also, to those amazing teaching professionals from local authority and academy trust schools, members of Luton education authority, faith group leaders and their representatives. All of whom, have given so generously of their time. I firmly believe that this innovative and exciting body of work, has the potential to become a model for many other local authorities. It is so pleasing to once again, see Luton at the forefront of such innovative work.

A massive thank-you to all my SACRE colleagues.



John Williams
Chair, Luton SACRE
Come on you Hatters!!!

Foreword – Director of Education, LBC

We are pleased to welcome you to the new Agreed Syllabus for Religious Education 2024 which has been adopted by Luton Borough Council as the Local Education Authority. Creating this syllabus has been a work of love for SACRE and all those involved. It has been drawn together through the collective work of Luton's Faith Community and a wide range of teachers and school leaders from across Luton's schools and colleges. The resulting syllabus is unique to Luton and uniquely reflects the diversity of faith across our community. We are indebted to the work of Kay Kokabi and Elif Uçar and Luton's 6th Form College for the leadership, drive and time given to developing and engaging with our schools and community. We believe this Agreed Syllabus will help teachers as they deliver high quality Religious Education in our schools in the enhancement of the spiritual, moral, social, and cultural development of pupils. The syllabus focuses on providing depth and connecting the relationship between religion and worldviews across five key themes. By looking at God and Faith; Humanity; Nature; Science and Technology; and Society through different lenses, we aim that this will help build not only a deepening religious knowledge, but also a connection between religious belief and pupils' daily experiences of religious diversity across our common community. This aims to encourage global citizenship and understanding.

The syllabus is an important foundation upon which schools and teachers can build their curriculum for religious education. It creates the building blocks upon which we can grow intercultural empathy and understanding across our community.



Paul Wagstaff
Director of Education
Luton Borough Council

A word from the authors



Our colleagues across Luton and beyond were instrumental to this work and our huge thanks and appreciation to them. Equally importantly, our students were amongst the biggest sources of inspiration. As teachers in Luton Sixth Form College, we see the swan song of their statutory educational journey. We have the privilege of seeing them grow and transform before our very eyes. Such is the power of education, such is the power of RE. As we write this today, it is the final exam for our Religious Studies A-Level students. After sharing two intense years with them, we say farewell to them as their college teachers. As they leave today, they will remain our brothers and our sisters in humanity and our fellow citizens, all on individual journeys and sharing this world together.

When writing the syllabus over this past year, we became acutely aware of the privilege we have as teachers and the prized institutions within which our children are fortunate to be able to grow and learn and shine. This came at a time where we witnessed and heard the painful stories of so many children whose chance for that has been taken away. Our hearts ache for those children, who, if given the chance, could become heroes of history rather than reminders of humanity failing. RE, among many things, looks deeply at the human state. *Peace to the hint of sadness in your eyes.* We hope that the young people of our town and beyond will make this world a better one. We put our hope in them that they will fly and take from those shining examples of human excellence who inspire humanity and whose strength of spirit show us how to live and love.

The efforts of all those involved in writing this syllabus are an attempt to offer our children keys to unlock doors and discover beautiful paths. For those starting their educational journeys and those who have already started – we hope we can meet soon. To our teaching colleagues, we know the struggle! What you are doing is unlike any other vocation. We thank you and hope you find the strength and inspiration to continue in the amazing work you do. Our classroom is our second home and a second home to our students. Our door is always open. You are always welcome and please convey our best to your students from us and tell them to come too.

Come, whoever you are. Come, as you are. Whether wanderer or worshipper, come. Ours is not a caravan of despair.

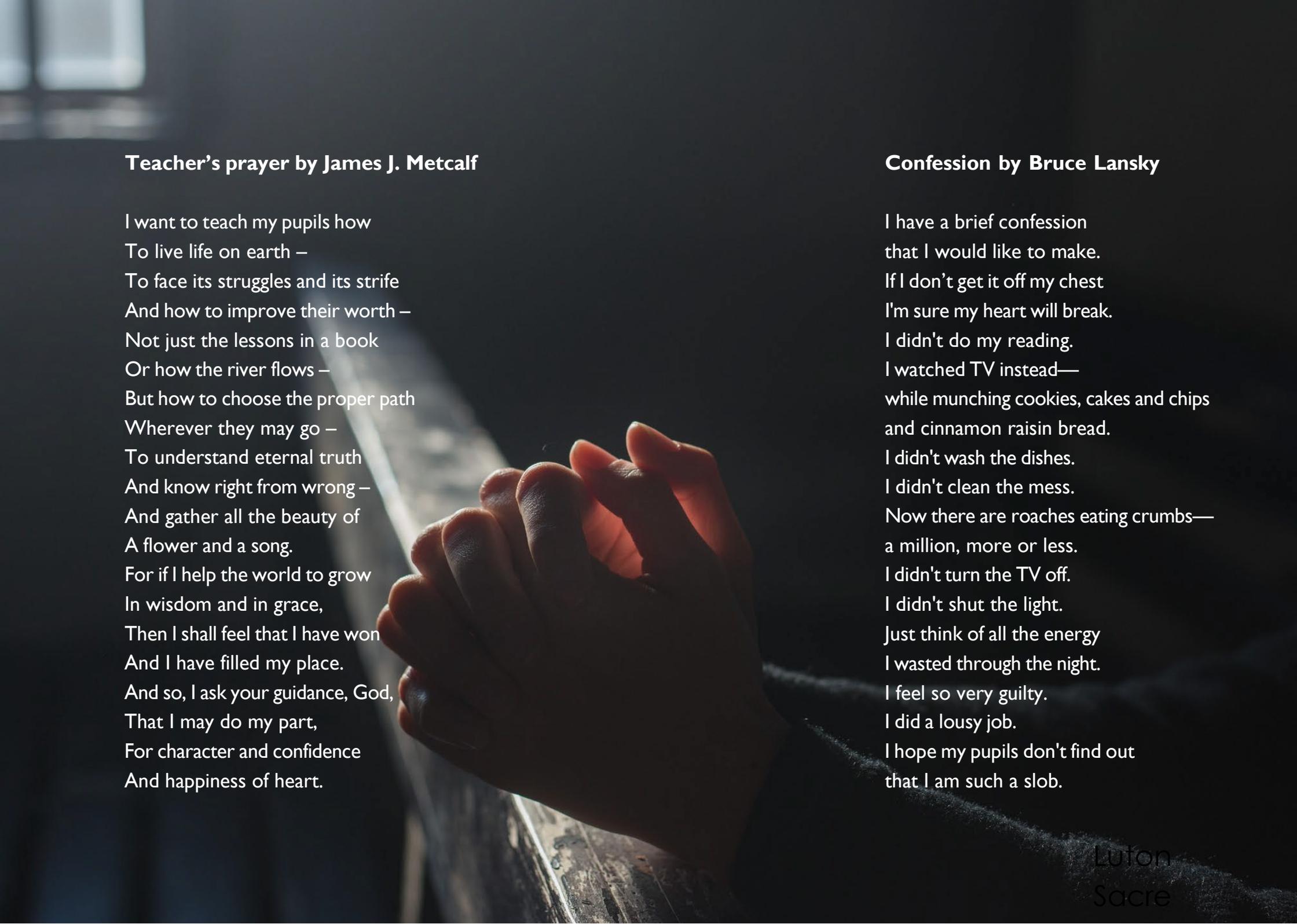
Kay Kokabi and Elif Uçar
Course Managers, Religious Studies A-Level
Luton Sixth Form College

*“My fleeting life has come and gone. A wind that blows and passes by. I feel it has been all too brief,
Just like the blinking of an eye. ”*

Yunus Emre



A view our students know well!



Teacher's prayer by James J. Metcalf

I want to teach my pupils how
To live life on earth –
To face its struggles and its strife
And how to improve their worth –
Not just the lessons in a book
Or how the river flows –
But how to choose the proper path
Wherever they may go –
To understand eternal truth
And know right from wrong –
And gather all the beauty of
A flower and a song.
For if I help the world to grow
In wisdom and in grace,
Then I shall feel that I have won
And I have filled my place.
And so, I ask your guidance, God,
That I may do my part,
For character and confidence
And happiness of heart.

Confession by Bruce Lansky

I have a brief confession
that I would like to make.
If I don't get it off my chest
I'm sure my heart will break.
I didn't do my reading.
I watched TV instead—
while munching cookies, cakes and chips
and cinnamon raisin bread.
I didn't wash the dishes.
I didn't clean the mess.
Now there are roaches eating crumbs—
a million, more or less.
I didn't turn the TV off.
I didn't shut the light.
Just think of all the energy
I wasted through the night.
I feel so very guilty.
I did a lousy job.
I hope my pupils don't find out
that I am such a slob.



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A large group of students and staff are posing for a group photo in front of a modern building. The building's facade is characterized by a complex, organic wooden lattice structure that forms a series of arches and circular patterns. The ground is paved with large, light-colored stone tiles. The group consists of men and women of various ages, some wearing traditional Islamic attire like hijabs and abayas, while others are in more casual or business-casual clothing. The overall atmosphere is professional and diverse.

INTRODUCTION

TO THE RELIGIOUS EDUCATION SYLLABUS

Embracing Diversity, Inspiring Hearts and Enlightening Minds

Welcome to the locally agreed syllabus for Religious Education in Luton, a transformative educational journey that recognises the power of cultural capital, promotes equity and empowers pupils to level up in their understanding of the diverse religious and philosophical landscape that shapes our world.

This syllabus aligns with the standards set by OFSTED and embraces their vision of providing a broad and balanced education that prepares pupils for life in modern society.

In an ever-changing and interconnected world, it is crucial that pupils acquire the cultural capital necessary to thrive and succeed. Cultural capital encompasses the knowledge, skills and understanding that individuals possess, enabling them to fully participate in and contribute to society.

Through this syllabus, we strive to provide pupils with a rich cultural capital by exploring the complexities of religious and philosophical beliefs, values and traditions.





This syllabus is designed to ensure that all pupils, regardless of their background or starting point, have equal opportunities to develop their understanding of different faiths and worldviews. By promoting inclusivity and diversity, we foster an environment where every student's voice is valued and celebrated.

We recognise the importance of addressing attainment gaps and are committed to ensuring pupils are given enriching and creative learning experiences to develop their knowledge and skills, regardless of their starting point.

The syllabus embraces 'levelling up' by providing a progressive and challenging curriculum that encourages pupils to reach their full potential. The carefully sequenced lessons and activities are designed to build upon prior knowledge, promote deeper thinking and reflection whilst developing pupils' oracy and literacy.

Through engagement with the lenses of striving, excellence, ways of knowing, courtesy, deeper reflection and critical thinking, pupils are encouraged to explore complex ideas, critically analyse different perspectives and develop a well-rounded understanding of religious and philosophical concepts.

Luton's syllabus for RE recognises the importance of nurturing pupils' personal, social and emotional development. By exploring themes such as society, humanity, God and faith, science and technology and nature, pupils can become wayfarers on a road that helps develop empathy, respect and a sense of responsibility towards themselves, others and the environment.

The inclusion of artistic expressions, poems and artworks serves to engage pupils' emotions and senses which allows for a deeper connection and truly engaging exploration of these themes. We want our pupils to love learning and to be inspired and enthused by what they encounter in the classroom. This also ties in with the Luton 2040 vision of Luton Borough Council (LBC), specifically around children growing up healthy, happy and secure, with a voice that matters.

Key to the wellbeing of children is an opportunity to receive a relevant education that engages them and prepares them for the ever-changing world that they are part of and will shape.





"The Shining Sign"

By Nadia Hussain

Local RE student @elysian.nh

As the poet Rumi once said, "Yesterday I was clever, so I wanted to change the world. Today I am wise, so I am changing myself." This spiritual reference reminds us of the importance of inner growth and self-reflection. In this RE syllabus, the aim is not only to broaden pupils' understanding of the world around them but also encourage them to embark on a personal journey of self-discovery and transformation. Through the exploration of diverse religious and non-religious perspectives, pupils are invited to question, reflect and evolve their own beliefs and values.

Through its commitment to cultural capital, inclusivity and levelling up, the syllabus aims to equip pupils with the knowledge, skills and understanding needed to thrive in an increasingly diverse and interconnected world. By actively promoting mutual respect, critical thinking and empathy, pupils can be empowered to become confident and active participants in society, capable of embracing diversity, fostering dialogue and contributing positively to their communities.

Together as teachers and educational institutions, we can shape a future that strives for a more harmonious, just and inclusive society.

EDUCATION

is the passport

to the

FUTURE

for tomorrow
belongs to
those who
prepare for it
today

Malcolm X



The Purpose of Religious Education

RE transcends mere subject matter, serving as a multifaceted tool for cultivating well-rounded individuals equipped to navigate a diverse and complex world. Its diverse purposes range from igniting intellectual curiosity and fostering academic and cultural understanding of various religions and worldviews” (NATRE, 2023), to encouraging personal and spiritual development through self-reflection and exploration of one's own values and beliefs. This aligns with the emphasis on spiritual, moral, social, and cultural development (SMSC) (DofE, 2014) equipping pupils to grapple with meaning, purpose, and ethical dilemmas (Wright, 2018).

Additionally, RE plays a crucial role in ethical and moral education, providing a platform for analysing diverse religious perspectives and developing critical thinking skills to articulate and defend informed stances on complex real-world issues (NATRE, 2023). This aligns with the aim to cultivate responsible citizens who contribute positively to society (DofE, 2014). By engaging with ethical dilemmas arising from diverse religious teachings, RE fosters moral reasoning and equips pupils to make informed choices in a world with competing values.

RE actively promotes tolerance and respect for diverse religions and worldviews. By engaging with different belief systems and practices, pupils develop empathy and understanding, appreciating the richness and complexity of human experience. This aligns with the core British values of mutual respect and tolerance embedded in educational curriculum frameworks'. In an increasingly pluralistic society, RE promotes peaceful coexistence and equips pupils to navigate potential conflicts arising from diverse beliefs (Gorsuch, 2013).

Importantly, RE goes beyond passive knowledge acquisition, fostering critical thinking and analytical skills. Pupils learn to investigate key concepts like meaning and purpose, analyse the impact of belief systems on individuals and communities, and evaluate religious claims and sources.“

This equips them to engage critically with information, challenge assumptions, and form informed opinions in a world saturated with diverse perspectives' (Wright, 2018). By honing these skills, RE empowers pupils to become independent thinkers and active participants in a democratic society.



Finally, in a world increasingly marked by division, RE plays a vital role in promoting social cohesion. By fostering understanding and empathy for diverse beliefs, RE contributes to a more inclusive and harmonious society. This aligns with the aim to promote community cohesion and develop pupils' understanding of British values.

By appreciating different perspectives and engaging in respectful dialogue, RE equips pupils with the tools to navigate potential social conflicts and contribute meaningfully to a more peaceful and inclusive world (Wright, 2018).

In conclusion, RE's purposes extend far beyond mere academic content. RE aims to cultivate informed individuals who are able to think critically and possess the knowledge, skills, and values necessary to navigate a complex and diverse world. By fostering personal development, ethical understanding, tolerance, respect, and critical thinking skills, RE plays a vital role in shaping responsible and engaged citizens who can contribute positively to society and build a more inclusive and cohesive world.

The purpose of RE is multifaceted and can be summarised by the following:

- Academic and Cultural Understanding
- Personal and Spiritual Development
- Ethical and Moral Education
- Promoting Tolerance and Respect
- Encouraging Critical Thinking and Analytical Skills
- Contributing to Social Cohesion



Overview of Aims of the Syllabus:

In England, Religious Education (RE) transcends mere information transfer, aiming to cultivate well-rounded individuals equipped to navigate a diverse and complex world. NATRE defines three pillars for this endeavor: knowledge, expression, and skill development. The first pillar, knowledge, seeks to ignite intellectual curiosity about various religions and worldviews. Pupils delve into beliefs, practices, and their internal and external diversity, understanding the richness and complexity of human experience. This knowledge is not merely passive; it is a springboard for the second pillar: expression.

RE encourages pupils to articulate their own ideas and insights, fostering critical reflection on personal beliefs, values, and experiences. This expression is not confined to their own faith; it extends to respecting and understanding differing perspectives, fostering empathy and dialogue. Finally, the third pillar, skill development, equips pupils to engage with religions and worldviews critically.

They acquire the ability to investigate key concepts like meaning and purpose, analyse the impact of belief systems on individuals and communities and articulate their own stances on ethical issues. By nurturing these pillars, RE empowers young people to move beyond shallow understanding, fostering open-mindedness, critical thinking, and the ability to engage respectfully with diverse beliefs, shaping them into responsible and informed citizens in a world where religious literacy is more crucial than ever.

The Three Principal Aims

A. Know about and understand a range of religions and worldviews, 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 wisdom found in religions and worldviews;
- Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

B. 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 or a worldview

C. 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; community cohesion at school, local, national and global levels.¹⁰
- Articulate beliefs, values and commitments clearly in order to explain why they may be important in their own and other people's lives (Religious Education Council of England and Wales, 2013).



As there is no national RE curriculum, the above aims have been considered and adapted alongside the government's national curriculum expected standards for other subjects such as English and GCSE exam board criteria to create assessment outcomes for this RE syllabus.

Details of these can be found in the Assessment chapter of this document.

Understanding Religion and Worldviews

Religions and worldviews are frameworks that people use to understand the world around them. Religions typically involve a belief in a higher power or deity, while worldviews can be religious or non-religious. For a well-rounded RE syllabus in England, it is important to include major world religions like Christianity, Islam, Judaism, Hinduism, Sikhism and Buddhism. Alongside these, non-religious worldviews like Humanism and Atheism should be included to reflect the diversity of beliefs in society. This allows pupils to develop a strong understanding of different viewpoints and fosters mutual respect in a multicultural world.

In this syllabus, religion and worldviews include the following:

Christianity

Islam

Judaism

Sikhism

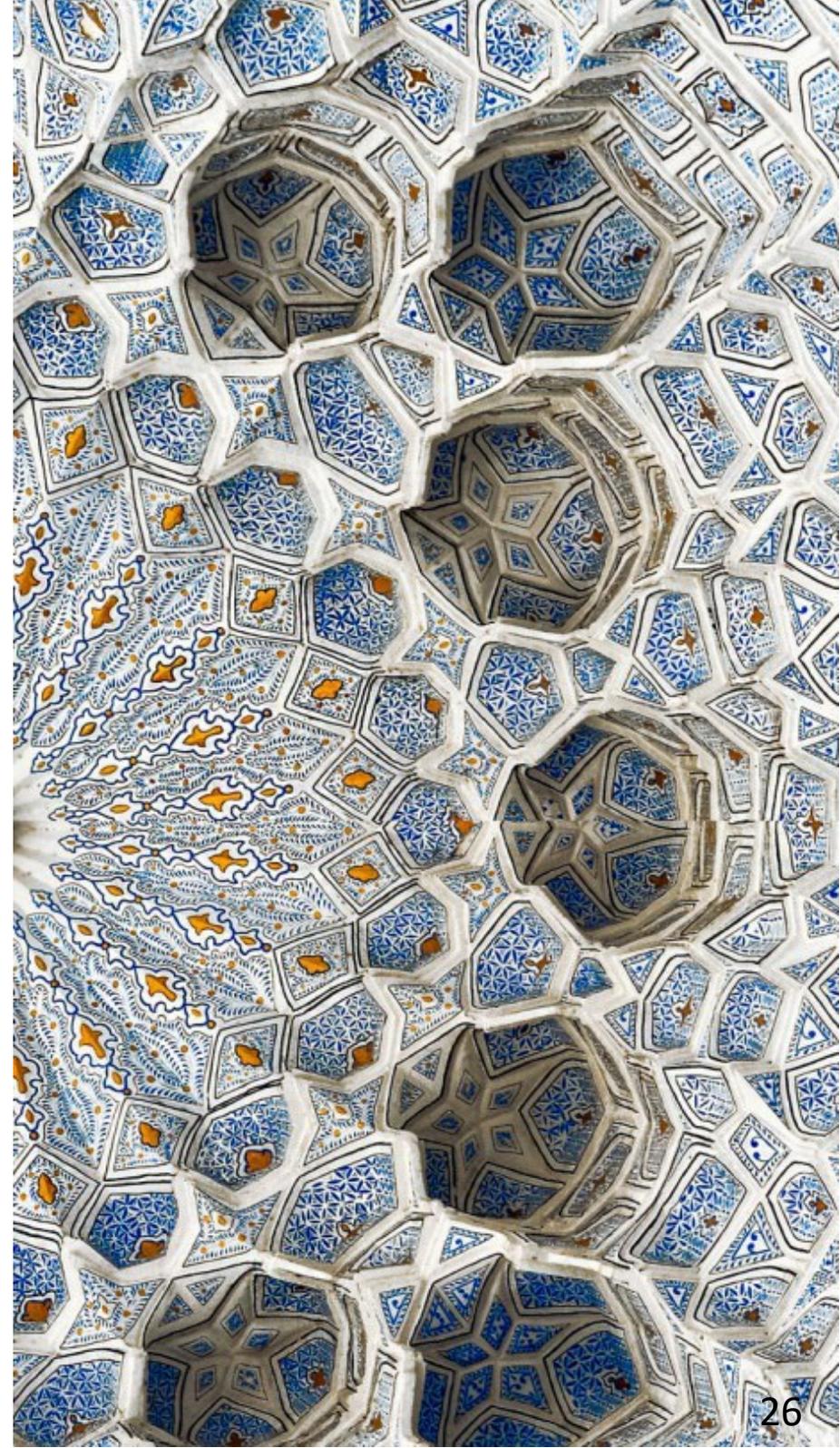
Hinduism

Buddhism

Humanism

Atheism

It is also important to recognise that there are other religious and non-religious worldviews reflected in society. Examples include Zoroastrianism, the Baha'i Faith and Rastafarianism. Teachers should be reflective of their context when planning their lessons.





In the 2021 Luton Census data recorded the following religious breakdown in the town:

Religion	Number
Christian	85,297
Muslim (Islam)	74,191
No religion	39,580
Hindu	7,438
Sikh	3,032
Other religion	1,115
Buddhist	664
Jewish	246

Demographic changes continuously occur and therefore the above data should not be taken as absolutely true today, rather they are included here to present some context to the religious and non-religious worldviews that are common in Luton.

The Legal bit

The statutory aspects of RE in England are governed by the Education Act 1996 and the Education (Schools) Act 1997. These acts outline the requirements for RE in state-funded schools, including maintained schools and academies.

Across England, RE stands as a compulsory subject for all pupils, weaving itself into the fabric of their learning journey from age 5 to 18. However, the path it takes within each school varies depending on its type. In community, foundation, and voluntary schools without a specific religious character, a locally agreed syllabus serves as the compass, guiding pupils through an academic balanced, and respectful exploration of primarily Christian traditions alongside other major religions.

This syllabus, meticulously crafted by interfaith groups, ensures that diverse beliefs are presented fairly, fostering understanding and tolerance. Local authority-maintained schools in England are legally required to follow the locally agreed syllabus for Religious Education (RE). This applies to all maintained schools, regardless of their religious character or designation.

Academies, have a degree of greater autonomy and can carve their own syllabus path, yet it must still resonate with the principles of the local Agreed Syllabus. This ensures that core values like understanding and tolerance remain paramount, while offering flexibility for tailoring RE to specific school contexts. In both contexts, parents have the right to withdraw their child from RE, although many do not as the unique critical thinking skills developed in RE are invaluable for people from all walks of life.

In contrast, foundation and voluntary controlled schools with a religious character often navigate a slightly different terrain. While voluntary controlled schools are required to follow the Agreed Syllabus, parents hold the option to request RE based on the school's specific trust deed, ensuring alignment with the school's unique religious ethos. This allows for a deeper exploration of the chosen faith within the RE framework. Withdrawal options still exist, acknowledging the diversity of beliefs within any community.

Finally, voluntary aided schools embark on a distinct journey, aligning their RE program directly with the tenets outlined in their trust deeds. This creates a deeply immersive experience in the school's specific religious tradition. However, acknowledging the diversity of religious convictions, these schools also allow parents to apply for exemptions based on their own beliefs, ensuring respect and inclusivity.

Beyond the varying paths, some common threads bind RE across England. All state-funded schools require qualified teachers to guide pupils through the complexities of different religions and worldviews. Regular inspections ensure the quality of RE provision, maintaining high standards. While the Department for Education offers non-statutory guidance, individual schools may implement additional policies or practices, reflecting their unique communities and values.

Ultimately, RE in England transcends mere information transfer. It aspires to equip young minds with a multifaceted understanding of diverse beliefs, the ability to articulate their own perspectives respectfully, and the critical thinking skills necessary to navigate a complex world. By nurturing these aims, RE strives to cultivate responsible and informed citizens who can engage with different worldviews with tolerance and understanding, contributing to a more inclusive and cohesive society.



A summary of the statutory aspects are the following:

- 1. Mandatory Subject:** RE is a compulsory subject for all pupils in maintained schools and academies, except for pupils whose parents have formally requested their withdrawal from RE classes.
- 2. Locally Determined Syllabus:** Each local education authority is responsible for determining the syllabus for RE in its area. This means that the content and approach to teaching RE may vary between different regions in England. Local education authorities are required to establish a Standing Advisory Council on Religious Education (SACRE) to oversee the provision of RE in their area. SACRE includes representatives from religious groups, the local authority and teachers.
- 3. Broad and Balanced:** The law requires that the RE curriculum is taught in a way that looks at Christianity while also including the study of other major world religions such as Islam, Hinduism, Sikhism, Buddhism and Judaism. The syllabus should reflect the religious traditions of Great Britain and promote understanding and respect for different religious and non-religious beliefs.
- 4. Curriculum Content:** The framework outlines that RE should reflect the religious and non-religious beliefs and worldviews represented in the local community. It encourages a balanced and inclusive approach, providing opportunities to learn about major world religions, as well as non-religious worldviews.
- 5. Skills and Attitudes:** The framework highlights the importance of developing skills such as critical thinking, analysis, evaluation and respectful dialogue in the study of RE. It also emphasises fostering attitudes of empathy, respect and tolerance towards those with different religious and non-religious beliefs.
- 6. Assessment:** The framework encourages schools to have appropriate assessment procedures in place for RE, including formative assessment that supports pupils' progress and understanding.
- 7. Key Concepts:** The framework identifies key concepts that underpin the study of RE, including beliefs, teachings, practices and sources of authority within religions and non-religious worldviews. It emphasises the development of pupils' religious literacy and understanding.



In England, there are no specific statutory outcomes prescribed for Religious Education (RE) in terms of a national framework or set of standards. The statutory requirements for RE focus more on the provision and delivery of the subject rather than specifying specific learning outcomes.

However, the Education Act 1996 states that RE should contribute to the "spiritual, moral, social and cultural development" of pupils. The content and teaching of RE should promote understanding, respect and tolerance for different religious and non-religious beliefs.

The locally determined syllabus, developed by each local education authority's Standing Advisory Council on Religious Education (SACRE), typically outlines the learning objectives and outcomes for RE within a particular area. These syllabi are designed to reflect the local context and ensure that the teaching of RE meets the needs of the pupils.

Additionally, the Department for Education provides non-statutory guidance on the teaching of RE, such as the 'Religious Education in English Schools: Non-statutory guidance 2010.' While non-statutory, this guidance offers recommendations on curriculum content, teaching approaches and assessment in RE. The focus of the statutory requirements is on the provision and teaching of RE, rather than detailed outcomes.

The Education Act 1996 states that RE should contribute to the spiritual, moral, social and cultural development of pupils. It emphasizes the importance of promoting understanding, respect and tolerance for different religious and non-religious beliefs.

Ofsted and RE

The Ofsted requirements for religious education (RE) in England are set out in the Education Inspection Framework (EIF). The EIF sets out the standards that Ofsted expects schools to meet in all areas of the curriculum, including RE.

The key requirements for RE in the EIF are:

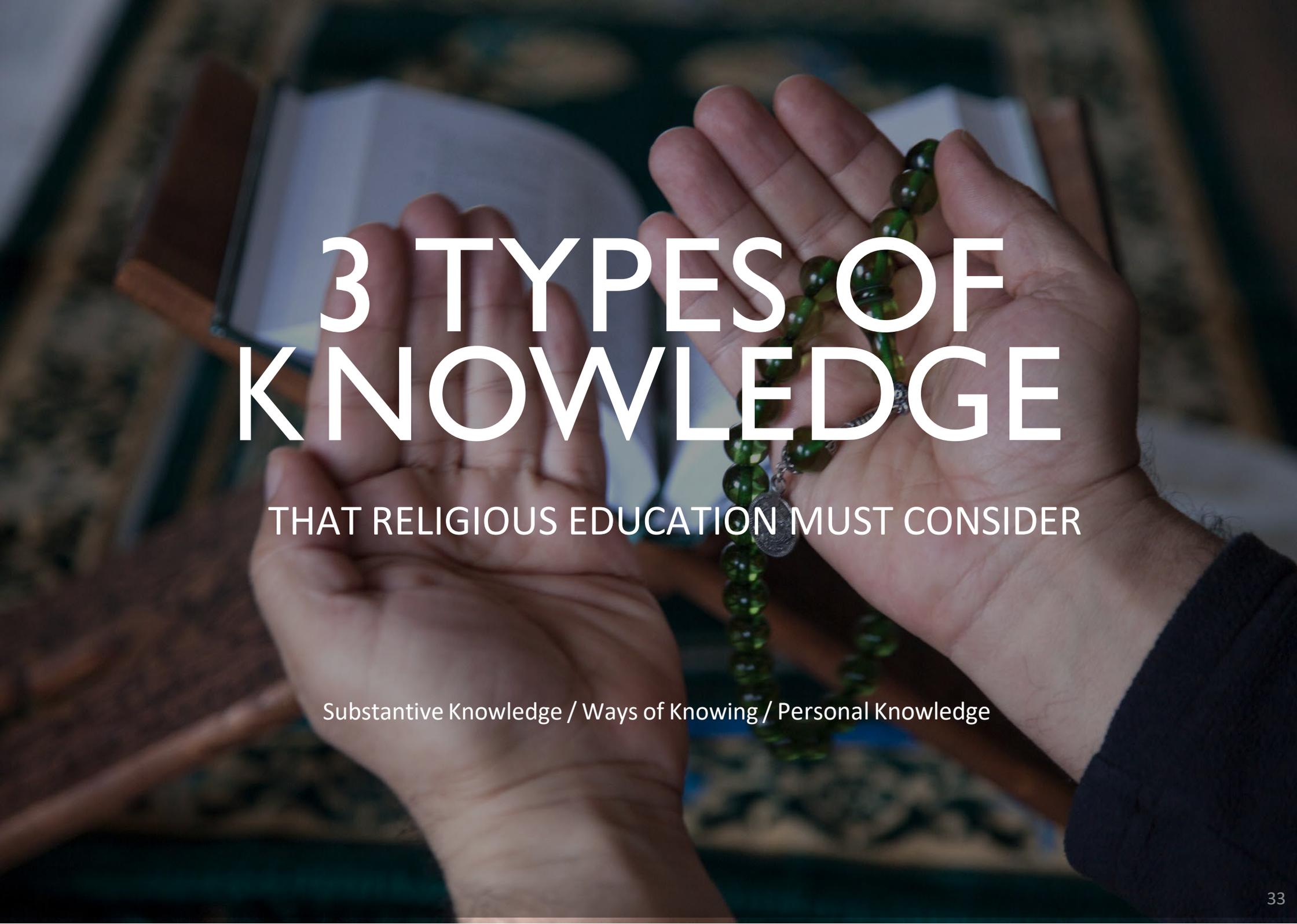
- RE should be taught in a way that is both engaging and challenging for pupils.
- RE should help pupils to understand the different religions and beliefs that are found in the world.
- RE should help pupils to develop their own spiritual, moral, social and cultural (SMSC) awareness.
- RE should be taught in a way that is fair and impartial.

Ofsted inspectors will look at how well schools are meeting these requirements when they inspect RE.

They will use a variety of evidence to do this, including:

- Pupils' knowledge and understanding of different religions and beliefs.
- Pupils' ability to think critically about religion and belief.
- Pupils' SMSC development.
- The teaching and learning of RE.



A close-up photograph of a person's hands holding a string of green prayer beads. The hands are positioned over an open book, which is slightly out of focus in the background. The lighting is soft, highlighting the texture of the skin and the smooth surface of the beads. The overall mood is contemplative and spiritual.

3 TYPES OF KNOWLEDGE

THAT RELIGIOUS EDUCATION MUST CONSIDER

Substantive Knowledge / Ways of Knowing / Personal Knowledge

In the 2021 Ofsted review of RE, three forms of knowledge were highlighted that must be taught in RE which are also the basis for progression. These are the following:

Substantive knowledge

Knowledge about religious and non-religious traditions. This is where pupils learn information which is directly related to the study of religions and worldviews. This can include aspects of theology, rituals, unique philosophies and even moral frameworks which are unique to religious traditions and world views.

Ways of knowing

This is the notion of epistemology and is concerned with understanding different theories of knowledge. For example, one theory of knowledge is empiricism. This means that we can learn things via our sensory experience. If I touch fire, I learn that it is hot. Empiricism is most often associated with the scientific method which is a means of understanding the natural world. The scientific method usually begins with an observation, and this gives us some knowledge. However, how we learn about different religions and world views might be a very different theory of knowledge. For example, knowledge of Christianity is usually found in the Bible. Christians believe the Bible to be a form of Divine Revelation and therefore, God is teaching us knowledge through this book. Once you introduce the idea of a Holy Book, you have automatically introduced the discipline of hermeneutics (the study of dealing with interpretation - do we read the verse literally, analogically, metaphorically, figuratively etc. - what would that do to its meaning?).

For example, most (if not all) Christians believe that when we die, there is an afterlife. What informs this belief? The Bible may be a key factor. That is a very basic way of knowing that is unique to a religious tradition. RE is deeply rooted in the study of ways of knowing as a result. Individuals who do not believe in the idea of God would have a very different idea around what we know from the study of Holy Books. These individuals would still have a way of knowing the world around them and understanding what can be considered knowledge. Discussions around ways of knowledge can become very complex and require high levels of training and education. This syllabus is designed with themes that explicitly look at different ways of knowing whilst also making provision for age-appropriate hermeneutics.

Personal Knowledge

This is where the growing ideas and values of individual pupils relate to different religions and worldviews. Sometimes, a pupil may find that as they grow, their values and ideas align with a particular religion or world view or may be in opposition to a particular religion and world view. It is vitally important that in this growing journey, pupils recognise that individuals can align themselves differently and that tolerance is an important aspect of co-existence. People can disagree with one another, but they can disagree respectfully and amicably. On the other hand, pupils may find that there are absolute shared universal values common to everyone which foster unity and cooperation. RE is uniquely positioned to explore this.

Depth vs Breadth

This is an important discussion for RE but it must be highlighted that the Ofsted 2021 review has placed an emphasis on depth. There also needs enough breadth for pupils to be able to appreciate and make sense of a multi-religious and multi-secular world whilst avoiding the pitfalls of trying to cover too much.

Feature	Depth	Breadth
Scope	Narrow	Wide
Knowledge Level	Deep	General
Focus	Specific details	Overall understanding
Benefits	Strong expertise, critical thinking, problem-solving	Adaptability, connections across disciplines, well-roundedness
Challenges	Limited perspective, difficulty applying knowledge to new situations	Superficial understanding, difficulty with complex topics

Ofsted has been very clear that using a "weighting" (OFSTED, 2021) approach such that there is percentage of the curriculum dedicated to one religion can cause problems. It can cause tensions due to the time allocated to a religion and can prevent people exploring connections between traditions. The local context is a good measure for understanding the types of traditions to be covered whilst recognising the statutory framework for what is required.

Good practices in RE

Ofsted in 2021 has identified a number of good practices in RE, which include:

- A clear and coherent curriculum: The RE curriculum should be well-planned and structured and it should cover a range of different religions and beliefs.
- High-quality teaching: RE teachers should be well-qualified and experienced and they should use a variety of teaching methods to engage pupils and help them to learn.
- Opportunities for pupils to express their own views: Pupils should be given opportunities to discuss their own thoughts and feelings about religion and belief and they should be encouraged to ask questions and challenge their own beliefs.
- Collaboration with outside agencies: Schools should collaborate with outside agencies, such as religious organisations and museums, to provide pupils with opportunities to learn about different religions and beliefs in a real-world context.
- Assessment and monitoring: Schools should assess the impact of their RE provision on pupils' learning and they should use this information to improve their teaching and learning.

By following these good practices, schools can help to ensure that pupils develop a deep understanding of different religions and beliefs.

Additional examples of good practice in RE identified by Ofsted include:

- Using a variety of resources: Schools should use a variety of resources, such as textbooks, websites and religious artifacts, to help pupils learn about different religions and beliefs.
- Taking pupils on field trips: Schools should take pupils on field trips to religious sites and other places where they can learn about different religions and beliefs.
- Inviting guests to speak to pupils: Schools should invite guests, such as religious leaders and community members, to speak to pupils about their religions and beliefs.

This current syllabus has been written with the statutory and Ofsted requirements in mind.

What does Ofsted look for in a curriculum?

Ofsted does not prescribe specific curriculum models or approaches for RE. Instead, it assesses the quality of education provided by schools and this includes evaluating the effectiveness of the curriculum in meeting pupils' needs and promoting their progress. The Ofsted Education Inspection Framework (EIF) outlines what Ofsted will assess in relation to an RE curriculum. It is important to note that the EIF can change and curriculum leaders at schools will be required to review this syllabus regularly in light of any EIF changes. At the time of writing this syllabus (February 2024), the below are areas from the EIF that all schools should be familiar with:

Content and Knowledge:

- **Ambition and design:** Does the curriculum offer an ambitious and coherent programme of study that equips pupils with the knowledge and skills they need to succeed in life? Yes - This curriculum is far more ambitious than before where pupils will look at a broader range of current and emerging areas.
- **Accuracy and scholarship:** Is the content based on academic understanding of religion and non-religion, avoiding misconceptions? Yes - This curriculum content is checked by specialists; religious and non-religious representatives on SACRE.
- **Depth of study:** Does the curriculum allow for in-depth study of contrasting religious and non-religious traditions, preventing misrepresentations? Yes - The themes are designed to allow a comparison of religions and worldviews whilst spending a significant focus of time on topic areas. The spiral aspect of the curriculum also re-visits certain topics so that more depth is covered.
- **Balance and coverage:** Does the curriculum cover a range of religious and non-religious traditions, fostering understanding and respect for diversity? Yes - It reflects the local landscape whilst also avoiding the issues raised by the Ofsted 2021 review around weighting (where religions and worldviews are allocated a weight to feature on the curriculum - this can have negative implications).

Assessment and Progress:

- **Assessment methods:** Are effective assessment methods used to track pupils' progress and identify areas for improvement? We have provided an adequate assessment framework which considers those highlighted by Religious Education Council (2013) the government's own national assessments and exam board criteria. A range of assessment methods are outlined in this document for teachers to draw from.
- **Curriculum progression:** Does the curriculum build on prior learning and ensure progression towards defined endpoints? Yes - The curriculum is sequenced logically where foundational ideas are then built upon. Please see an example of the mapping documents in this document for more details on this.
- **Impact on pupils:** Is there clear evidence that pupils are learning and developing their understanding of religion and non-religion? If the assessment outcomes are being met, yes - this would be clear.

Leadership and Teaching:

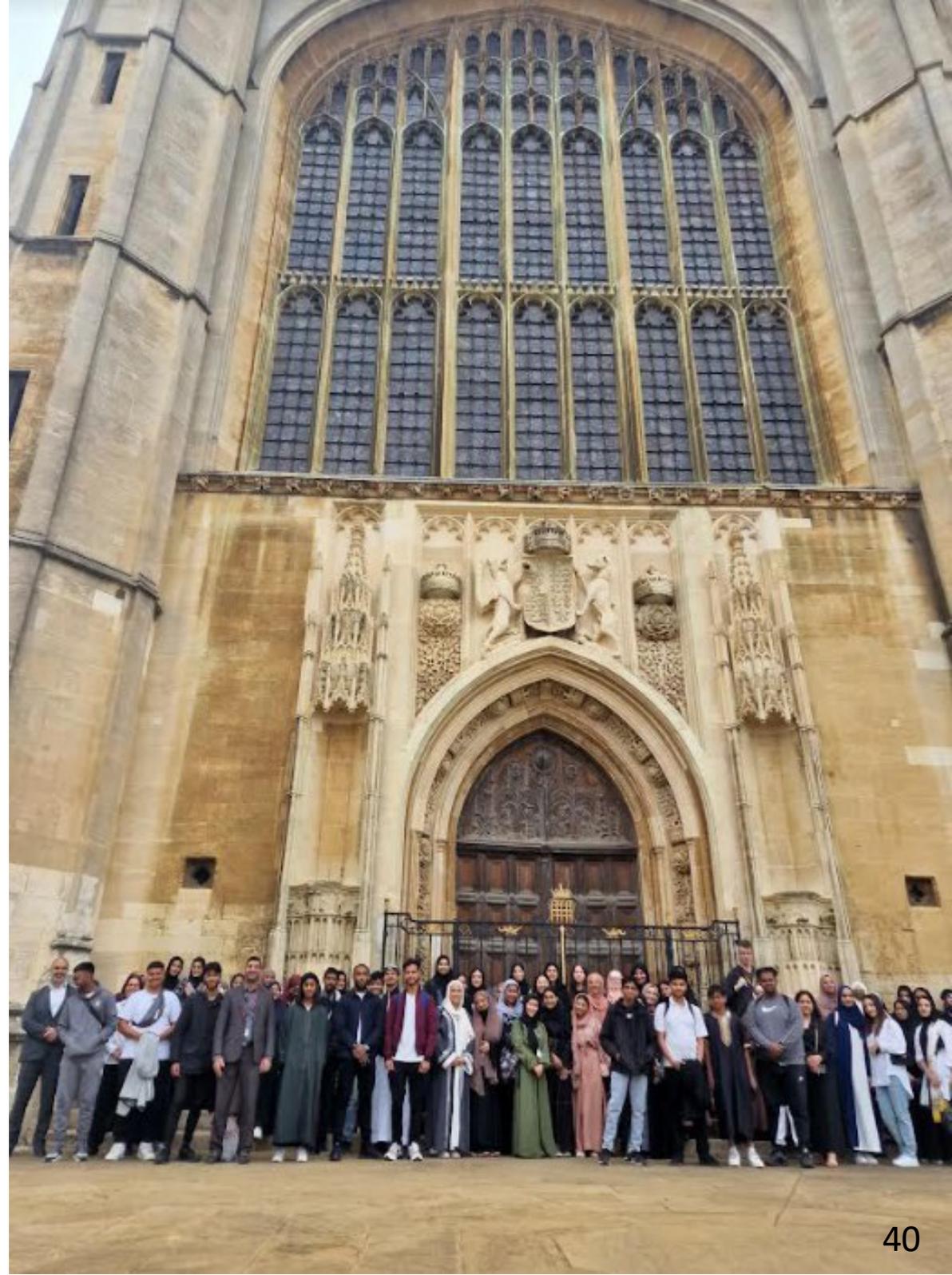
- **Subject leadership:** Does the subject leader have a clear vision for RE and ensure the curriculum is implemented effectively?
Institutions would have to reflect on how to answer this.
- **Teacher expertise:** Are teachers knowledgeable and skilled in delivering RE, including the 'ways of knowing' approach? SACRE in collaboration with local training providers, will be hosting a range of training events to support teachers for understanding and delivering this curriculum.
- **Pedagogy:** Are engaging and effective teaching methods used to promote pupil learning and engagement? Our local RE teacher hubs and CPD sessions supported by SACRE and local training providers will support teachers in understanding pedagogy.

Some specific areas of focus for a curriculum include the following:

- **Intent:** Does the curriculum have a clear purpose and ambition for pupils' learning? Yes - This agreed syllabus aims to equip pupils with a real world understanding of religions and worldviews which fosters criticality, understanding and mutual respect. By developing engaging and new themes, pupils will see how religions and worldviews interact with contemporary and emerging real-world issues, whilst also having an understanding of the past. From the feedback of our colleagues, it is the most ambitious and exciting local RE agreed syllabus to date.
- **Implementation:** Is the curriculum delivered effectively through engaging and purposeful activities? Yes - Local award winning Khayaal theatre company has been utilised to support the creative development of this agreed syllabus, including activities that help develop imagination, the art of storytelling and creativity within lessons
- **Impact:** Are pupils making good progress in knowledge, skills, and understanding? The progression for each theme also utilises a mastery of skills curriculum model where pupils are developing skills as they progress through the curriculum stages. These skills are found in the assessment framework and built into lessons. The use of lenses also helps develop the skills that are found within the themes.
- **Sequencing and progression:** Is there a logical flow and consistent build-up of knowledge within and across years? Yes - The themes follow a progression model. The agreed syllabus is a hybrid of linear, spiral and mastery of skills model. The themes progress vertically and horizontally across the year groups with pre-requisite knowledge being taught before higher level skills are utilised. Our maps demonstrate the sequencing found in the agreed syllabus.
- **Subject leadership:** Does the subject leader provide clear direction and support for curriculum development and implementation? Institutions would need to reflect on this. It should be noted that SACRE in collaboration with local training providers will be providing various training and support.

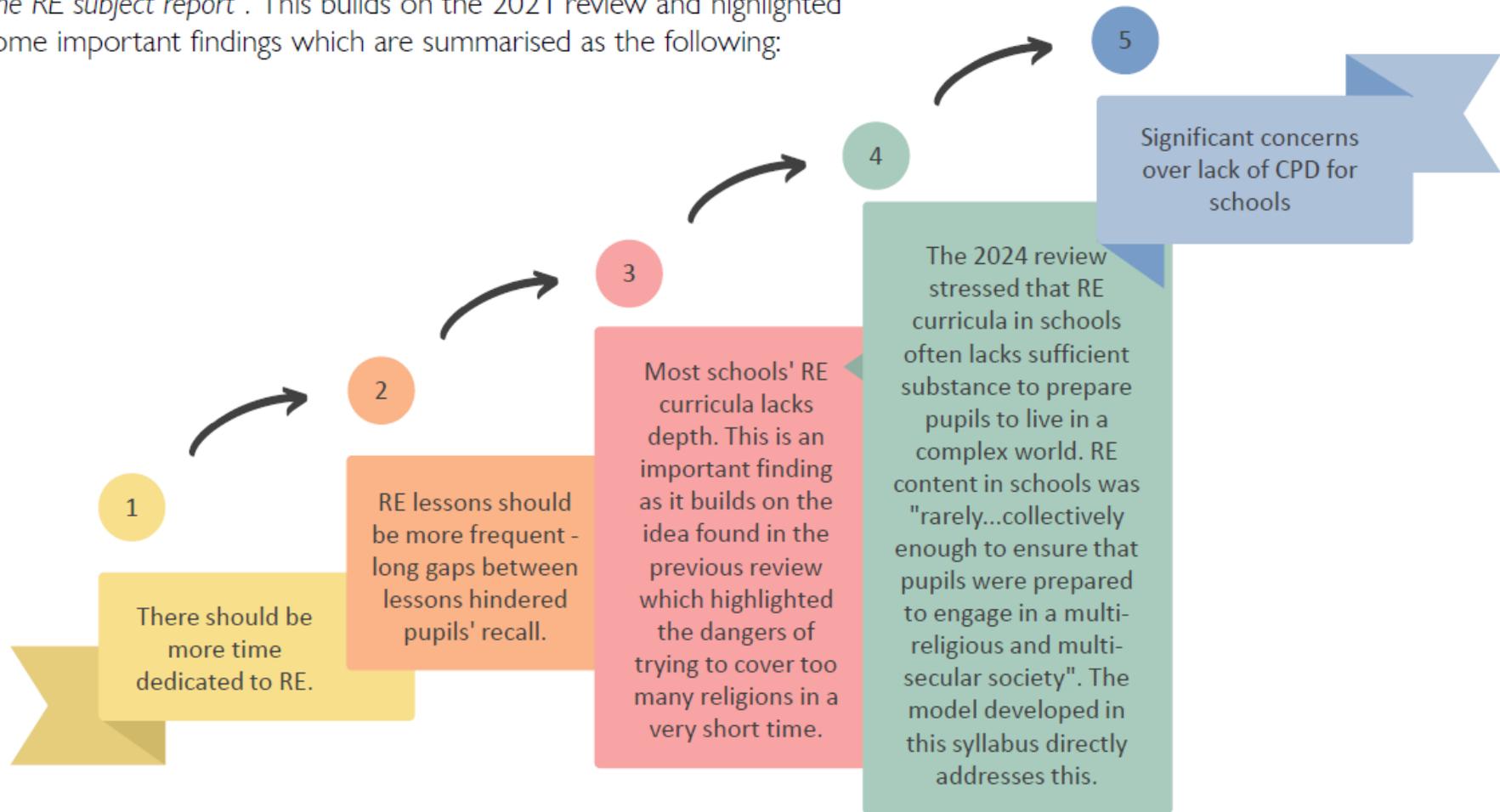
It should also be highlighted that Ofsted looks beyond content and also assesses the following:

- **Cultural capital:** Does the curriculum expose pupils to a wide range of cultural experiences and perspectives? Yes - This agreed syllabus exposes pupils to this through the study of the various themes and lenses. The work of Khayaal theatre group in local schools is able to further bolster this.
- **Equality and accessibility:** Does the curriculum cater to diverse needs and ensure all pupils can fully participate and learn? Yes-It accommodates learning needs with diversity of activities
- **Community links:** Does the curriculum connect with the local community and wider world? The agreed syllabus reflects the beliefs and practices of people found in the local community whilst exploring global issues. Luton Council of Faiths are a good organisation for helping with this.



Ofsted 2024 Review

In April 2024, Ofsted published their RE review "*Deep and Meaningful? The RE subject report*". This builds on the 2021 review and highlighted some important findings which are summarised as the following:



These findings from the 2024 Ofsted review echo the findings of our own primary research which are found within this document.

The primary and secondary research we conducted provided a sound footing for the basis of this RE syllabus. The curriculum intent, orientation, sequencing and progression has been rationalised within this document. Luton SACRE includes local representatives of religions and worldviews who have checked the work for accuracy.

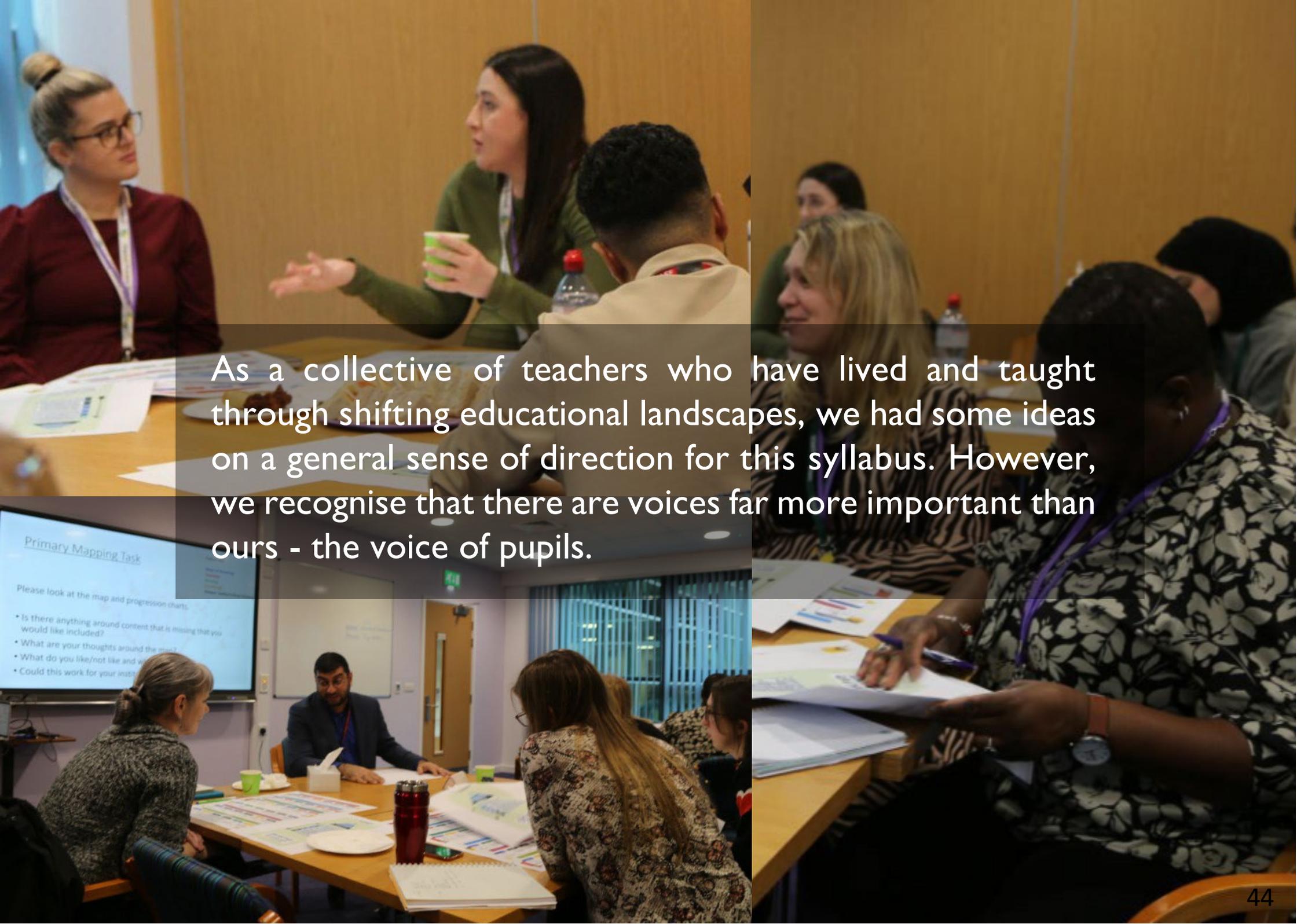
The assessment criteria developed was done in consideration of national government and exam board standards. We engaged a range of specialist and higher education providers to support our syllabus development - a complete list is found in our acknowledgements.

Our local working group of teachers that helped develop this syllabus also included head teachers who were Ofsted inspectors. They expressed their excitement around this syllabus especially with regard to the new topic areas, greater depth of the study of religion and worldviews and the sequencing of the proposed KSI, 2 and 3 mapping.



A man with a beard and glasses, wearing a dark suit and blue shirt, is seated at a wooden table in a meeting room. He is gesturing with his hands while speaking to a group of people. In the background, several other people are seated at tables, some with laptops open. The room has large windows with blue-tinted blinds. The text "WHAT WAS DONE & WHY?" is overlaid in large white letters on the center of the image.

WHAT WAS DONE & WHY?



As a collective of teachers who have lived and taught through shifting educational landscapes, we had some ideas on a general sense of direction for this syllabus. However, we recognise that there are voices far more important than ours - the voice of pupils.

Primary Mapping Task

Please look at the map and progression charts.

- Is there anything around content that is missing that you would like included?
- What are your thoughts around the map?
- What do you like/not like and why?
- Could this work for your institution?

"FEEDBACK IS THE BREAKFAST OF CHAMPIONS"

KEN BLANCHARD





As we looked at the blank page in front of us, brewed our coffee and rolled our sleeves up - we knew that in any syllabus, we had to involve pupils. There are two ways that we did this. Firstly, we conducted a literature review around research which focused on Religious Education. Secondly, we conducted our own research with pupils and teachers in Luton.





"Primus Tactus"

By Nadia Hussain

Local RE student @elysian.nh

Brief literature review

Three sources which were a good starting point were:

Commission on Religious Education (CoRE) report on Religion and worldviews, a way forward, 2018

The government's research and review series: Religious Education, 2021

The Woolf Institute's Re-framing education about beliefs and practices in schools, 2015.

The Woolf Institute's 2015 project, "Re-framing Education about Beliefs and Practices in Schools," highlighted the growing need for Religious Education (RE) to be more relevant to pupils' lives.

This was not just about keeping pupils engaged; it was about equipping them with the tools to navigate an increasingly diverse and complex world.

One key driver for change was the recognition of our evolving societies. With growing religious diversity, RE needed to move beyond a simple presentation of different faiths. The project argued for a curriculum that fosters understanding and respect by equipping pupils with knowledge about different religions and worldviews in today's context. The way in which this would be done is to help pupils see the world through different lenses, promoting tolerance and building bridges between people of different backgrounds.

Relevance goes beyond simply learning about other religions. The project also emphasized the importance of connecting RE to pupils' personal experiences. Traditional approaches can sometimes feel distant from everyday life. By making RE more relevant and relatable to the pupils studying it, the project aimed to help pupils explore how their own beliefs shape their identities and values. This personal connection makes religious education more meaningful and fosters a deeper understanding of oneself in relation to the world.

Finally, the project highlighted the crucial role of RE in developing critical thinking skills. In today's information age, RE can be a powerful tool for teaching pupils to question assumptions, analyse evidence, and think critically about religious truths and claims. This equips them to navigate complex issues related to faith and belief in a thoughtful and informed way. Furthermore, a relevant RE curriculum can help pupils understand how religious or worldview beliefs and practices intersect with real-world issues like social justice, ethics, and global conflicts. By fostering these critical thinking skills, RE empowers pupils to participate constructively in these important discussions.

In essence, The Woolf Institute's project called for a shift in RE, moving beyond rote memorisation of facts to a more engaging and relevant approach. By connecting religion to pupils' personal experiences and equipping them with critical thinking skills, RE can become a powerful tool for fostering understanding, personal growth, and responsible global citizenship in a diverse world. The ideas found in the above reports advocated for an approach towards RE that is relevant, comprehensive, inclusive, knowledge rich and raises the bar. This was articulated well by Martha Shaw (2018)

"There is a need to develop a new RE...research into key stakeholders' views and aspirations for RE to map an alternative representation of religion and belief to that found in existing approaches that universalise, sanitise and privatise religion. The data reveals a thirst for the study of a broader range and a more nuanced understanding of religion and belief. This incorporates a focus on religion and belief as identity as well as tradition, the study of the role of religion in global affairs as well as the controversies and challenges it can pose for individuals and the exploration of religion and belief as fluid and contested categories. What may be described as a contemporaneous and sociological turn, moves beyond the existing binaries of religious/secular, public/private, good/bad, fluid/static that shape much existing representation, towards a representation of the 'real religion and belief landscape' in all its complexity."

Shaw's recommendations are echoed elsewhere such as Thobani (2017), the government's own review into RE (2021) and the Toledo guiding principles on teaching about religion and beliefs in schools, ODHIR (2007). Our own findings cemented these ideas.

Emerging ideas in RE

RE is a unique field which can at times, be difficult to categorise succinctly. It allows for broad subject spanning and vast fields of inquiry. As a result, there have been opportunities missed in the past for syllabi to take advantage of this.

Very relevant discussions are taking place around epistemic literacy (Fraser-Pearce and Stones, 2023) and curriculum renewal for Islamic education (Memon, Alhashimi and Abdalla, 2021). In addition to this, there are pertinent discussions around decolonising curricula where faith may have been taught from Orientalist perspectives.

The 2021 government review in RE acknowledged that religions need to be accurately represented.





Epistemic literacy

In today's information age, simply acquiring knowledge is not enough. Educators Jo Fraser-Pearce and Alexis Stones (2023) propose the concept of epistemic literacy, which goes beyond basic knowledge to equip pupils as "knowers" who can navigate the complexities of information effectively. Their definition emphasises "knowing well," a phrase that captures the essence of not just memorising facts, but understanding how knowledge is constructed and how it shapes our world.

Epistemic literacy, according to Fraser-Pearce and Stones, is not a passive state. It is a set of skills to be actively developed and honed. These skills encompass various aspects of working with knowledge. Pupils become adept at identifying different types of information, from established facts to subjective opinions. They learn to critically analyse information, questioning its source, methodology, and potential biases. Importantly, they develop the ability to not just consume information, but to actively navigate, apply, and communicate it effectively in different contexts.

This emphasis on "knowing well" extends beyond the individual. Fraser-Pearce and Stones suggest a potential link between epistemic literacy and achieving epistemic justice. Epistemic justice ensures everyone has an equal opportunity to contribute to and benefit from the creation and dissemination of knowledge. By fostering strong epistemic literacy skills, education can empower individuals to participate meaningfully in knowledge production, helping to create a more just and equitable intellectual landscape.

In essence, Fraser-Pearce and Stones' concept of epistemic literacy equips pupils to become not just information consumers, but active and informed participants in the world of knowledge. This empowers them to think critically, engage constructively and contribute meaningfully to a more just and knowledge-rich society.

Decolonising the curriculum

Our education systems have been shaped by historical power dynamics. Traditional curriculums often centre Western perspectives and knowledge systems, overlooking the vast contributions of formerly colonized nations and cultures. This lack of inclusivity is where the movement to decolonise the curriculum comes in.

Decolonisation aims to transform education by critically examining how knowledge is presented. It is not about throwing out everything we've learned, but rather about creating a more complete picture. By incorporating diverse voices and highlighting previously marginalized perspectives, the curriculum becomes a richer and more inclusive space for all pupils.

This inclusivity fosters a sense of recognition and belonging. Pupils who see their own experiences and cultures reflected in their studies are more likely to feel engaged and empowered. Decolonisation also dismantles the idea that there is a single, dominant way of knowing. It encourages critical thinking by prompting pupils to question assumptions, identify biases within traditional knowledge structures, and evaluate information from multiple viewpoints. This equips them with the skills to become discerning consumers of information in a world overflowing with it.



Frantz Fanon



Letter from a
**BIRMINGHAM
JAIL**

MARTIN LUTHER KING

The benefits extend beyond the classroom. Decolonisation sheds light on the historical and ongoing impacts of colonialism, helping pupils understand the power dynamics that continue to shape our world. By examining these legacies, they gain a deeper appreciation for social justice issues and the importance of creating a more equitable global order. In an increasingly interconnected world, this awareness is crucial.

Decolonisation equips pupils to be more effective global citizens who can navigate cultural differences, collaborate effectively with people from diverse backgrounds and contribute meaningfully to a global society.

Ultimately, decolonising the curriculum is about creating a learning environment that reflects the richness and complexity of the world we live in. It empowers pupils to be critical thinkers, engaged citizens, and lifelong learners who can work towards a more just and inclusive future.

Epistemic literacy and decolonising the curriculum were some of the ideas that informed the development of this syllabus.

The Importance of Creativity

Far from being reserved for artists and daydreamers, creativity plays a crucial role in learning for individuals of all ages and backgrounds. Its significance extends far beyond entertainment, acting instead as a catalyst for deeper understanding, knowledge retention, and personal growth. Creativity injects excitement and enthusiasm into the learning process, combating disengagement and boredom.

By allowing pupils to explore concepts through diverse lenses like storytelling, problem-solving games, or visual representations, it sparks curiosity and intrinsic motivation (Amabile, 1996). This heightened engagement leads to more active participation, deeper information processing, and ultimately, better learning outcomes (Craft, 2005). Creativity goes beyond "thinking outside the box." It is about actively challenging assumptions, exploring diverse perspectives and generating novel solutions.

Whether devising a unique science experiment, composing a persuasive essay, or collaborating on a group project, creative activities encourage pupils to think critically, analyse information and synthesise ideas in innovative ways (Beghetto, 2019 found in Sternberg, 2019). This fosters crucial problem-solving skills that transcend specific subjects and empower learners to navigate complex challenges in any domain. Additionally, creative activities move beyond rote memorisation, allowing pupils to connect with information on a deeper level.





Engaging in activities like role-playing historical events, drawing diagrams of biological processes, or creating metaphors for mathematical concepts activates multiple learning pathways (Sousa, 2010). This multisensory approach not only solidifies comprehension but also fosters emotional connections and personal interpretations, leading to longer-lasting knowledge retention. Creativity flourishes in collaboration, demanding effective communication and teamwork. As pupils work together on projects, they learn to articulate their ideas clearly, listen actively to others, and respectfully negotiate solutions. This collaborative environment fosters essential communication skills and teaches them to value diverse perspectives, preparing them for success in an increasingly interconnected world (Craft, 2005).

Stepping outside one's comfort zone and trying new creative approaches can be intimidating, but the experience is empowering. As pupils overcome challenges and witness their creative potential, they develop confidence in their abilities and a sense of self-efficacy. This newfound confidence fosters resilience, encourages risk-taking, and unlocks their potential to excel in various aspects of life, both academic and personal (Craft, 2005).

Creativity is not just a peripheral skill; it is an essential ingredient for effective learning. By fostering engagement, critical thinking, deeper understanding, collaboration, and confidence, creative activities empower pupils to become active participants in their learning journey, ultimately shaping them into well-rounded, adaptable individuals equipped to navigate the complexities of the world around them.

Due to the importance of creativity and the feedback from pupils in our primary engagement, we were fortunate to have the local award-winning Khayaal theatre company partner with us in the development of this syllabus as creative consultants. They provided fantastic input around creative activities for pupils which can be found in the lesson outlines.



Luton based award winning theatre company Khayaal

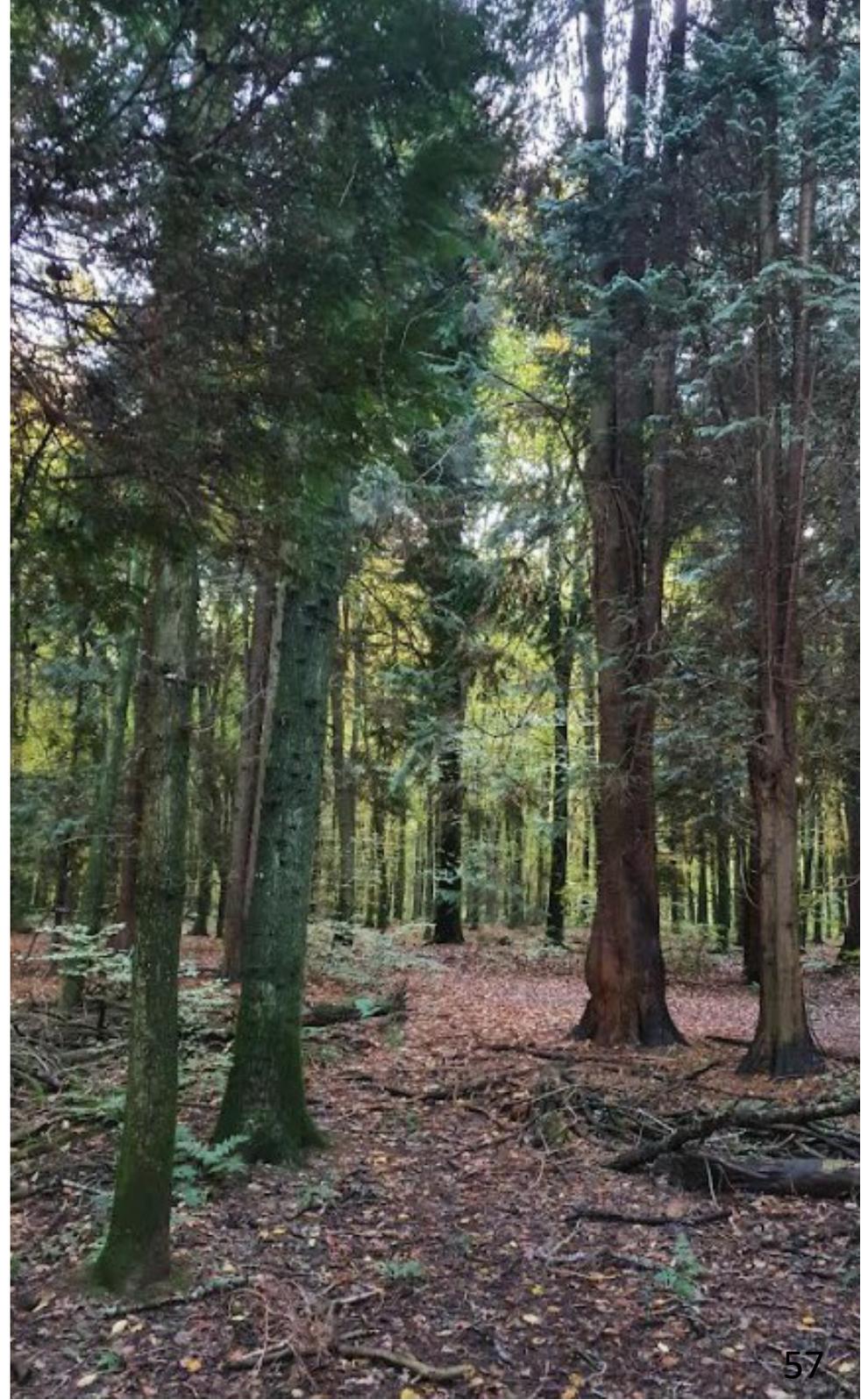
Our methodology

Our literature review provided excellent insight into developments in RE along with key ideas of importance. However, in order to ensure that these ideas were of relevance to our local context, it was vital to conduct primary engagement. We opted for a mixed method approach which combined anonymous questionnaires with semi-structured focus groups. The questionnaires were designed online via MS forms and could be completed anonymously.

They comprised of closed questions, likert scales, multiple choice and some open questions. This allowed for quantitative and qualitative data collection. The findings of the questionnaires helped formulate some of our semi-structured focus group questions. The questionnaires were shared to each year group via our partner institutions Chiltern Learning Trust (CLT) and The Shared Learning Trust (TSLT).

Year 12 and 13 pupils were also surveyed at Luton Sixth Form College (LSFC). The survey was piloted by a class of year 12 pupils prior to being rolled out. This ensured that the language used was appropriate and the questions were easily understood. Some changes to the questionnaires were made as a result of their feedback.

For both the student and staff questionnaire, the questions began with easier and more comfortable questions and utilised open-ended questions later. There is evidence to suggest that this format can increase response rate (Connolly, 2016, p.153 cited in Needham et al 2016).



For the semi-structured interviews, a rough response sheet was prepared to capture views. Focus groups were scheduled for between 30 to 45 minutes to avoid fatigue for participants. In addition to this, audio recordings were made to help with transcribing information. Participants were informed that the focus groups were audio recorded, their confidentiality was assured (unless overridden by safeguarding duties) and they were informed of their right to withdraw. The semi-structured focus group was again piloted with a small cohort of year 10 pupils and as a result of this, some of the questions were reworded.

The pilot also had a focus on determining whether the probing was too leading or forceful as this would impact the validity of our data by being driven by bias (Lin, 2016, p.160 cited in Needham et al 2016). The questions were mostly open ended to provide participants with an opportunity to offer depth of detail. Probing was informed by examples outlined by Mack et al (2005) found in Lin (2016). The interviewers ensured that the focus group was not dominated by a few people and would repeat the questions to targeted individuals to ensure broad representations. Interviews were validated by discussing accuracy of understanding with respondents. Participants were also asked whether they agreed/disagreed or shared the views of their peers within the focus groups. This was to differentiate between individual and group opinions.





Questionnaire analysis was conducted thematically with some automation from MS Forms. Data analysis for the focus groups was conducted manually where transcripts and coding were used to determine key themes. There are a range of academic discussions that take place regarding the saturation of data where qualitative methods are used. There is some evidence to suggest that code saturation exists at nine interviews (Henrick, Kaiser and Marconi, 2016) and only 5% of information is gained from interviews 8, 9 and 10 (Guest, Nanny and Chen 2020). This does challenge the ideas held by those who perceive that data is only reliable if an overwhelming number of interviews are represented.

However, data saturation is a complex area which is impacted by multiple factors such as method of sampling and interview length. We never really know if we have completely saturated all new data unless we "conduct those five extra interviews, and then five more and so on" (Guest, Namey and Chen, 2020). In all forms of primary research, "the researcher takes what he can get" (Fusch and Ness, 2015). That being said, the large number of people involved in our primary research suggests that there is a high level of data saturation taking place.

As the goal of the semi-structured focus group findings was to understand the views of pupils around their relationship with RE, we relied on tools of interpretive and inferential analysis. Open coding was used to give rise to emergent codes using the five step framework identified by Braun and Clarke (2006). This was a time consuming and laborious process but use of software such as MS Excel helped with searching and compiling codes.



KEY FINDINGS

Our own research findings

Through partnership working with our colleagues at schools in Luton, we managed to document the views of 1,026 pupils across key stages 3, 4 and 5. Questionnaires were distributed and mini focus groups with pupils held. We also surveyed RE teachers for their views. In addition to this, a focus group session with pupils from Key Stage 2 was also held. The focus group for KS2 was mixed in terms of representation of faith groups (Christians, Muslim, Hindus and Humanists), ethnicity and gender.

The general key findings

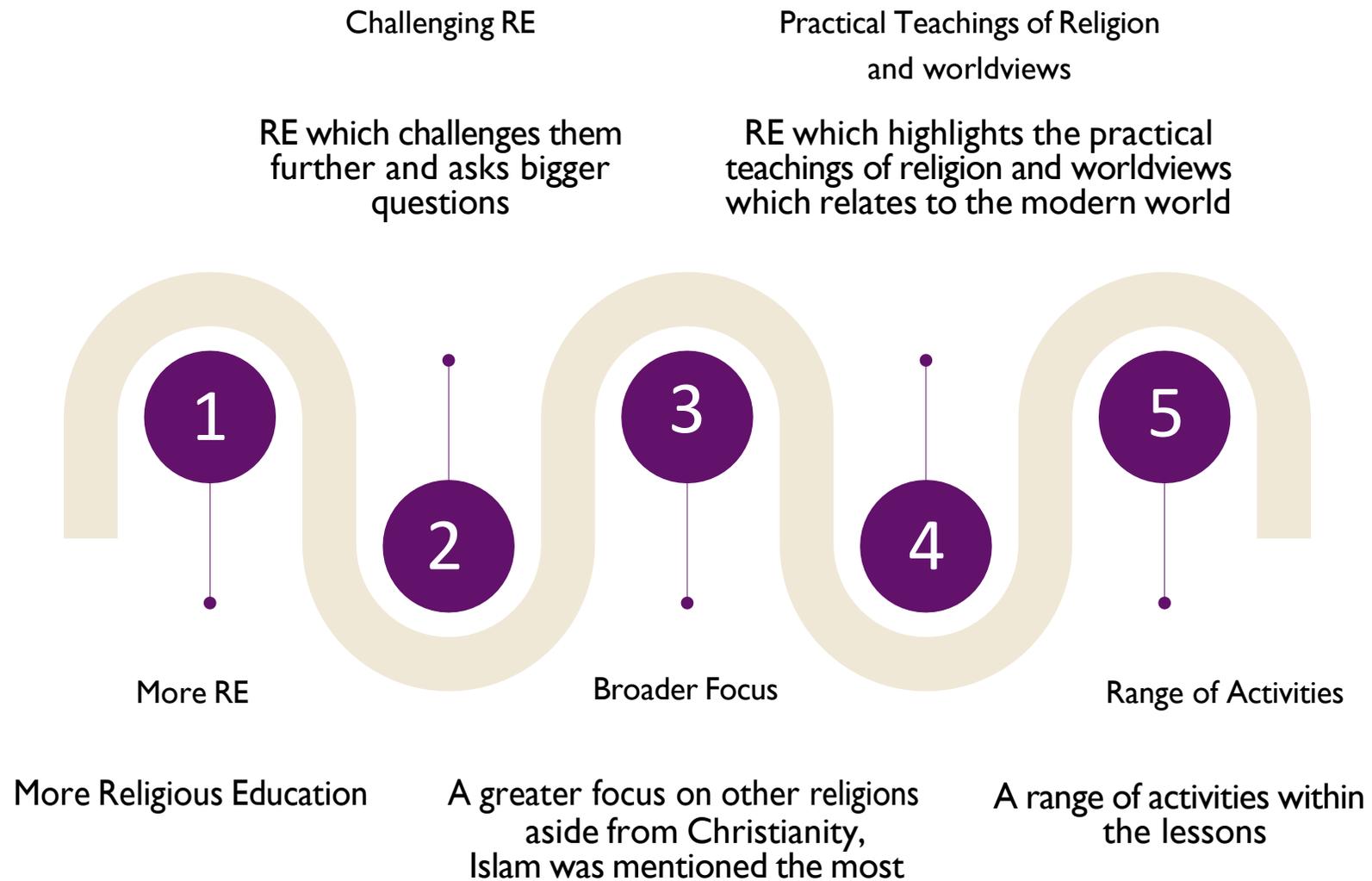
Pupils generally like RE as an area of study. However, on average, only 51% enjoyed the content the most. On average 31% liked the content the least. Other factors that were important to pupils were the class environment, teacher and range of activities used in class.

Across all key stages, the biggest improvement they would like to see was around more content being delivered in RE and more time dedicated to RE. When probed further around the type of content they would like, pupils highlighted they would like more areas of study around the world religions and more world religion included.

Pupils were vocal that they considered the current RE provision to focus too much on Christianity and not include other faiths, especially Islam, as much as they would like. Pupils wanted RE content that explained how people live rather than focusing on what the religion teaches about theology. Pupils felt a lot of RE was at times boring and repetitive. They wanted a greater range of activities to be used in lessons and expressed a desire for more trips.

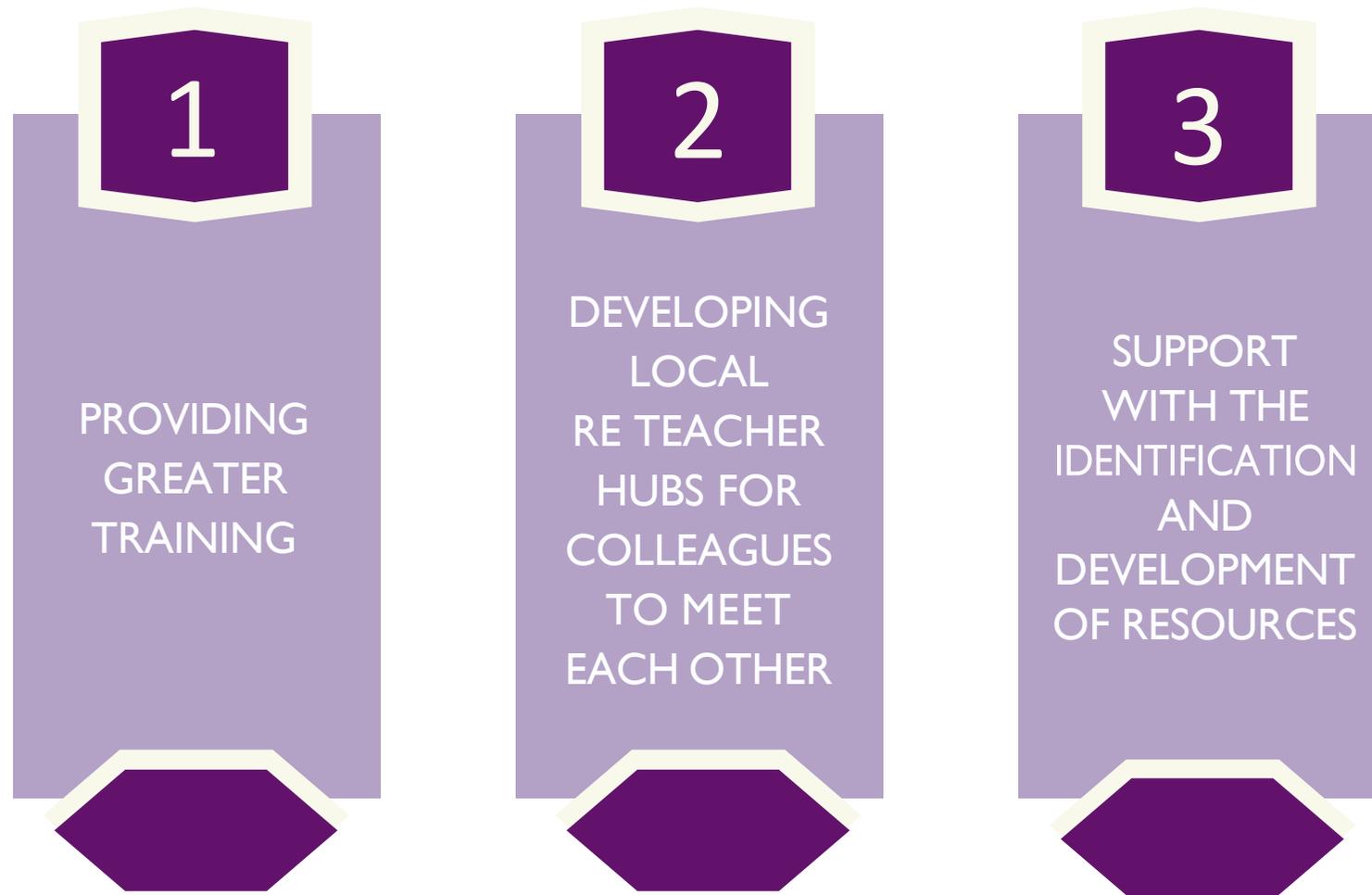
On average, 51% of pupils would recommend RE to their peers. Pupils in KS2 did enjoy RE more than pupils in KS3 and KS4. Pupils in KS5 enjoyed RE the most, however it should be noted that at KS5, pupils elect the study of RE and they admitted that they had a prior passion for it. Even at KS2, pupils expressed a desire for more RE content and more challenging RE. It was interesting that many pupils highlighted that they found RE too easy and wanted a greater degree of stretch.

To summarise the themes that were discovered:



The findings from teachers were somewhat similar, although the questions that were asked were different. Most teachers enjoyed teaching RE and liked the ability of the subject to ask big questions.

However, most teachers (over 90%) did not have an RE specialism and expressed having a lack of confidence to tackle difficult and sensitive areas. The other questions that were asked to teachers were related to the delivery and planning of RE which is useful for understanding the needs of teachers and how SACRE can support them.



The unprecedented primary research undertaken across Luton and its findings have shaped the development of this syllabus from its conception to delivery.

The research undertaken produced similar findings to existing research in the field. Our findings and these relevant discussions provide a powerful argument that RE should:

- 1 Be taught with relevance to the world that people will engage with
- 2 Have an emphasis on learning about how religions and worldviews respond to the world we are in
- 3 Be taught with accuracy
- 4 Engage with contemporary and emerging topics
- 5 Be more challenging
- 6 Have lessons which are more engaging
- 7 Provide epistemic justice for the subject where pupils can "know well"

This is a tall order, but it is one that frames the ethos and vision for this syllabus.

The need for more clarity and direction

In our engagement with local RE teachers, useful insights were found. Over 90% of RE teachers that were engaged with, did not hold an RE subject specialism. As a result of this, there was a lot of feedback around the need for better resources, CPD for subject knowledge and an admission that the lack of subject specialism did translate to having a lack of confidence to teach the subject.

The recently published DfE statistics around meeting the targets for RE teacher training show a similar picture. For 2023/24, there will be only 32% of the target met for secondary RE initial teacher training. Therefore, we consider it is important to provide far more detailed guidance around how this syllabus can translate into the classroom.

In order to support colleagues in the town and to meet these challenges, an entire outline of taught content from reception year throughout key stages 1, 2 and 3 has been mapped. This is of course only a guideline, but one that would satisfy the legal requirements and incorporates the feedback we have received. The mapping is sequenced and follows a progression model of learning. The Primary and Secondary maps can be found within this document and the lesson outlines for each unit can be found on the Luton SACRE website.

The lesson outlines were developed collaboratively with teachers in Luton at their respective key stage specialism. Our faith community partners from SACRE and beyond also contributed to the development of accuracy and religious teachings that are found in the lesson outlines.



Developing a theme based model

In our primary and secondary research (see the chapter on methodology for full details of this) it was determined that the syllabus must:

1. Be taught with relevance to the world that people will engage with
2. Have an emphasis on learning about how religions and worldviews respond to the world we are in
3. Be taught with accuracy
4. Engage with contemporary and emerging topics
5. Be more challenging
6. Have lessons which are more engaging
7. Provide epistemic justice for the subject where pupils can "know well"

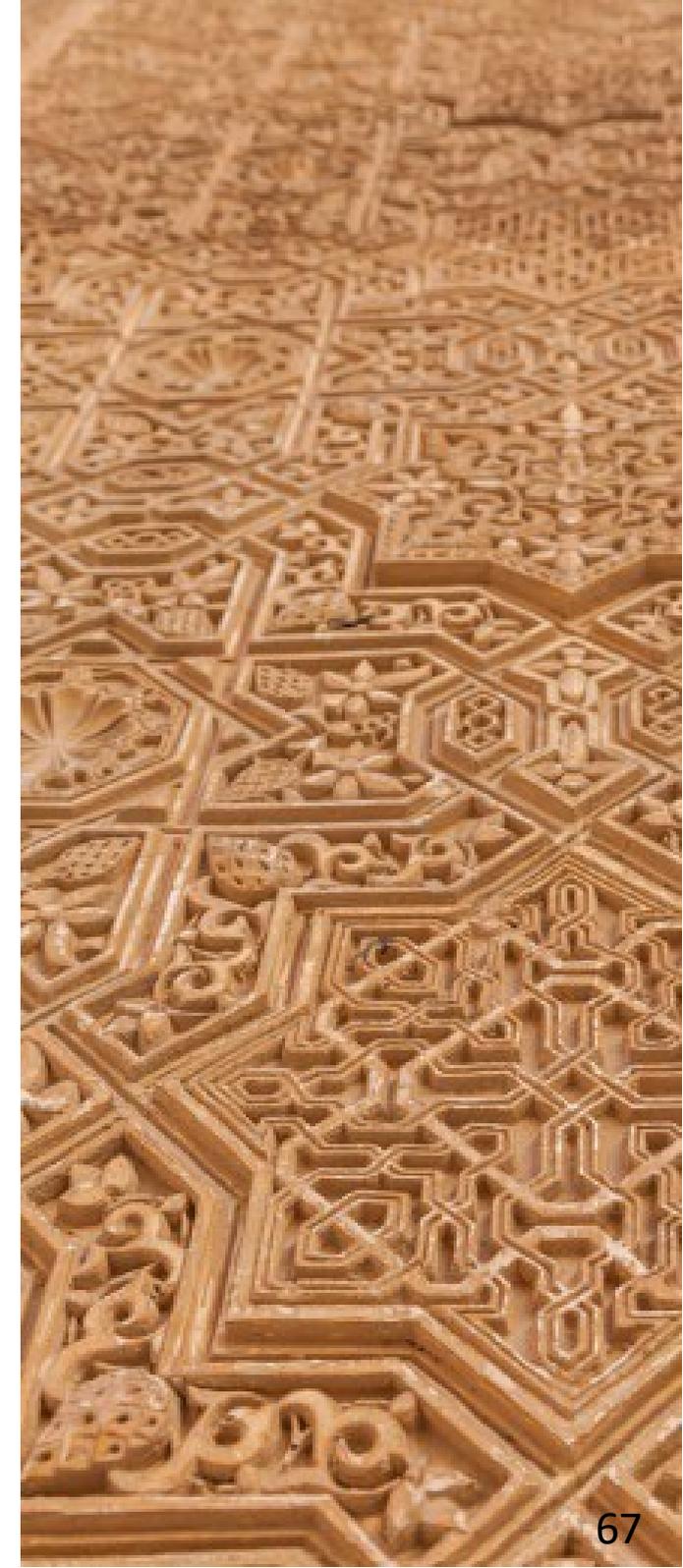
To meet the above criteria, a theme based curriculum was chosen. There are numerous benefits of having themes in the syllabus. Some of which can be summarised as:

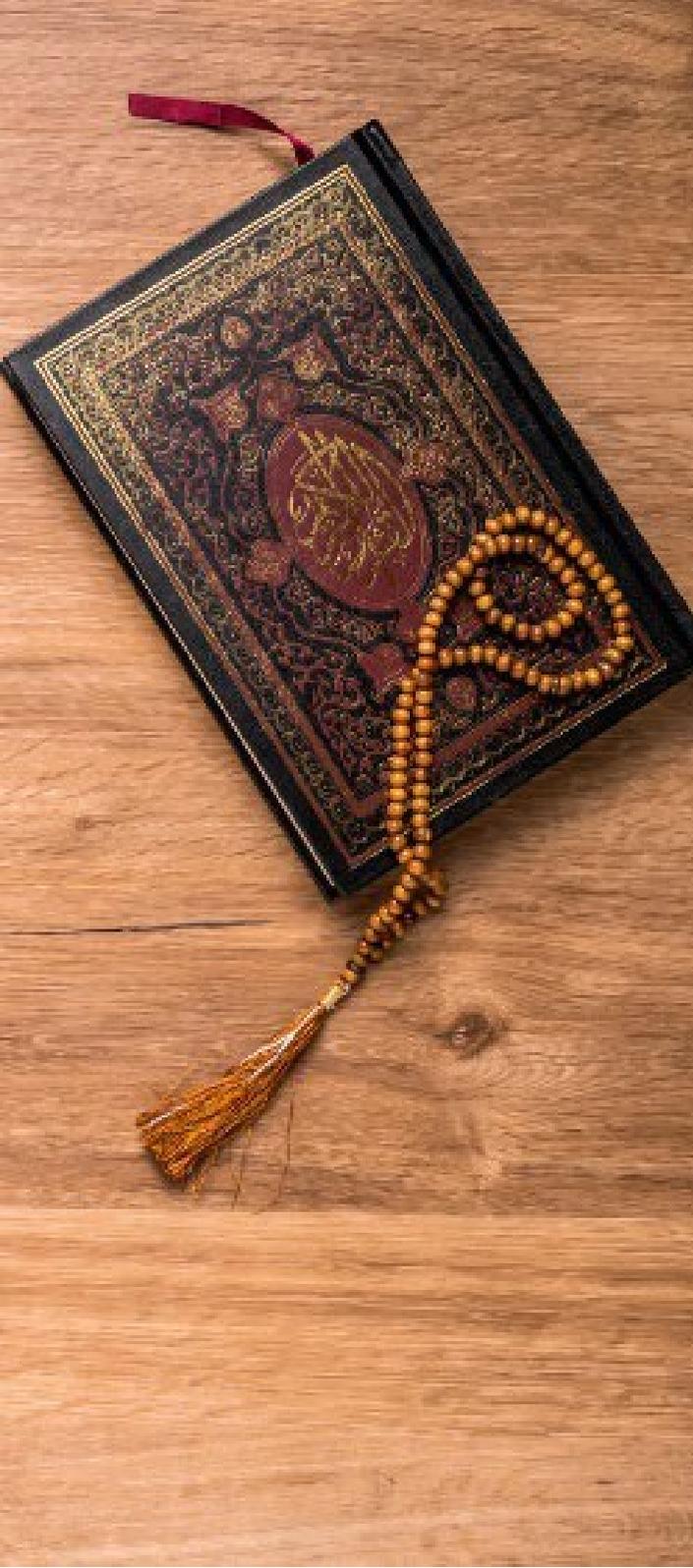
1. Deeper Understanding and Meaningful Connections:

- Themes help pupils connect information across different subjects and disciplines, fostering a more holistic understanding of the world around them.
- Themes encourage critical thinking as pupils analyse how concepts and ideas relate to teach other within the chosen theme.
- By exploring complex themes from multiple perspectives, pupils develop a deeper comprehension of the topic and its various interpretations.
- A study by Tessier and Tessier (2015) found that theme-based instruction led to increased student engagement and deeper understanding of complex concepts compared to traditional, subject-specific teaching.

2. Engaging and Motivating Learning:

- Themes can be chosen based on student interests and real-world contexts, making learning more relevant and engaging.
- This approach provides opportunities for creative expression and exploration, allowing pupils to investigate the theme through diverse activities and projects.
- Pupils become active participants in their learning, asking questions, making connections, and finding personal meaning within the theme.
- A meta-analysis by Firdaus, Isnaeni and Ellianawati (2018) found that theme-based learning significantly increased student motivation and achievement compared to traditional approaches.





3. Development of Key Skills:

- Theme-based learning encourages the development of essential skills like communication, collaboration, and problem-solving.
- Pupils work together to research, analyse, and present information related to the theme, honing their collaboration and communication skills.
- By investigating multiple perspectives and drawing conclusions, pupils strengthen their critical thinking and problem-solving abilities.
- A study by Darling-Hammond & Bransford (2017) concluded that theme-based units can promote deeper learning and development of crucial 21st-century skills in pupils.

4. Building Intercultural Understanding:

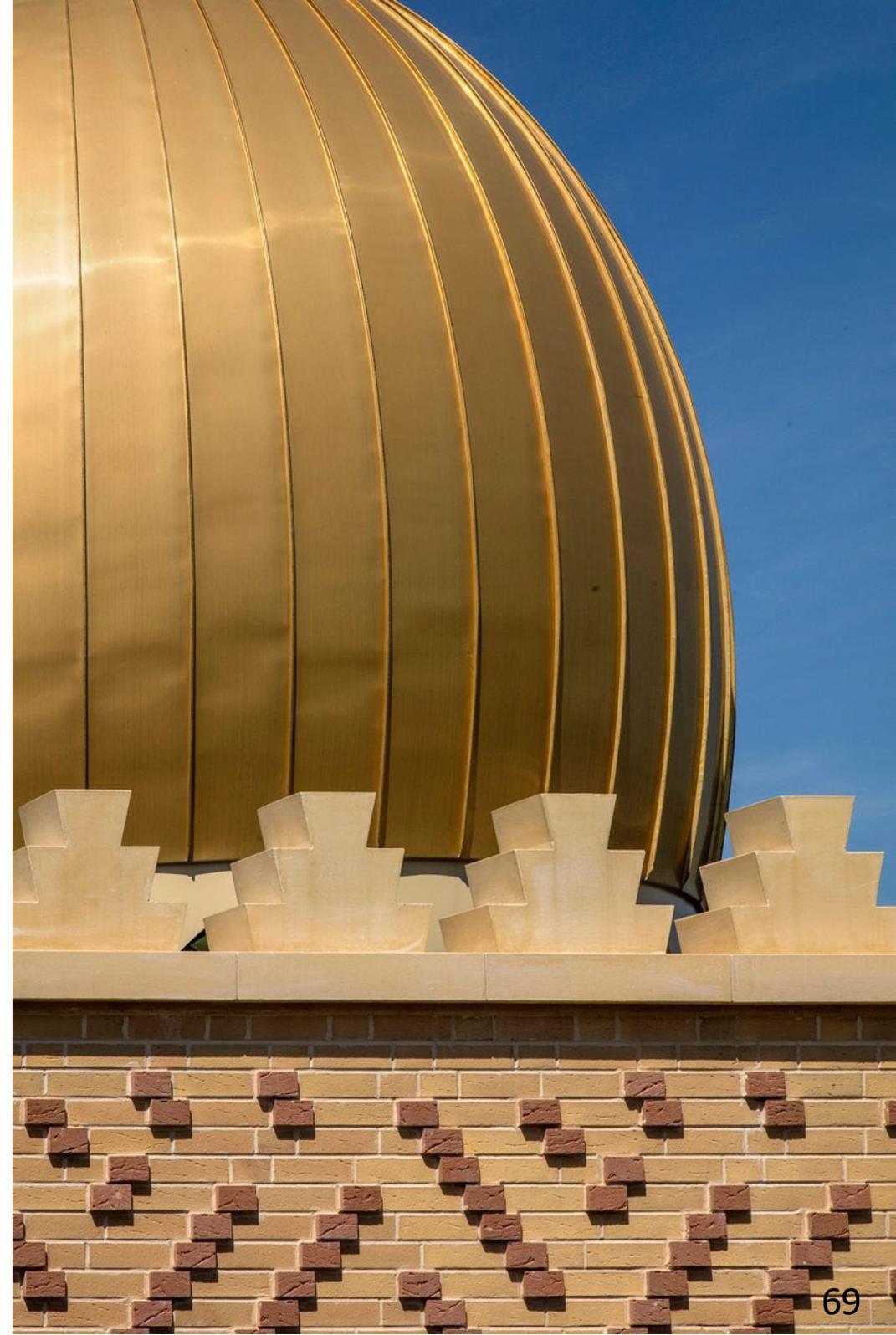
- Exploring themes across different cultures and perspectives fosters awareness, empathy, and respect for cultural diversity.
- Pupils have the opportunity to compare and contrast ideas, beliefs, and traditions, leading to a broader understanding of the world.
- Theme-based learning promotes acceptance and appreciation for diverse voices and viewpoints, contributing to a more inclusive learning environment.
- A study by Sleeter & Grant (2012) found that theme-based instruction that integrated diverse perspectives helped pupils develop greater intercultural understanding and appreciation for difference.

5. **Assessment and Differentiation:**

- Themes offer a framework for comprehensive assessment, allowing teachers to evaluate student understanding across various subjects and skills.
- Adaption becomes easier as teachers can cater instruction and activities to help attainment while staying within the thematic framework.
- Pupils can showcase their knowledge and understanding through different means, like writing, presentations, or creative projects, catering to individual preferences.
- A study by Tomlinson (2014) suggests that theme-based units can provide a natural scaffold for allowing teachers to cater to diverse student needs more effectively.

Based on the research, focus group findings and discussions with colleagues, five key themes have been incorporated across the syllabus.

These five key underpinning themes bring together both the theoretical learning and the practical implementation on what religion and world views look like in action today.



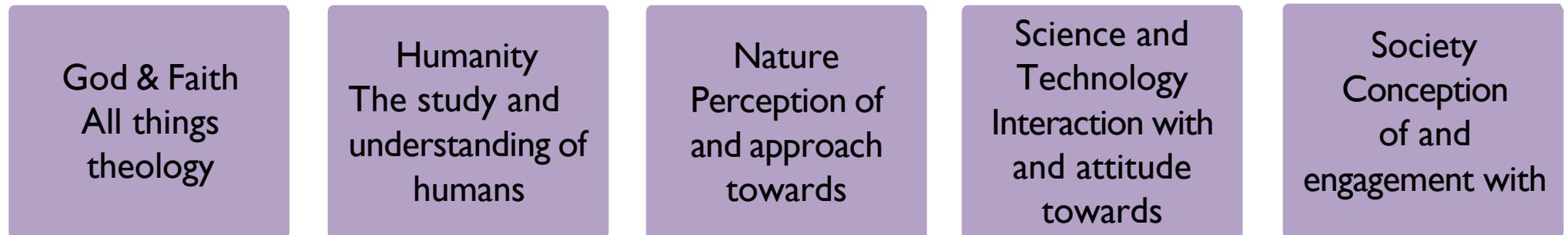
The Themes

These are based around understanding the relationship between religion and worldviews and:

1. God and faith
2. Humanity
3. Nature
4. Science and technology
5. Society

These themes can be further elucidated as:

What is the relationship between Religion and worldviews and:



These five themes are broad enough to encompass all walks of life and cover the academic disciplines of Humanities, Social sciences, Natural sciences and Applied sciences - all from the perspective of religion and worldviews.

However, themes on their own do have potential challenges such as requiring significant planning, oversimplifying complex themes and being too broad to allow for meeting the syllabus requirements. To mitigate these potential challenges, five lenses were introduced that can be used interchangeably against each theme. This would ensure that the themes are studied with a specific focus and give a unique perspective on enquiry.

Why use different lenses?

Utilising lenses in education goes far beyond simply presenting diverse perspectives. It unlocks a dynamic learning experience that fosters deeper understanding, personal engagement, intercultural awareness and creative innovation. By examining themes through multiple lenses, as proposed by Bransford et al. (1999), pupils move beyond surface-level comprehension and engage in critical thinking. They learn to question assumptions, evaluate evidence and draw informed conclusions (Borasi, 1994), nurturing the critical thinking and problem solving skills crucial for success in the 21st century (Brookfield, 2017).

Lenses can act as bridges, connecting themes to pupils' individual interests and learning styles (Wiggins & McTighe, 2005). This personalised approach increases engagement and motivation, allowing pupils to study lenses that resonate with them and explore the theme in a meaningful way (Kuhn and Pease, 2006). This facilitates deeper personal connections with the material, leading to intrinsic motivation and a genuine desire to learn (Griffith, 2012).

Learning through lenses extends beyond individual experiences by providing opportunities to develop intercultural understanding and empathy. Different lenses often represent diverse cultures, perspectives and experiences (Esmail, Pitre and Aragon 2017). By critically examining themes through these lenses, pupils develop awareness, empathy and respect for different viewpoints (Grant and Sleeter 2012). This encourages global citizenship skills and prepares them to engage effectively in our interconnected world (Damme, 2022).





Finally, lenses act as catalysts for creativity and innovation. They encourage pupils to think outside the box and develop unique interpretations and perspectives by combining and adapting different lenses (Tin, 2006; Gangi, 2011). This provokes independent thought, exploration and the development of creative solutions to complex problems (Kelley, Littman and Peters, 2016).

In essence, utilising lenses transforms learning from a passive process of information absorption into an active journey of discovery, equipping pupils with the skills and mindsets necessary to thrive in a dynamic and ever-changing world.

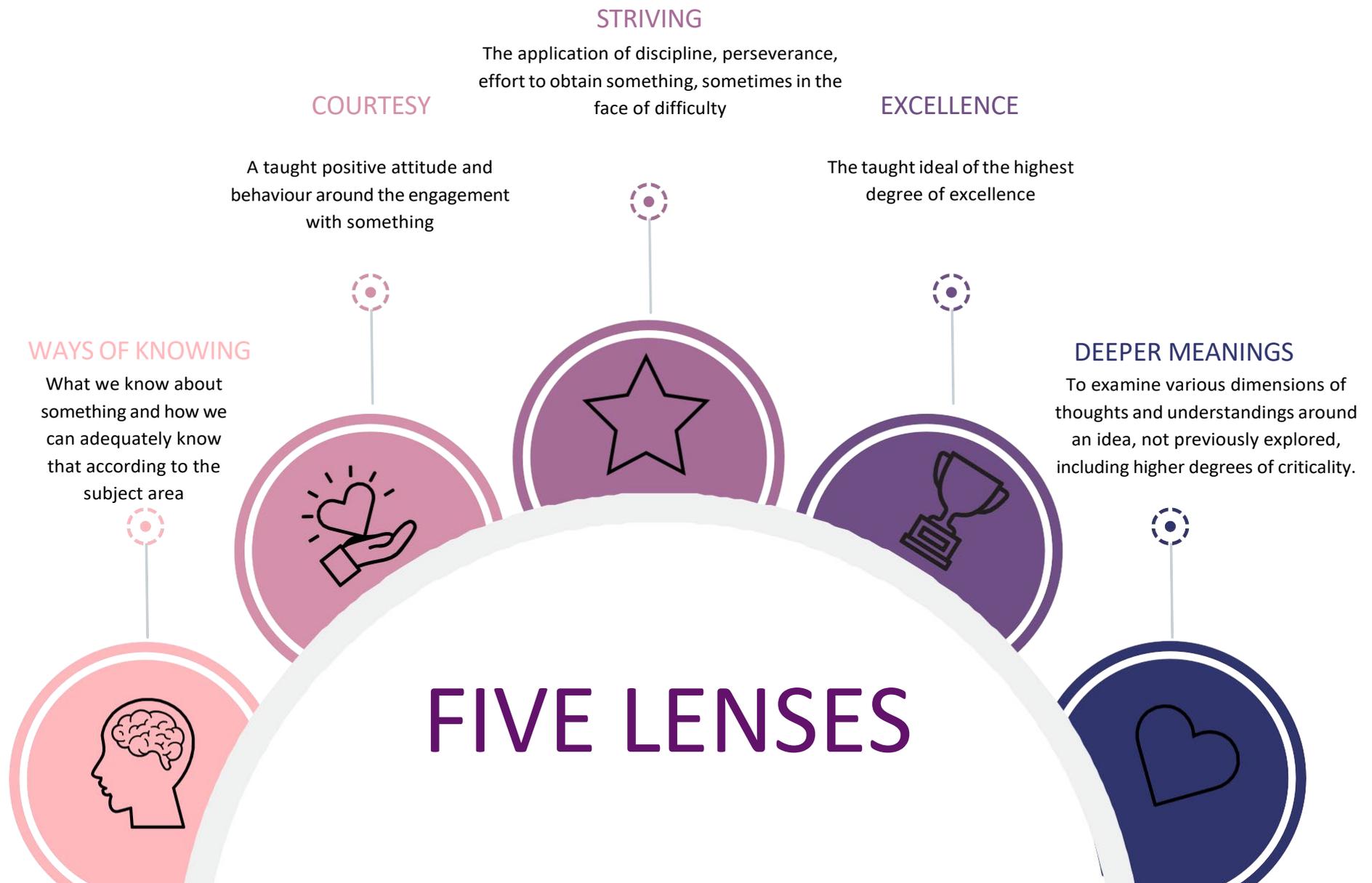
There are a range of reasons why utilising lenses is important, beneficial and enhances learning. These can be summarised as:

- 1. Deeper Understanding and Critical Thinking**
- 2. Personal Engagement and Motivation**
- 3. Intercultural Understanding and Empathy**
- 4. Creativity and Innovation**

The above should not be regarded as an exhaustive list as there are even more benefits to the use of lenses in thematic learning.

The Lenses

There are varying models for lenses that can be utilised and each particular lens will have its own strengths and weaknesses. For our purposes, we wanted to ensure that the lenses employed are reflective of the unique ideas which are found in religions and worldviews. At the same time, too many lenses can be overwhelming and can create cognitive overload. To ensure that we can provide adequate diversity, continued relevance, depth over breadth and sufficient complexity, we opted for five lenses.



These lenses were selected as they encompass the epistemological, ethical, moral, philosophical and virtue teachings uniquely taught in the study of religion and worldviews. As outlined in this document, **Ways of knowing** is a fundamental feature of RE and must be included. Religions and worldviews will have different ways of knowing and as a result, may have different conceptual understandings of our theme areas.

Courtesy is a dimension of a moral framework which is taught by religions and worldviews. These moral frameworks may have differences and may have areas of overlap. It is important for pupils to understand the different moral frameworks that exist and what their similarities and differences are. This not only provides insight into how people from different religions and worldviews think, but also highlights shared human attitudes and behaviours.

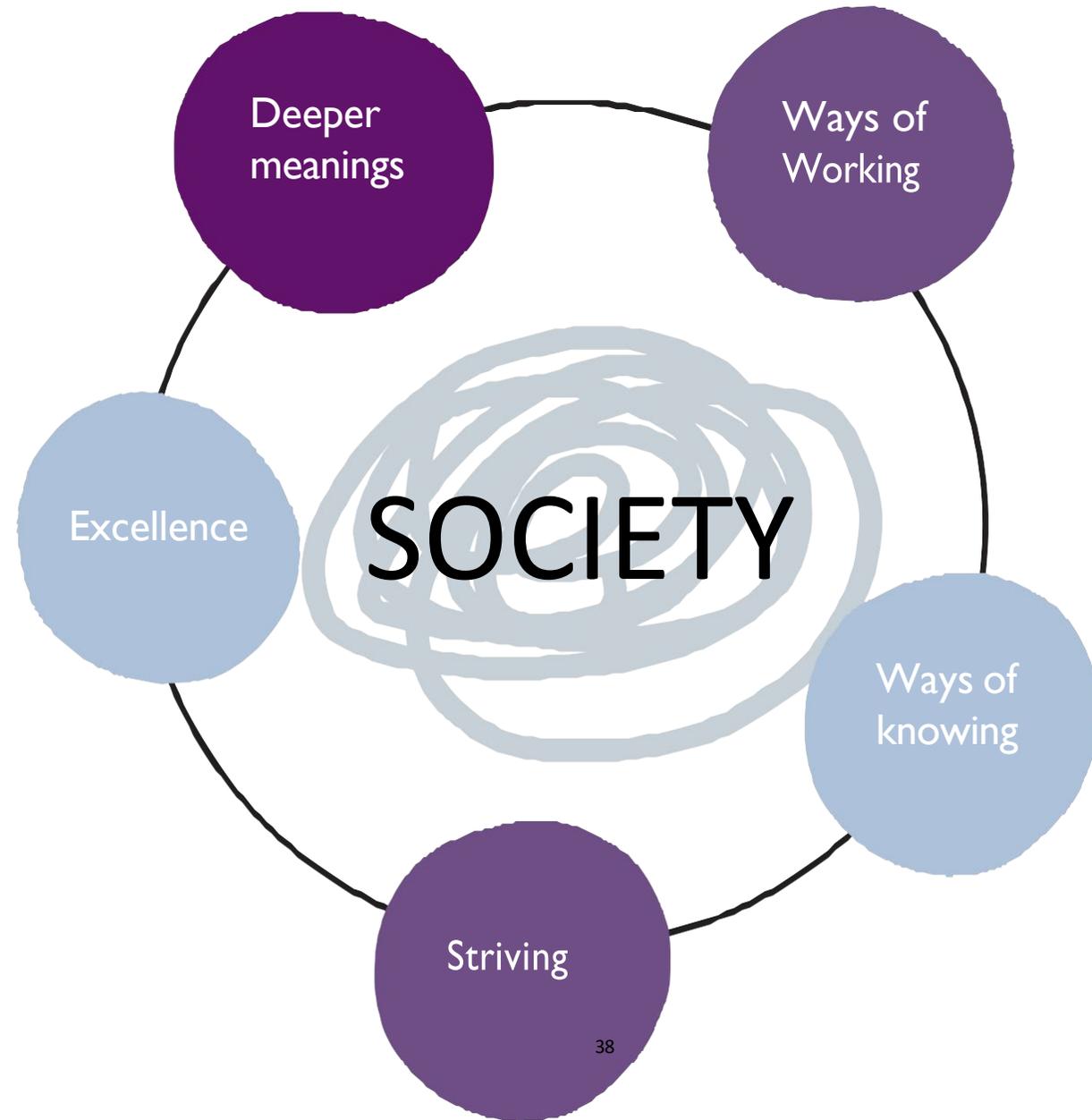
Striving is another dimension of a moral framework. The etymology of striving has an emphasis on strenuous effort which implies that the idea is against a backdrop of difficulty. For humans, these difficulties can be internal or external. Internal would mean to strive against oneself - this could be linked to the notion of self-improvement such as striving against laziness or greed. Externally it could be in relation to social factors such as overcoming inequality. Religions and worldviews have striven for their successes. For pupils to understand the shared journey of overcoming challenges and how religions and worldviews promote the exertion of effort, it can lead to an appreciation and recognition of the uniqueness of human journeys.

Excellence is a virtue. It is an ideal, a superiority. Excellence is surpassing the ordinary and is measured differently according to different disciplines. Excellence in a particular sport may look significantly different to excellence in baking. But both share the idea of achieving a defined highest standard according to their respective assessment criteria. Religions and worldviews have theoretical frameworks for understanding excellence. Pupils can learn and understand these different frameworks, how they overlap between different traditions and whether the modern world requires a different set of standards.

Deeper meanings allow pupils the opportunity to analyse a theme in ways that are far more philosophical. The emphasis might not only be on criticality but to view it from a perspective which they may not ordinarily perceive. This can foster greater connectedness between ideas and people whilst also increasing respect and understanding. This is most often expressed in the statement "I never saw it that way before" and is one of the most fascinating and empowering benefits of an education.

The understanding of these lenses may differ between various religions and worldviews and that is exactly the point. What is the idea of striving found in the Christian tradition? How does that compare to striving as defined by Islam, the Dharmic traditions, Humanism or Atheism? What does courtesy towards nature look like from the perspective of different religions and worldviews? This multi-perspective approach provides multiple academic and personal developmental benefits for learners.

These lenses can be used interchangeably to the themes and provide the 'golden thread' for the lesson or unit outline. Examples of the themes and lenses are found in the key stage maps along with the detailed lesson outlines.



The Vision and Curriculum orientation

In order for this syllabus to meet the criteria listed above, careful consideration needed to be given to the curriculum orientation. As this syllabus addresses religions and worldviews, we wanted to incorporate a relational, common value system and comparative orientation. Each curriculum model that exists has its own merits and challenges. Each appropriate curriculum model has its respective strengths and weaknesses. Some of these are outlined below:

Strengths and Weaknesses of a Spiral Curriculum

Strength	Description	Weakness	Description
Reinforcement and retention	Repeated exposure to key concepts leads to deeper understanding and better retention.	Crowded curriculum	Adding reviews of previous topics can overload both pupils and teachers.
Developmentally appropriate	Builds on existing knowledge at each grade level, catering to developmental stages.	Assumes prior knowledge	Pupils without a strong foundation may struggle to grasp reintroduced concepts.
Interconnectedness	Fosters connections between different topics and disciplines, promoting holistic learning.	Linearity challenges	May not be suitable for subjects with non-linear progressions or complex dependencies.
Differentiation potential	Allows for targeted review and individualization based on student needs.	Teacher workload	Requires careful planning and adaptation to ensure effective review and progression.
Lifelong learning model	Reflects the ongoing nature of learning and knowledge acquisition.	Motivation issues	Repetitive review might de-motivate pupils seeking novelty and challenge.

Strengths and Weaknesses of a Linear Curriculum

Strength	Description	Weakness	Description
Clear structure and progression	Topics are presented in a logical order, making it easy for pupils to follow and track their progress.	Limited flexibility	May not cater to individual student needs and learning styles, potentially hindering engagement.
Building blocks approach	Each lesson builds upon the previous one, ensuring foundation is laid before moving to more complex concepts.	Potential for gaps and confusion	Pupils struggling with earlier topics might fall behind and miss connections later.
Efficient for sequential subjects	Suitable for subjects like maths, history, or language where concepts build logically upon each other.	May not foster critical thinking	Can overemphasise memorisation and neglect analysis, evaluation and synthesis.
Predictable and manageable	Makes planning and assessment easier for teachers, allowing for consistent coverage of material.	Can feel repetitive and monotonous	Pupils might lose interest or motivation if material feels predictable or lacks novelty.
Familiar and traditional format	Often aligns with standardised tests and expectations, potentially preparing pupils well for external assessments.	May not reflect real-world learning	Emphasis on sequential progression might not mirror the interconnected and dynamic nature of knowledge in real life.

Strengths and Weaknesses of a Mastery of Skills Curriculum

Strength	Description	Weakness	Description
Individualized learning	Catered to student needs and pace, ensuring everyone grasps concepts before moving on.	Potential for inequity	Advanced pupils might be slowed down and struggling pupils could feel demotivated by constant challenges.
Deep understanding	Focuses on mastery of core skills, leading to stronger foundations and long-term retention.	Time-consuming implementation	Requires thorough assessments, differentiated instruction, and personalized feedback, demanding more teacher time.
Increased motivation	Pupils experience success and confidence as they progress through mastered skills, fostering intrinsic motivation.	Requires clear standards and rubrics	Vague objectives or inconsistent assessment can lead to confusion and hinder student progress.
Preparation for real-world application	Empowers pupils to apply mastered skills to new situations and solve problems independently.	May neglect broader knowledge	Overemphasis on specific skills might overlook important connections and context within broader subjects.
Adaptive and flexible	Allows for individualization and adjustments based on student progress and needs.	Requires strong data-driven practices	Ongoing assessments and adjustments necessitate robust data management and analysis skills from teachers.

A single curriculum model would not satisfy our intent. Instead, we would have to use a hybrid model which incorporates aspects of a spiral, linear and a mastery of skills curriculum.

The linear aspects would help develop sequential topics building on one another. This would occur vertically and horizontally. The spiral dimension would be used for revisiting core concepts across the themes. Finally, the mastery of learning would be used for essential skills being built into the curriculum. The themes themselves would progress vertically through the key stages along with mastery of skills. Different themes would be incorporated horizontally in each year group. Each individual theme is also linked vertically and is sequenced to develop progression. The themes remain constant vertically, however, the lenses may interchange to ensure different aspects of learning take place. An example of this can be seen with our key stage maps. The above curriculum orientations are used to develop a progression model where learning is scaffolded throughout the journey of the curriculum through foundational areas of study, through to more advanced topics.

Curriculum Time and Space

The 2023 Ofsted annual report^{xxi} contained specific reference to the provision of RE in schools. Unfortunately, the comments were not very positive. It was stated that there was not enough substance taught to prepare pupils to engage in a complex, multi-religious and multi-secular society. Topics were not taught with sufficient depth for pupils to develop substantial understanding of the topic. Non-examined RE was "typically not high quality" and many schools were not meeting the statutory requirements of RE.

A summary statement reads "RE in schools is generally of poor quality. Although it is a statutory subject, schools often consider RE as an afterthought. As a subject on the curriculum, it is under-valued. RE is a complex subject and the lack of clarity and support from government makes schools' job harder. Some schools steer through these challenges well, but most do not." (page 41).

One of the most significant ways to begin to address some of the criticisms above is to allocate adequate time for RE to be taught in schools.

This would allow for the real implementation of this curriculum as it adopts a progression model with key areas of study throughout. The specified content and knowledge found in this syllabus would require adequate time. The Ofsted review (2021) highlighted that most agreed syllabuses recommend:

60 minutes per week for KS1

75 minutes per week for S2

This syllabus has been written with the intent that it will be taught over

- 60 minutes per week at KS1
- 75 min per week at KS2
- 60 minutes per week at KS3
- 30 hours per year at KS4
- 10 hours per year at KS5

Assessment of RE and this syllabus

With the exception of GCSEs, RE does not have national curriculum assessments.

However, it is a statutory requirement for RE to be assessed in schools. The nature of assessments can vary but it is recommended that both summative and formative assessments take place. Below are a list of assessment techniques that can help with this:

Summative assessments:

Summative assessments are used to evaluate student learning at the end of a learning period, such as a unit, term, or course. Here are some examples, categorised by format:

Written assessments including, but not exclusively, longer structured answers to big questions, short answers, labelled diagrams/graphics, visual representations and written peer and self-evaluations.

Artistic and creative assessments: art, music, drama.

Verbal presentations such as oral presentations, showcases, debates and drama performances Technologically based assessments and quizzes.

It is recommended that teachers plan for age-appropriate summative assessments against the described knowledge, skills and understanding for the end of each key stage.





Formative assessments:

Formative assessments are ongoing evaluations used throughout a learning process to monitor pupils' understanding and inform teaching strategies. Here are some examples, categorised by type:

Quick Checks and Responses:

- End of class checks: Brief questions or prompts at the end of a lesson to gauge understanding.
- One-minute papers: Written responses to prompts like "What was the most important thing you learned?"
- Thumbs up/down: Quick visual feedback on understanding or agreement with a concept.
- Mini-quizzes: Short quizzes focused on specific learning objectives.
- Gallery walks: Pupils post their work and classmates provide feedback through sticky notes.

Interactive Activities and Discussions:

- Think-pair-share: Pupils share ideas in pairs before discussing as a class.
- Turn and talk: Partners discuss a question or prompt, then share with others.
- Jigsaw activities: Pupils learn different parts of a topic, then share with their group.
- Role-playing and simulations: Pupils act out scenarios to apply concepts.
- Debates and discussions: Pupils engage in structured discussions to explore different perspectives.

Student Self-Assessment and Reflection:

- Journaling: Pupils reflect on their learning experiences and challenges.
- Learning logs: Pupils track their progress and challenges throughout a unit.
- Self-evaluations: Pupils assess their own understanding and identify areas for improvement.
- Goal setting and reflection: Pupils set learning goals and track their progress.
- Peer feedback: Pupils provide kind, specific and helpful feedback on each other's work.

Observations and Performance Assessments:

- Teacher observations: Observe student participation, engagement, and understanding during lessons.
- Open-ended questioning: Prompt deeper thinking and understanding through questions.
- Conferencing: One-on-one or small group discussions to assess understanding and provide feedback.
- Performance tasks: Observe pupils applying their knowledge and skills in practical situations.
- Portfolios: Collections of student work that demonstrate progress and learning.

Technology-Enhanced Assessments:

- Online quizzes and polls: Quick, interactive assessments to gauge understanding.
- Digital games and simulations: Engaging activities that reinforce learning objectives.
- Concept maps and diagrams: Visual representations of pupils' understanding of key concepts.
- Collaborative documents: Pupils work together on documents, allowing teachers to observe their progress and interactions.
- Online discussions and forums: Encourage reflection and peer feedback through online platforms.

There is an expectation that age-appropriate formative assessments will be integral to the lessons and adaptive teaching. Checks for understanding have been embedded in our lesson outlines but must be tailored to each specific context.

In order to assist with assessments, we have adapted assessment criteria which are skill based and widely used in other syllabuses. These assessment criteria consider the three aims of RE as defined by Religious Education Council (2013) which reflect the RE statutory requirements, the current Ofsted framework and the government's own recommended outcomes for similar subjects that are nationally assessed. In developing the outcomes, we also analysed statutory framework for EYFS as a guide and marking criteria for RE GCSE assessment objectives from various exam boards. The KS3 outcomes are tied closely to exam board outcomes at GCSE.

The assessments are framed around the aims of RE

- A. Know about and understand a range of religions and worldviews, 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 wisdom found in religions and worldviews;
 - Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.
- B. 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 or a worldview
- C. 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.

Assessment Criteria

Our adapted assessment criteria

RE Aims: Progression	At the end of EYFS most will be able to	At the end of KS1 most will be able to	At the end of LKS2 most will be able to	At the end of UKS2 most will be able to	At the end of KS3 most will be able to	Edexcel GCSE buzzwords - end of KS4
Know about and Understand A1. Describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals	Retell some key ideas found in beliefs and practices within the relationships between religion and faith and nature.	Recall and name different beliefs and practices, found within the relationships between religion and faith, humans, nature and society, in order to find out about the meanings behind them.	Describe and make connections between different features of the religions and worldviews they study, discovering more about the relationships between religions and worldviews around faith, humans, nature, society, science and technology; in order to reflect meaningfully on their ideas.	Explaining a range of features of the religions and worldviews studied, explaining more about the relationships between religions and worldviews around faith, humans, nature, society, science and technology; with reference to their importance for individuals and communities.	Explain and interpret ideas found within the relationships between a wide range of religions and worldviews around faith, humans, nature, society, science and technology both historically and in the modern world, in order to analyse reasons why some people support and others question these relationships for individuals and communities.	Describing relevant belief/practice contrasting description from a named religion explain reason/belief Develop reason/belief source of wisdom/ authority analyse evaluate demonstrate thorough belief accuracy consider different view points critically deconstruct reach judgments based on comprehensive appraisal of evidence logical chains of reasoning

RE Aims: Progression	At the end of EYFS most will be able to	At the end of KS1 most will be able to	At the end of LKS2 most will be able to	At the end of UKS2 most will be able to	At the end of KS3 most will be able to
<p>Know about and Understand A2. Identify, investigate and respond to questions posed and responses offered by some of the sources of wisdom found in religions and worldviews</p>	<p>Describe some key ideas found in the stories around the relationships between religion and faith and nature.</p>	<p>Retell and suggest meanings to some of the relationships between religion and faith, humans, nature and society whilst exploring and discussing sacred writings and sources of wisdom and recognising the communities from which they come.</p>	<p>Describe and understand links around the relationships between religions and worldviews around faith, humans, nature, science and technology whilst responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities.</p>	<p>Develop links around the relationships between religions and worldviews around faith, humans, nature, science and technology whilst using reasoning to respond to some challenges that can arise from a range of sources of wisdom and beliefs and teachings for different communities in the modern world.</p>	<p>Explain and interpret the relationships between a wide range of religions and worldviews around faith, humans, nature, society, science and technology and their sources of wisdom and authority in order to understand religions and worldviews as coherent systems or ways of seeing the modern world.</p>

RE Aims: Progression	At the end of EYFS most will be able to	At the end of KSI most will be able to	At the end of LKS2 most will be able to	At the end of UKS2 most will be able to	At the end of KS3 most will be able to
<p>Know about and Understand A3. Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning</p>	<p>Know some key ideas found in the relationships Between religion and faith and society.</p>	<p>Recognise how the relationships between religion and faith, humans, nature and society express a community's way of life, appreciating some similarities between communities</p>	<p>Explore and describe a range of beliefs and actions found within the relationships between religions and worldviews around faith, humans, nature, society, science and technology so that they can understand different ways of life and ways of expressing meaning</p>	<p>Develop and contrast a range of beliefs and actions found within the relationships between religions and worldviews around faith, humans, nature, society, science and technology so that they can compare different ways of life and ways of expressing meaning</p>	<p>Explain how and why individuals and communities maintain their relationships between religions and worldviews around faith, humans, nature, society, science and technology and express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them.</p>

RE Aims: Progression	At the end of EYFS most will be able to	At the end of KS1 most will be able to	At the end of LKS2 most will be able to	At the end of UKS2 most will be able to	At the end of KS3 most will be able to
<p>Express and communicate</p> <p>B2. Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues</p>	<p>Understand some similarities and differences between the relationships of religion and faith, nature and humans.</p>	<p>Observe and recount different relationships between religions and faith, humans, nature and society and how these relationships support ways of expressing identity and belonging, responding sensitively.</p>	<p>Understand some challenges around the relationships between religions and worldviews around faith, humans, nature, society, science and technology for religious groups, suggesting why commitment and belonging to a faith community may be valuable, both in the diverse communities being studied and in their own lives.</p>	<p>Explore varied responses to a range of challenges around the relationships between religions and worldviews around faith, humans, nature, society, science and technology for religious groups, suggesting why commitment and belonging to a faith community may be valuable, both in the diverse communities being studied and in their own lives in the modern world.</p>	<p>Observe and interpret a wide range of relationships between religions and worldviews around faith, humans, nature, society, science and technology and how they are expressed for identity. Develop insightful evaluation and analysis of controversies found within these relationships, accounting for the impact of diversity within and between communities.</p>

RE Aims: Progression	At the end of EYFS most will be able to	At the end of KS1 most will be able to	At the end of LKS2 most will be able to	At the end of UKS2 most will be able to	At the end of KS3 most will be able to
<p>Express and communicate BI. Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities</p>	<p>Talk about their own lives or lives of people in society in light of the relationships between religion and faith, nature and society.</p>	<p>Ask and respond to questions about why and how communities behave with regard to the relationships between religions and faith, humans, nature and society so that they can identify what belonging to a community might look like.</p>	<p>Observe and understand varied examples of the relationships between religions and worldviews around faith, humans, nature, society, science and technology so that they can explain, with reasons, their meanings and significance to individuals and communities.</p>	<p>Explain a range of varied examples of the relationships between religions and worldviews around faith, humans, nature, society, science and technology so that they can discuss some of the challenges these meanings and significance have to individuals and communities in the modern world.</p>	<p>Explain the relationships between religions and worldviews around faith, humans, nature, society and science and technology which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology.</p>

RE Aims: Progression	At the end of EYFS most will be able to	At the end of KSI most will be able to	At the end of LKS2 most will be able to	At the end of UKS2 most will be able to	At the end of KS3 most will be able to
Express and communicate B3. Appreciate and appraise varied dimensions of religion or a worldview	Know the importance of the relationships between religion and faith, nature and humans for different people.	Notice and respond sensitively to some similarities between different religions and their relationships with faith, humans, nature and society	Observe and consider different dimensions of the relationships between religions and worldviews around faith, humans, nature and society, so that they can explore and show understanding of similarities and differences between different religions and worldviews	Explain a range of different dimensions of the relationships between religions and worldviews around faith, humans, nature and society, so that they can compare similarities and differences between different religions and worldviews.	Consider and evaluate the question: what is religion? Analyse the nature of religion using the main relationships studied

RE Aims: Progression	At the end of EYFS most will be able to	At the end of KSI most will be able to	At the end of LKS2 most will be able to	At the end of UKS2 most will be able to	At the end of KS3 most will be able to
<p>Gain and Deploy skills CI. Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively</p>	<p>Know how individuals behave in light of the relationships between religion and faith and society.</p>	<p>Explore questions about belonging, meaning and truth found within the relationships between religion and faith, humans, nature and society so that they can express their own ideas and opinions in response using words, music, art, poetry or any other creative medium.</p>	<p>Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth found within the relationships between religions and worldviews around faith, humans, nature, society, science and technology applying ideas of their own thoughtfully in different creative mediums such as music, art and poetry.</p>	<p>Analyse some challenging questions about belonging, meaning, purpose and truth found within the relationships between religions and worldviews around faith, humans, nature, society, science and technology, responding creatively in different mediums such as music, art and poetry.</p>	<p>Explore some of the ultimate questions that are raised within the relationships between religions and worldviews around faith, humans, nature, society, science and technology in ways that are well-informed and which invite reasoned personal responses, expressing insights that draw on a wide range of examples including the arts, media and philosophy.</p>

RE Aims: Progression	At the end of EYFS most will be able to	At the end of KS1 most will be able to	At the end of LKS2 most will be able to	At the end of UKS2 most will be able to	At the end of KS3 most will be able to
Gain and Deploy skills C2. Enquire into what enables different individuals and communities to live together respectfully for the wellbeing of all	Know some teachings of the relationships of religion and faith and society for different groups in their communities	Find out and highlight some examples of cooperation between different communities around the relationships between religion and faith, humans, nature and society	Consider and apply ideas about ways in which diverse communities share aspects of relationships between religions and worldviews around faith, humans, nature, society, science and technology and can live together for the well-being of all, responding thoughtfully to ideas about community, values and respect	Explore and discuss ways in which diverse communities share aspects of relationships between religions and worldviews around faith, humans, nature, society, science and technology and can live together for the well-being of all, responding to some challenges that may arise to ideas about community, values and respect.	Examine and evaluate issues about community cohesion and respect for all in the light of the different perspectives of the relationships between religions and worldviews around faith, humans, nature, society, science and technology.

RE Aims: Progression	At the end of EYFS most will be able to	At the end of KSI most will be able to	At the end of LKS2 most will be able to	At the end of UKS2 most will be able to	At the end of KS3 most will be able to
Gain and Deploy skills C3. Articulate beliefs, values and commitments clearly in order to explain why they may be important in their own and other people's lives	Learn how people live by the relationships of religion and faith and society.	Discover questions of right and wrong in light of the different relationships between religion and faith, humans, nature and society and begin to express their ideas and opinions in response.	Explore their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair in relation to the relationships between religions and worldviews around faith, humans, nature and society and express their own ideas clearly in response.	Compare some responses to ethical questions, including ideas about what is right and wrong and what is just and fair in the modern world, in light of the relationships between religions and worldviews around faith, humans, nature and society, whilst identifying some strengths and weaknesses of different responses	Explore and express insights into significant moral and ethical questions posed by the relationships between religion and worldviews around faith, humans, nature, society, science and technology in ways that are well informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.

The above outcomes are a standard of competencies that should be assessed alongside the taught content in a context specific manner

Statutory content and learning outcomes

To provide greater clarity for teachers, below are the statutory content and learning outcomes found in this syllabus which are developed against the themes. These have been mapped further to provide practical examples of what units and lessons can look like and can be found in our Primary and Secondary maps and lesson outlines.

EYFS Guidance

The Early Years Foundation Stage (EYFS) in England lays the groundwork for a child's lifelong learning journey. This crucial stage, encompassing birth to five years old, is governed by a set of statutory requirements that ensure all children receive high-quality care, education, and support. These requirements, along with the Early Learning Goals (ELGs), provide a framework for fostering children's development across a broad range of areas.

The Department for Education outlines the statutory framework for the EYFS, establishing the expected standards for all early years providers. A core principle of this framework is the emphasis on play-based learning. Through engaging and age-appropriate play activities, children have the opportunity to explore, experiment, and develop their skills in a natural and stimulating environment.





The framework also highlights the importance of a holistic approach to development, focusing on seven key areas:

- **Communication and Language:** This area emphasises the development of listening, speaking, and early literacy skills.
- **Physical Development:** Gross motor skills (movement) and fine motor skills (coordination) are nurtured under this area.
- **Personal, Social and Emotional Development:** Here, children learn about self-regulation, building relationships, and managing their emotions effectively.
- **Literacy:** Early literacy skills like reading and writing are explored in this area.
- **Mathematics:** This area focuses on developing an understanding of numbers, problem-solving, and basic numeracy skills.
- **Understanding the World:** Curiosity about the world around them is fostered through exploration of the natural world, people and communities, and technology.
- **Expressive Arts and Design:** Creativity and imagination are encouraged through exploring different media and materials.

The Early Learning Goals (ELGs)

The EYFS framework also sets out the 17 Early Learning Goals (ELGs) that children are expected to achieve by the end of their reception year (age 5). These goals provide a clear picture of the developmental milestones in each of the seven key areas. They are not rigid benchmarks, but rather a guide to help educators track children's progress and identify any areas where they might need additional support. For example, an ELG might specify that a child should be able to listen attentively in a group setting, demonstrate basic writing skills, or use their imagination during creative play.

RE can help support the achievement of the seven key areas, especially with regard to the areas of:

1. Communication and Language
2. Personal, Social and Emotional Development
3. Literacy
4. Understanding the World
5. Expressive Arts and Design

The following ELGs are listed for each of the above key areas and have been taken from the EYFS statutory framework:

1. Communication and Language

ELG: Listening, Attention and Understanding

Children at the expected level of development will:

- Listen attentively and respond to what they hear with relevant questions, comments and actions when being read to and during whole class discussions and small group interactions.
- Make comments about what they have heard and ask questions to clarify their understanding.
- Hold conversation when engaged in back-and-forth exchanges with their teacher and peers.

ELG: Speaking

Children at the expected level of development will:

- Participate in small group, class and one-to-one discussions, offering their own ideas, using recently introduced vocabulary.
- Offer explanations for why things might happen, making use of recently introduced vocabulary from stories, non-fiction, rhymes and poems when appropriate.
- Express their ideas and feelings about their experiences using full sentences, including use of past, present and future tenses and making use of conjunctions, with modelling and support from their teacher.

2. Personal, Social and Emotional Development

ELG: Self-Regulation

Children at the expected level of development will:

- Show an understanding of their own feelings and those of others, and begin to regulate their behaviour accordingly.
- Set and work towards simple goals, being able to wait for what they want and control their immediate impulses when appropriate.
- Give focused attention to what the teacher says, responding appropriately even when engaged in activity, and show an ability to follow instructions involving several ideas or actions.

ELG: Managing Self

Children at the expected level of development will:

- Be confident to try new activities and show independence, resilience and perseverance in the face of challenge.
- Explain the reasons for rules, know right from wrong and try to behave accordingly.
- Manage their own basic hygiene and personal needs, including dressing, going to the toilet and understanding the importance of healthy food choices.

ELG: Building Relationships

Children at the expected level of development will:

- Work and play cooperatively and take turns with others.
- Form positive attachments to adults and friendships with peers. • Show sensitivity to their own and to others' needs

3. Literacy

ELG: Comprehension

Children at the expected level of development will:

- Demonstrate understanding of what has been read to them by retelling stories and narratives using their own words and recently introduced vocabulary.
 - Anticipate - where appropriate - key events in stories.
 - Use and understand recently introduced vocabulary during discussions about stories, non-fiction, rhymes and poems and during role-play.
- ELG: Word Reading Children at the expected level of development will:
- Say a sound for each letter in the alphabet and at least 10 digraphs.
 - Read words consistent with their phonic knowledge by sound-blending.
 - Read aloud simple sentences and books that are consistent with their phonic knowledge, including some common exception words.

ELG: Writing

Children at the expected level of development will:

- Write recognisable letters, most of which are correctly formed.
- Spell words by identifying sounds in them and representing the sounds with a letter or letters.
- Write simple phrases and sentences that can be read by others.

4. Understanding the World

ELG: Past and Present

Children at the expected level of development will:

- Talk about the lives of the people around them and their roles in society.
- Know some similarities and differences between things in the past and now, drawing on their experiences and what has been read in class.
- Understand the past through settings, characters and events encountered in books read in class and storytelling.

ELG: People, Culture and Communities

Children at the expected level of development will:

- Describe their immediate environment using knowledge from observation, discussion, stories, non-fiction texts and maps.
- Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read in class.
- Explain some similarities and differences between life in this country and life in other countries, drawing on knowledge from stories, non-fiction texts and - when appropriate - maps.

ELG: The Natural World

Children at the expected level of development will:

- Explore the natural world around them, making observations and drawing pictures of animals and plants.
- Know some similarities and differences between the natural world around them and contrasting environments, drawing on their experiences and what has been read in class.
- Understand some important processes and changes in the natural world around them, including the seasons and changing states of matter.

5. Expressive Arts and Design

ELG: Creating with Materials

Children at the expected level of development will:

- Safely use and explore a variety of materials, tools and techniques, experimenting with colour, design, texture, form and function.
- Share their creations, explaining the process they have used.
- Make use of props and materials when role playing characters in narratives and stories.

ELG: Being Imaginative and Expressive

Children at the expected level of development will:

- Invent, adapt and recount narratives and stories with peers and their teacher.
- Sing a range of well-known nursery rhymes and songs.
- Perform songs, rhymes, poems and stories with others, and - when appropriate - try to move in time with music.

By following the statutory framework and using the ELGs as a guide, EYFS providers can ensure that all children have the opportunity to reach their full potential and develop the essential skills and knowledge they need to thrive in the next stage of their education. This strong foundation sets the stage for a lifelong love of learning and prepares children for success in the years to come.



This Syllabus and EYFS

The creative ethos of this syllabus along with its theme and lens model allows for rich exploration of RE at EYFS. At EYFS, play, stories, and sensory experiences are all valuable tools (NATRE). The use of stories was found to be highly effective for fostering understanding of religious concepts (Huth, Brown and Usher, 2021).

Unlike key stages, this syllabus has not developed assessment objectives for EYFS. Instead, teachers should develop lessons around the EYFS statutory framework with specific focus on the five relevant areas that RE falls under along with their relevant ELGs as outlined above.

The theme model should still be utilised with consideration of what will be taught in KSI. This means that all five themes should be used at EYFS. It is entirely acceptable for topic areas at EYFS to be repeated in other key stages as long as the relevant key stage learning outcomes are considered. The spiral curriculum aspect of this syllabus allows for topics to be explored again with greater depth and from the perspective of alternative lenses. It is recommended that the lenses used at EYFS are limited to:

1. Ways of knowing
2. Courtesy



At EYFS, it is recommended that both Christianity and Islam are studied as major religions. Other religions and worldviews can be incorporated where relevant however teachers should be mindful of the Ofsted guidance around attempting to incorporate too many religions and worldviews which invertedly does not allow for any greater depth.

A sample set of units for EYFS has been planned for the benefit of teachers. These correspond with the primary map that this syllabus has developed in terms of continuity and progress. The sample units focus on the following areas and ideas:

God and Faith: Places of worship, different beliefs, religious artefacts, thankfulness, prayer.

Humanity: Sharing our planet, communities, kindness, helping each other, our human similarities.

Science and Technology: Exploring through science, basic astronomy, technology that helps us see the universe, being curious about the world.

Society: Religious festivals, respecting each other, different people and religious figures in society, being helpful in society

Nature: Plants and animals, gratitude to nature, religious symbols and nature, taking care of the natural world, life cycles.

The above themes are from the perspective of religions and worldviews. For example, in the theme Science and Technology, where the unit focus is on being curious about the world – this can be understood from the religious narrative of the created world or an alternative cosmology.

It is important that teachers plan lessons with a focus on play, exploration and stories. Suggested ideas are highlighted in our sample unit plans.

KSI Content and learning outcomes:

Theme: God and Faith

Key areas of study	Learning outcomes
Exploring the concept of belief. Different types of belief	Describe the concept of belief and recall types of beliefs
The idea of God	Recall basic ideas around God and their importance for believers
Rituals related to birth, customs around greetings and hospitality	Talk about rituals related to births, greetings and hospitality and why they are important
Holy books	Describe holy books and explain why they are important for believers
Pilgrimages	Identify places of pilgrimage and retell the stories associated with them

Theme: Humanity

Key areas of study	Learning outcomes
The concept of human and animals	Explain the concept of a human and highlight some differences between humans and animals
The interconnected human race	Explain how we are unique and what we have in common with each other
Human co-operation	Share ideas around how we show love and kindness to each other
Self care and caring for others	Highlight how people can care for themselves and care for others

Theme: Science and Technology

Key areas of study	Learning outcomes
Creation themes and origins of the world	Retell creation themes and how science can help us understand the world
The relationship between learning and technology	Talk about how technology can help us learn today.
Basic ideas of metaphysics and empiricism	Describe the idea of the unseen and provide examples of things which would be considered unseen.

Theme: Society

Key areas of study:	Learning Outcomes
Understanding morality and society	Retell and suggest meaning for some religious and moral stories and how they influence people today.
How we view each other and treat each other	Highlight and explain the idea of rights which are taught in religious texts.
Comparison of differences and similarities of different societies	Identify aspects of religious identity and how we can learn from others.

Theme: Nature

Key areas of study:	Learning Outcomes
The origins and purpose of the natural world and the relationship with humans	Explain how the natural world is understood and how we should behave toward it.
Caring for the environment	Identify and explain ways we can take care of the environment.
The role of nature for religious reflection and remembrance	Describe some ways that nature has shaped religious architecture.

KS2 Content and learning outcomes:

Theme: God and Faith

Key areas of study	Learning outcomes
Places of worship	Describe places of worship, talk about what takes place in each one with an emphasis on behaviour and key religious artefacts.
The notion of sacrifice and self-sacrifice	Demonstrate the idea of sacrifice found in religious traditions and highlight key practices that are linked to self-sacrifice such as fasting and prayer.
Festivals	Talk about key festivals and highlight the stories behind each one.
Historical key figures	Express understanding of the key concepts underpinning different faiths, linking sources of authority to belief.
Communication with God, Prayer and Interpretation	Describe and show understanding of links between different sacred texts and how those faith teachings influence communities and society today.
Alternatives to religious belief	Offer some answers to challenging questions from different religious and non-religious perspectives including around the relationship between science and religion, epistemology and ontology.
Alternative places of pilgrimage	Explain why there are alternative places of pilgrimage and why they are important

Theme: Humanity

Key areas of study:	Learning Outcomes
Prophets, paragons and lessons for today	Describe and show understanding of links between different Prophets and paragons and how their teachings influence communities and society today.
Self-improvement	Describe and show understanding of links between different sacred texts and how those faith teachings influence communities and society today.
Shared individual virtues and communities	Evaluate how different individuals and communities changed as a result of various faith teachings
Faith leaders and saints	Demonstrate an understanding of the role of leaders and describe the idea of saints from different religions and worldviews

Theme: Science and Technology

Key areas of study:	Learning Outcomes
Miracles and their importance	Describe examples of miracles and explain why they are considered miraculous
Miracles	Offer some answers to challenging questions from different religious and non-religious perspectives including around the relationship between science and religion, epistemology and ontology.
The relationship between technology and religion and worldviews	Assess the contribution of technology to understanding religions and worldviews in the modern world.
The relationship between social media and religion and worldviews	Evaluate the relationship between social media and religion and worldviews
Humanism	Offer some answers to challenging questions from different religious and non-religious perspectives including around the relationship between science and religion, epistemology and ontology.
Co-operation between science and religion and worldviews	Highlight examples of co-operation between science and religion and worldviews
Artificial Intelligence	Demonstrate an understanding around how technology may shape the future and analyse how this can impact religions and worldviews.

Theme: Society

Key areas of study:	Learning Outcomes
Social cohesion	Analyse how diverse communities co-exist, co-operate and share values historically and in modern times.
Charity and society	Demonstrate the importance of teaching around charity and how society can benefit from these ideas.
The role of religion in society	Assess the historical and contemporary role of religion in society
Social justice	Articulate the responses of different religious and non-religious worldviews to ethical questions, including ideas about what is right and wrong and what is just and fair.

Theme: Nature

Key areas of study:	Learning Outcomes
Contemporary environmental issues revisited	Examine contemporary environmental issues and the responses offered by religions and worldviews
The role and purpose of animals	Examine different teachings of religions and worldviews around the role and purpose of animals
The destructive power of nature	Analyse how the power of nature is interpreted and understood in religions and worldviews
The relationship between nature and physical and mental wellbeing	Demonstrate the role nature can have around physical and mental wellbeing and assess this against teachings from religion and worldviews

KS3 Content and Learning Outcomes

Theme: God and Faith

Key areas of study:	Learning Outcomes
Theology - Understanding God	Explain what the concept of God is in detail for Christianity, Islam and different living religious traditions.
God in different religions	Explain how God is understood differently in different religions.
Sources of authority	Analyse how different people strive to gain information about God.
Historical inspirational figures	Analyse the importance of Prophets for Abrahamic and different living religious traditions and give details of their achievements.
Transmission of holy texts	Evaluate the transmission of sources of wisdom and authority and critically examine arguments for their accuracy.
Core tenets of faith	Recall and explain key tenets of religions and worldviews.
Contemporary inspirational figures	Identify modern figures and analyse how their work was influenced by religions and worldviews.
Misrepresentation of religion and worldviews	Critically evaluate implications of misrepresentations of religion and world views.

Theme: Humanity

Key areas of study:	Learning Outcomes
The Soul	Describe ideas of metaphysics found in religions and worldviews.
Life after death	Compare ideas of eschatology found within religions and worldviews.
Ideas around human excellence	Describe how religion and worldviews try to positively transform people

Theme: Science and Technology

Key areas of study:	Learning Outcomes
The relationship between science and religion	Analyse the relationship between religion and worldviews and science.
The relationship between religion and technology	Critically evaluate the contemporary relationship between religion and worldviews and technology.
Contemporary moral issues due to technological and scientific advances	Evaluate how religions and worldviews respond to moral issues that arise from modern science and technology.

Theme: Society

Key areas of study:	Learning Outcomes
Conflict in the world	Examine religious and worldview responses to modern conflict and analyse how useful their contributions would be today.
Justice in society	Examine concepts of social transformation, empowerment and justice found in religions and worldviews and their appropriateness for today.
Ideas around social development and progress	Evaluate concepts of social transformation, empowerment and justice found in religions and worldviews and their appropriateness for today.

Theme: Nature

Key areas of study:	Learning Outcomes
Natural theology	Analyse how the natural world is used in some religions as philosophical arguments for the existence of God.
The event ontology of nature	Explore alternative ideas on how nature can be understood from the perspective of religions and worldviews.
Contemporary challenges and solutions to issues facing the natural world	Critically evaluate how religions and worldviews would respond to contemporary environmental issues.

KS4 Content and Learning Outcomes

It is compulsory for schools to offer RE at KS4. Luton SACRE recommends that pupils in KS4 receive at least 30 hours of RE a year.

We recommend that all students at KS4 are entered for the GCSE RE qualification. Not only would this satisfy the KS4 RE statutory requirements, but there are multiple recognised benefits in gaining a GCSE qualification in RE. By having a GCSE qualification in RE, students can evidence:

- Deeper Understanding of Beliefs
- Improved critical thinking
- Stronger communication skills
- Personal development
- Broader knowledge base

The GCSE qualification provides progression opportunities at KS5 and is widely recognised by employers. Alternatively, offering the short course at GCSE would also satisfy the statutory requirement for delivering RE at KS4. However, local institutions that offered the GCSE short course have moved away from this and instead have opted for the full GCSE.

KS4 Content and Learning Outcomes

“We try and encourage our schools to allow all of our young people to get involved in RE because we believe RE brings such richness and depth to so many other subjects. It is one of those subjects that's the catalyst for improvement, across a range of subjects. So naturally, we encourage them to take RE GCSE because RE allows them to understand citizenship better, gives them broader geographical and historic understandings and how it interlinks with other Humanities. RE will also ensure that they see themselves represented especially in our Luton schools and see be able to engage with the curriculum that captures elements of their life within a broader school curriculum. Often, they don't capture our student body in the same way that RE does. It allows them to explore, develop and understand things in a more nuanced, contextualised manner.

Personally for me, RE has always been important because RE has given me purpose in life. RE allows young people to make sense of the world around them and for me, my first insight into faith and my deepening of understanding of faith came through studying RE.”



Sufian Sadiq
Director of Teaching School and Talent
Chiltern Learning Trust

KS4 Content and Learning Outcomes

“Religious Education is a subject that is popular at The Stockwood Park Academy. Not only as a GCSE option, but also the engagement at Key Stage 3. Students will talk passionately about the themes and topics – it has relevance as a curriculum subject but also helps with their own personal development, supporting an understanding of the spiritual, moral, social and cultural questions that we have been asking throughout time. I believe that the questions asked by the subject provides students with insight that can work to challenge stereotypes and promote inclusion.

We moved to increase the time allocation for KS4 RE for a number of reasons. I think students are entitled to a broad and balanced curriculum, which this offers. It is also a subject that is important and relevant to our school context. Students clearly enjoy and value the subject – it made sense to continue to offer it more widely. It also provided balance to the curriculum offer at KS4, building on KS3 knowledge and understanding.

Our plan wasn't to just teach the short course and enter some students for a GCSE exam – because of the hours we were dedicating to KS4 RE we were able to enter more students. As this was 'year one' we were unable to cover the entire curriculum for Year 11, although the current Year 10 will have covered the course by the end of Year 11.”



Mumin Humayun
Head of School
The Stockwood Park Academy

KS5 Content and Learning Outcomes

Religious education is a statutory requirement for all registered students in Key Stage 5 who are enrolled in either a school with a sixth form, a sixth form college constituted as a school, or a school working as part of a consortium, except for those withdrawn by their parents. It must be made available in sixth-form colleges to students who wish to take it.

At KS5, it is recommended that students receive at least 10 hours of RE per year.

At KS5, there are various ways this statutory requirement can be satisfied. These can include:

Tutorial programs

Utilising the Extended Project Qualification (EPQ)

Workshops

Visiting speakers

Religious Studies A-Level courses

KS5 Content and Learning Outcomes

Tutorial Programs

To satisfy the statutory requirements of RE at KS5, one possible method could be to embed the study of themes and lenses found in the agreed syllabus into tutorial programs. It would be possible to revisit the theme areas found in KS3 and adapt the depth of study to an appropriate KS5 standard. These standards can be cross referenced to Level 3 qualifications.

For example, as part of a tutorial program, the theme society could be selected. An appropriate lens could then be introduced, such as deeper meanings.

Theme: Society

Key areas of study:	Learning Outcomes
Conflict in the world	Examine religious and worldview responses to modern conflict and analyse how useful their contributions would be today.
Justice in society	Examine concepts of social transformation, empowerment and justice found in religions and worldviews and their appropriateness for today.
Ideas around social development and progress	Evaluate concepts of social transformation, empowerment and justice found in religions and worldviews and their appropriateness for today.

Key questions could then be asked such as: How would religion and worldviews respond to current social issues? What are teachings of religions and worldviews on empowerment and justice? What would these teachings look like today?

A similar approach can be taken for another relevant theme area.

KS5 Content and Learning Outcomes

Extended Project Qualification (EPQ)

The EPQ is a project that students can choose to do in years 12 and 13. It is internally assessed with external moderation. It can provide UCAS points equivalent to an AS qualification and it is accepted by many university institutions. It is advisable that students determine whether it is accepted for their desired course if they are utilising the UCAS points to secure entry requirements.

The EPQ can be an essay of approximately 5000 words, a performance with a short 1000 word essay or students can build an artefact. The EPQ also has further requirements such as presenting to a peer group. More information can be found on the relevant exam board websites such as AQA or Edexcel.

The students are free to choose their EPQ topic area. If it is an essay, it must contain argumentation. The EPQ study time is considerably more than 10 hours. Students could use the theme and lens approach from this syllabus as a foundation for an EPQ and therefore satisfy the statutory requirements for RE whilst simultaneously gaining a qualification. An EPQ is generally excellent preparation for university as it has an emphasis on independent learning.

Big Ideas & Big Questions

Below is a list of big questions and big ideas that reflect the statutory content of this syllabus.

These big questions and big ideas are the basis for the lesson outlines that have been developed by teachers in Luton and should be used in the teaching of this syllabus. The questions have also been categorised into themes along the relevant key stages to echo the above statutory content:



"The Return"
By Nadia Hussain
Local RE student
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KSI Key Questions

God and Faith	Humanity	Science and Technology	Society	Nature
<p>What do people believe? Who or what is God? What is the idea of belief?</p> <p>What are rituals around births? What are some religious customs around greetings? How do religious people treat their guests? What are holy books? How are they revealed?</p> <p>Why are they important for believers?</p> <p>What is a pilgrimage and why do people undertake them?</p> <p>What are examples of pilgrimages?</p>	<p>How do we know we are human? Are humans different from animals? What makes each person unique? How does faith teach us to show love and kindness to each other?</p> <p>How can we care for ourselves? How can we care for others?</p>	<p>How do different religions explain the beginning of the world? How does science help us understand the world?</p> <p>How can technology help us learn? How do we understand things we cannot see? Do we have to see something to know it exists?</p>	<p>How do different religions view society? How are we similar and different from each other? What can we learn about each other's beliefs? What are some religious morals and manners in different societies? What do religions teach about manners? What are rights? Who has rights over us?</p>	<p>Where did the world come from? What makes nature beautiful? Is there evidence of God in nature?</p> <p>Why should we take care of the environment? How do we take care of the environment? How does nature shape religious architecture? How can nature help people remember God?</p>

KS2 Key Questions

God and Faith	Humanity	Science and Technology	Society	Nature
<p>What are places of worship? Why are they important? How do people behave there? How do people from different faiths make sacrifices for their beliefs? Why do people make sacrifices for their beliefs? What are some key religious festivals? Why are they important? What lessons can we take from them today? Who are historical religious figures? How did they strive for change? How do they help people today? What is the idea of prayer? How do religious people believe God communicates to them? How can we interpret God's communication? Do all people believe in God?</p> <p>What are some alternatives to religious belief? What are alternative places of pilgrimage? How do they benefit people? Why do people believe in God? Do they need to believe in God?</p> <p>What are some modern challenges to faith and how would religious people respond to these?</p>	<p>Who are Prophets? Why are Prophets significant for religious believers? What did they preach about humanity? How can faith make people better humans? What is self-improvement? What are the ideas of self-restraint and self-awareness and why are they important? What are shared virtues? How has religion shaped communities? What are faith leaders and how do they impact their communities? Can an ideal human exist? What are saints? How can these ideas be challenged?</p>	<p>What is the concept of miracles in different religions? Why are they important for religious believers? Can science help us understand miracles? What are some stories of miracles found in different religions?</p> <p>How has technology changed the way religious people worship? How can technology enhance a person's faith? What are some challenges around technology and faith? Is science the only way to know things? How has social media changed how we understand religion? Where do science and religion work together? How do Humanists view the world? How can artificial intelligence (AI) change the world and how would this impact religions and worldviews? Will AI be a new religion?</p>	<p>What is the idea of charity? What are different types of charity? Why is charity important? How can we serve our communities with charity? How have people of different religions historically worked together? How did different religious group co-exist? How does religion serve society? What are the benefits of religion in society? How does religion impact society?</p> <p>What is social justice found in religion and worldviews? How can teachings of social justice help us today? What would happen if there is no social justice?</p>	<p>What are some environmental issues facing the world? What do religions teach about our role towards the planet? What can we do to help the planet? How do we understand what animals are and their purposes? What is our relationship with animals? What are our responsibilities toward them? What challenges do animals face today and how can we help with those? How do we understand the destructive power of nature? What lessons do religious people take from these?</p> <p>What do religion and worldviews teach about the healing power of nature? How does nature help our physical and mental health? What natural foods are highlighted in religions and how can that help us today?</p>

KS3 Key Questions

God and Faith	Humanity	Science and Technology	Society	Nature
<p>Who or what is God? How do different people understand God? How do we gain knowledge about God?</p> <p>Who are inspirational faith leaders? How do Prophets show excellent behaviour? How are holy texts transmitted? How do we know if holy books are authentic?</p> <p>Who are modern inspirational figures? What motivates them and how are they different from figures in the past?</p> <p>What are the most fundamental aspects of religion and worldviews? What are the core tenets?</p> <p>What happens when religion and worldviews are misrepresented? How do we identify misrepresentation?</p>	<p>What is the idea of a soul? What is the journey of a soul? What is life after death? What do religions and world views teach about life after death?</p> <p>What are the implications of teachings around life after death today? What is human excellence? What do religions and worldviews teach around what can remove excellence from people?</p>	<p>How do religion and science interact? Are there technologies that religions would oppose? How might religions and worldviews guide our interactions with the modern virtual world? What do religions and worldviews say about how we interact with modern technology? What are moral issues that we face due to modern technology and how do religions and worldviews address these issues?</p>	<p>What are the perspectives of religions and worldviews around conflict? Are religious responses to conflict relevant today? How do religions and worldviews teach how society can change? How would religion and worldviews respond to current social issues? What are teachings of religions and worldviews on empowerment and justice? What would these teachings look like today? What is the idea of justice found in religion and worldviews?</p>	<p>How does the natural world connect with perspectives found in religion and worldviews? Can the natural world be regarded as evidence of a Creator?</p> <p>What are the teachings of religions and worldviews around engagement with the natural world? What do religions and worldviews teach about how to address specific modern issues relating to nature?</p> <p>Are there other ways we can understand the natural world?</p>

Further engagement and quality assurance

In the development of this syllabus the following stakeholders were engaged with:

Over 1000 pupils in Luton from key stages 3, 4 and 5. This consisted of interviews, focus group sessions and anonymous surveys. 50 Primary school leaders in Luton via the Local Area Partnership Boards (LAPB). Each LAPB was also invited to a series of working group sessions where their curriculum and RE leads were in attendance. At these sessions the syllabus model, mapping and lesson outlines were presented and feedback sought.

RE colleagues, curriculum leads and headteachers at secondary schools in Luton, specifically The Chiltern Learning Trust and The Shared Learning Trust. Working group sessions were also conducted at secondary level the syllabus model, mapping and lesson outlines were presented and feedback sought.

It is also important to note that the broad range of individuals working on this syllabus were also representative of the primary and secondary school landscape in Luton. One of our Primary leads was an established local headteacher with over 20 years experience in RE. One of our secondary leads was the RE Lead practitioner for The Shared Learning Trust. The overall management and development of the syllabus was led by the RE leads at Luton Sixth Form College.

We engaged with our partners in SACRE, including our representatives from the Church of England, the Luton Council of Faiths and the Luton Council of Mosques. Our faith representatives that sit on SACRE contributed to the development of this syllabus with their specialist contributions. We engaged with specialist and higher education providers, specifically: University of Cambridge (Faculties of Theology and Education), University of Tübingen, UCL (Institute of Education), Cambridge Muslim College and Khayaal Theatre Company.

Lesson outlines were piloted at KS1, KS2 and KS3 in a range of institutions in Luton. Changes were made to lesson outlines as a result of our pilot exercises. Our colleagues from Luton Borough Council supported us in this work by making available their senior teaching and learning consultant and assessment manager to look over the work of this syllabus.

This demonstrates the unprecedented and wide collaborative approach that was taken in the development of this syllabus where RE teachers and pupils of all backgrounds collectively came together for a common purpose.

Understanding Religion and Worldviews

Religions and worldviews are frameworks that people use to understand the world around them. Religions typically involve a belief in a higher power or deity, while worldviews can be religious or non-religious. For a well-rounded RE syllabus in England, it is important to include major world religions like Christianity, Islam, Judaism, Hinduism, Sikhism and Buddhism. Alongside these, non-religious worldviews like Humanism and Atheism should be included to reflect the diversity of beliefs in society. This allows pupils to develop a strong understanding of different viewpoints and fosters mutual respect in a multicultural world.

In this syllabus, religion and worldviews include the following:

Christianity

Islam

Judaism

Sikhism

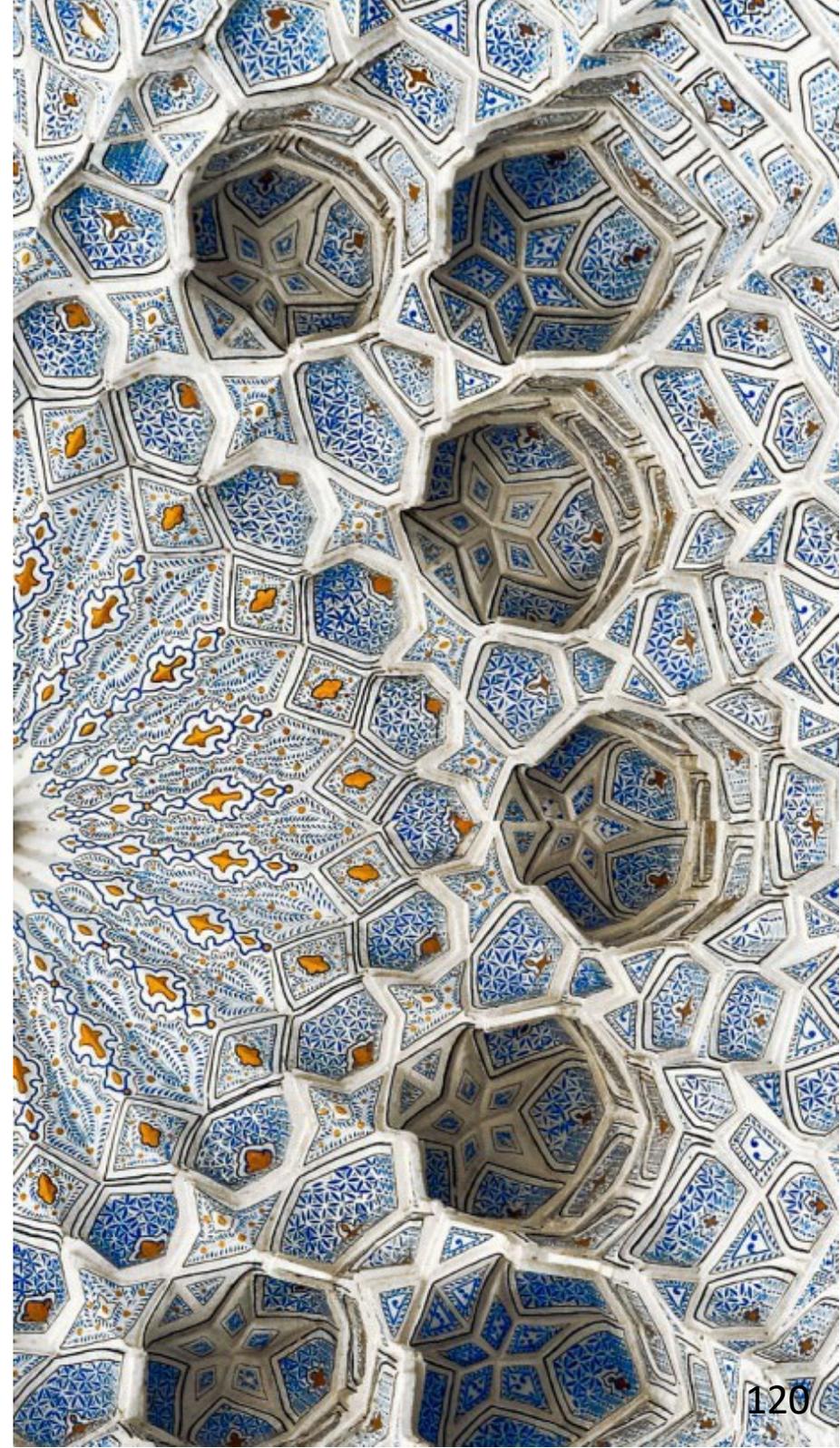
Hinduism

Buddhism

Humanism

Atheism

It is also important to recognise that there are other religious and non-religious worldviews reflected in society. Examples include Zoroastrianism, the Baha'i Faith and Rastafarianism. Teachers should be reflective of their context when planning their lessons.



How to use this syllabus

At all key stages there should be more time spent on the study of Christianity and Islam. This not only reflects statutory guidance around the teaching of Christianity, but also reflects the religious demographic of the town as the two largest faith groups. The comprehensive study of these religions creates an opportunity to foster understanding between pupils. In addition to this, there should be opportunity for the remaining principal religions to be studied.

In England, the remaining principal religions and worldviews are Buddhism, Judaism, Hinduism and Sikhi. However, schools should decide - on the basis of their local context - which additional religions and non-religious worldviews to study in each key stage. Good practice would suggest that teachers at subsequent key stages should build upon what has gone before. It is also important to recognise that there are many religious and non-religious worldviews reflected in society. Examples include Zoroastrianism, the Baha'i Faith and Rastafarianism, Humanism and Atheism. Teachers should be reflective of their context when planning their lessons.

The primary and secondary maps developed in this syllabus demonstrate how the various religions and worldviews can be incorporated into a syllabus.

Teachers can add other religions and worldviews to the maps but it is important to be mindful of the guidance in the Ofsted 2021 and 2024 reviews which caution against trying to cover too many religions and worldviews which has the consequence of not allowing adequate time for study of any of them. This can unintentionally go against the purposes and aims of good RE.

In this syllabus, the themes will be repeated at various key stages, whilst being analysed through different lenses and matched against the relevant key stage outcomes. For example, the theme God and Faith can be introduced as a unit at year 7 in KS3 with the lens Ways of knowing. Here, pupils can learn about the understanding of God, foundational faith ideas and key sources. The teacher can determine what specific content is being delivered for that unit.

The following year, at year 8, the theme God and Faith can be reintroduced. If the previous lens ways of knowing is still being used, pupils would be expected to learn a different idea or could learn from the perspectives of different religions and worldviews. Alternatively, for example, the lens can be changed to Striving. This time, the focus of the unit can be around how the ideas in the chosen religion and worldviews relate to striving. An example of this could be how members of a faith group strive for their faith such as pilgrimage (Hajj), self-sacrifice (Lent or Ramadhan) and persevere to embody the prescribed teachings.

In practice, this would be the process of determination:

Step 1: Select a Theme

Step 2: Select a lens

Step 3: Develop the ideas for the unit, including which religions and worldviews are to be studied

Step 4: Develop unit assessments against the relevant key stage outcomes

Step 5: Determine when that theme will be studied again and from which lens

Step 6: Develop clear progression and sequencing for the mapping which builds on prior knowledge

The above should be repeated until the syllabus has been completely mapped for teaching. It is recommended that the mapping takes place vertically (across different year groups) and horizontally (across each year group). This way it is possible to determine a sequential model of learning where the themes compliment each other and build on prior learning. With the exception of early years, it is important that each individual theme is studied horizontally across each year group. This means that the themes God and Faith, Humanity, Science and Technology, Society and Nature are studied in each year. This must be considered when developing sequencing and progression. The lenses can vary and help to direct the focus of the particular theme. The lenses do not need to follow the same systematic mapping as the themes and can be very flexible, as long as sufficient depth and breadth are mapped alongside the skills outlined in the assessment criteria.

We have provided an example of a complete mapping for all key stages which is sequenced appropriately, with progression and adequate skill development. In addition to this, we have developed a detailed lesson outlines across all units. This was done based on the feedback from the overwhelming majority of our colleagues that we spoke to at primary and secondary level. Our mapping and detailed lesson outlines were presented to our colleagues in primary and secondary schools in their drafting phase and take into consideration the valuable feedback we received.

Progression

By KS4 we are expecting pupils to take the RE national qualification. The Religious Studies GCSE offered by Pearson is used as an example of what pupils will cover at the end of KS4 which can be found [here](#). The content studies at KS1, 2 and 3 directly prepares pupils for approaching the KS4 content with ease. We recommend that all pupils are entered for the GCSE qualification.

The syllabus follows a progression model for each theme which is outlined here:

Theme: God and Faith

KS1:

Exploring the concept of belief. Different types of belief

The idea of God

Rituals related to birth, customs around greetings and hospitality

Holy books

Pilgrimages

KS2:

Places of worship

The notion of sacrifice and self-sacrifice

Festivals

Historical key figures

Communication with God, Prayer and Interpretation

Alternatives to religious belief Alternative places of pilgrimage

KS3:

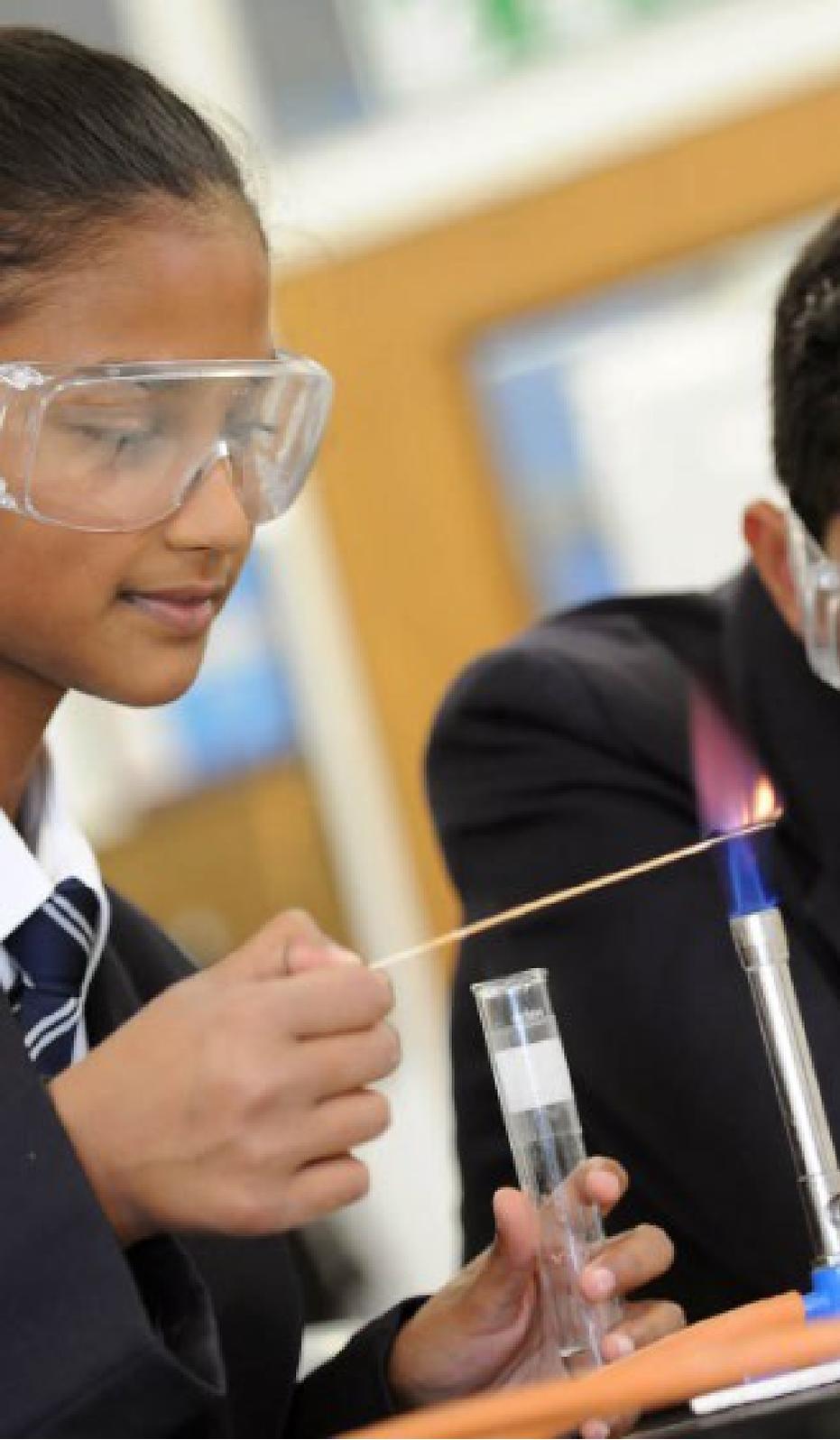
Theology - Understanding God in different religions

Sources of authority Historical inspirational figures

Transmission of holy texts

Core tenets of faith Contemporary inspirational figures Misrepresentation of religion and worldviews





Theme: Humanity

KS1:

The concept of human and animals The interconnected human race

Human co-operation

Self care and caring for others

KS2:

Prophets, paragons and lessons for today Self-improvement

Shared individual virtues and communities Faith leaders and saints

KS3:

The Soul Life after death

Ideas around human excellence

Theme: Science and Technology

KS1:

Creation themes and origins of the world

The relationship between learning and technology

Basic ideas of metaphysics and empiricism

KS2:

Miracles and their importance

Miracles

The relationship between technology and religion and worldviews

The relationship between social media and religion and worldviews Humanism

Co-operation between science and religion and worldviews

Artificial Intelligence

KS3:

The relationship between science and religion

The relationship between religion and technology

Contemporary moral issues due to technological and scientific advances

Theme: Society

KS1:

Understanding morality and society

How we view each other and treat each other

Comparison of differences and similarities of different societies

KS2: Social cohesion Charity and society

The role of religion in society

Social justice

KS3:

Conflict in the world Justice in society

Ideas around social development and progress

Theme: Nature:

KS1:

The origins and purpose of the natural world and the relationship with humans

Caring for the environment

The role of nature for religious reflection and remembrance

KS2:

Contemporary environmental issues revisited The role and purpose of animals
The destructive power of nature

The relationship between nature and physical and mental wellbeing

KS3:

Natural theology

The event ontology of nature

Contemporary challenges and solutions to issues facing the natural world

It should be noted that the themes are interrelated and careful consideration should be given to horizontal and vertical sequencing. The developed primary and secondary maps for this syllabus have considered this and are recommended to be used.

We recommend that all KS5 providers offer the Religious Studies A-Level qualification.



SEND provision

In England, the current approach to inclusion in education emphasises creating a learning environment where all children, regardless of background or needs, can flourish alongside their peers. This is not a single policy document, but rather a framework built on a foundation of legislation, guidance, and ongoing efforts to improve.

At its core lies the principle that every child has the right to a high-quality education alongside their classmates. This is supported by the Equality Act (2010) which prohibits discrimination against people with disabilities, including in education settings. Similarly, the Children and Families Act (2014) reinforces the importance of including pupils with SEND (Special Educational Needs and Disabilities) in all aspects of school life.

The Special Educational Needs and Disability Code of Practice (2015) provides detailed guidance for schools on identifying, assessing, and supporting SEND pupils. It advocates for a "graduated approach," meaning schools should utilise reasonable adjustments within the classroom setting before considering external support. The Code also emphasises the importance of involving parents and carers in the decision-making process.

Several key policy initiatives have shaped the current landscape of inclusion. The SEND reforms introduced in 2014 established a single Education, Health and Care (EHC) plan for SEND pupils, aiming for a more holistic approach to their needs. Though not actively pursued in its original form, the 'Schools that Work for Everyone' agenda (2017) also played a role by highlighting the importance of creating inclusive schools where all pupils feel valued and supported.





The current focus in England focusses around several key areas: Early identification of needs allows for timely interventions and better outcomes for pupils with SEND and equipping teachers with the skills and knowledge to effectively support diverse learners is crucial. Collaboration with parents and carers ensures a coordinated approach to supporting SEND pupils. Finally, schools are increasingly recognising the importance of addressing mental health and wellbeing to foster a truly inclusive environment for all pupils.

The policy of inclusion in education in England is a dynamic framework focused on creating a learning environment where every child feels valued, supported, and empowered to reach their full potential. Through ongoing efforts to identify and remove barriers to learning, foster collaboration, and celebrate diversity, England strives to create a truly inclusive education system. Inclusivity is a key foundation of Education. In Luton, there are several specialist SEND providers. These specialist providers have a proven track record that they are the best placed to recognise how to adapt this syllabus for their pupils. Luton SACRE is here to support schools with the delivery of this syllabus. This can include training around the syllabus. Outside of these specialist providers, schools must ensure that lessons are inclusive and accommodate the individual needs of all pupils. This would require material to be adapted and lessons to be tailored where appropriate.

Some guidance around providing SEND provision can be found [here](#) which highlights strategies, areas of consideration and toolkits for including SEND pupils in primary Religious Education.

For Secondary Religious Education, the document found [here](#) highlights strategies, areas of consideration and a toolkit for including SEND pupils.

Mapping:

Here is an example of what the complete mapping overview would look like across all key stages. We recommend this be followed.

YEAR 1

AUTUMN 1

God and Faith

Lens: Ways of knowing

What do people believe?
Christianity
Islam

Who is God and what do people believe in? What is the concept of belief?
Respecting differences

AUTUMN 2

Humanity

Lens: Ways of knowing

How do we know we are human?
What separates us from animals?
What makes each person unique and special? How can we show love and kindness to others?

SPRING 1

God and Faith

Lens: Courtesy

Etiquettes and manners in different religions
Customs around Greetings and Births.
How do we treat guests?

SPRING 2

Science and Technology

Lens: Ways of knowing

How do different religions explain the beginning of the world?
How can science help us understand the world around us? How can technology help us learn and explore?

SUMMER 1

Society

Lens: Ways of knowing

What is society? Who makes up our society? How are we similar and different from each other? How do different religions view society? What can we learn from each other's beliefs?

SUMMER 2

Nature

Lens: Ways of knowing

Where did the world come from? What makes something beautiful? How does nature make you feel? What is evidence of God in nature?

YEAR 2

AUTUMN 1

God and Faith

Lens: Ways of knowing

Special books and their purpose in people's lives: Christianity, Islam, Judaism

Understand the different ways they have been revealed. Recognise the importance of these for believers.

AUTUMN 2

Humanity

Lens: Courtesy

Caring for others: Christianity, Islam, Judaism

What is taught about self-care and caring for others? What is taught about personal hygiene? What is the concept of inner peace?

SPRING 1

God and Faith

Lens: Striving

Pilgrimage in different religions: Islam, Christianity, Judaism

What are the main pilgrimages in Abrahamic faiths? Why do people undertake pilgrimages? How does striving connect to pilgrimage?

SPRING 2

Science and Tech

Lens: Ways of knowing

Understanding the unseen. Do you have to see something to know that it exists? How does science help understand the unseen? Ideas of Heaven/Jannah/Angels – from Abrahamic perspectives.

SUMMER 1

Society

Lens: Courtesy

Christianity, Islam

Religious morals and manners in different societies
The importance of manners – stories from different faiths. What are the similarities and differences? Who has a right over us – neighbours, parents, elders, young children.

SUMMER 2

Nature

Lens: Courtesy

Why should we take care of the environment? How do we take care of the environment? Finding beauty in nature. How does nature impact religious architecture? Moroccan gardens, peace gardens, Islamic gardens. How do these gardens help people remember God?

YEAR 3

AUTUMN 1

God and Faith

Lens: Ways of knowing

Places of worship
Christianity: Church
Islam: Mosque
Judaism: Synagogue
Sikhism: Gurdwara

Identify places of worship. Why are they important? How do people behave there? What are some activities that take place?

AUTUMN 2

Humanity

Lens: Excellence

Christianity, Islam, Judaism

Religious Leaders – what messages did they preach about humanity.

Stories from 3 major religions
Identify the different religious figures. What are the significance of religious figures? What can we learn from them?

SPRING 1

God and Faith

Lens: Striving

How do people from different faiths make sacrifices for their beliefs e.g. fasting. Why do people make sacrifices for their beliefs? What does that mean today?

SPRING 2

Science and Technology

Lens: Ways of knowing

What is the concept of miracles in different religions? Why are they important for believers? What can we learn from them? How can science help us understand miracles? stories from religious books

SUMMER 1

Society

Lens: Courtesy

What are the ideas of charity found in religion? What are different types of charity? Why would believers want to be involved in charity? Why is charity important? How can we serve our communities and beyond with charity?

SUMMER 2

Nature

Lens: Courtesy

Environmental issues facing the world today. Are we vicegerents of the earth? What do the religions say? What can we do to help the planet?

YEAR 4

AUTUMN 1

God and Faith

Lens: Ways of knowing

Festivals:

Christianity
Judaism
Islam
Dharmic

What are some key festivals? Why are they important? What lessons can we take from them for today?

AUTUMN 2

Humanity

Lens: Striving

How can faith make people better people? How does faith teach self-improvement? What are ideas of self-restraint, self-awareness and why are they important? What are shared virtues in faith and do we need them?

SPRING 1

God and Faith

Lens: Striving

Christianity, Islam, Judaism, Dharmic

Religious Leaders in more depth – a comparative study. How did these figures strive for change? How does that help us today?

SPRING 2

Science and Technology

Lens: Deeper reality/Critical thinking

How has technology changed the way we worship? How can technology enhance faith? What are some challenges around faith and technology?

SUMMER 1

Society

Lens: Deeper reality/Critical thinking

How people of different religions worked together historically.
Moroccan and Andalusian society. How did different faith groups co-exist? How are things different today?

SUMMER 2

Nature

Lens: Ways of knowing

How do we understand what animals are? What are their purposes? What is our relationship with animals? What are our responsibilities towards them? What challenges do animals face today and how can we help with those?

YEAR 5

AUTUMN 1

God and Faith

Lens: Ways of knowing

Communicating with God
Islam, Christianity, Dharmic

What is the idea of prayer? Why is it important? Is prayer only physical? How does God respond to us? How can we interpret God's communication?

AUTUMN 2

Humanity

Lens: Deeper reality/Critical thinking

How has religion shaped humanity and communities? What key figures can we see from faiths that impacted the world? The ideas around Popes, Caliphs, Priests, Imams, Rabbis.

SPRING 1

God and Faith

Lens: Deeper reality/Critical thinking

What is humanism? Do all people believe in God? Alternatives to religious beliefs and different world views.

SPRING 2

Science and Tech

Lens: Deeper reality/Critical thinking

Is science the only way to know things? How do we know things now with social media?
What ideas are found in religion that science supports? How does humanism understand the world?

SUMMER 1

Society

Lens: Excellence

How does religion serve society? What are the benefits of religion in society? What type of purpose does it provide? How does a lack of religion impact a society?

SUMMER 2

Nature

Lens: Deeper reality/Critical thinking

Nature as a destructive force – floods, volcanoes, earthquakes, how are these retold in religious texts and teachings, what lessons are learnt from this? The power of the creator.

YEAR 6

AUTUMN 1

God and Faith

Lens: Ways of knowing

Comparison of places of religious significance
Vatican, Mecca, Ganges, Jerusalem.

Why do people visit them? How do they benefit people in their religion and spiritually. Similarities and differences between each place.

AUTUMN 2

Humanity

Lens: Excellence

Can the idea of an ideal human exist? Can it be achieved, if yes how?

Examples of Saints in different religious traditions. What are the challenges with these ideas?

SPRING 1

God and Faith

Lens: Deeper reality/Critical thinking

Why do people believe in God, do they need to believe in God? What ideas can challenge faith and how can they be responded to? The Big Bang, the Theory of Evolution, religious theories for the start of the world. How do we understand these theories and religious texts?

SPRING 2

Science and Technology

Lens: Deeper reality/Critical thinking

How can AI change the world and what implications can this have for religions and worldviews? Will AI become a new religion?

SUMMER 1

Society

Lens: Striving

Christianity
Islam
Judaism
Dharmic

What is social justice found in faith? How can faith teachings of social justice help us today? What would happen if there is no social justice?

SUMMER 2

Nature

Lens: Excellence

The healing power of nature from a religious perspective. How does nature help our physical and mental health? Foods for health as recorded in religious texts – olives, honey, the 7 foods of the Bible. Prophetic medicine and how can that help us today?

YEAR 7

AUTUMN 1

God and Faith

(Lens: Ways of Knowing)

Sources of Knowledge

To understand the idea of God and knowledge from religions and worldviews

- Abrahamic
- Judaism
- Christianity
- Islam
- Dharmic Faiths

AUTUMN 2

Humanity

(Lens: Striving)

The Soul

To explore the journey of the soul and human striving in Abrahamic, Dharmic and Non-religious worldviews

- Abrahamic faiths
- Dharmic
- Non-religious

SPRING 1

God and Faith

(Lens: Excellence)

Inspirational faith leaders

To identify historical examples of paragons of human excellence within world religions

- Prophet Muhammad ﷺ
- Jesus
- Buddha
- Guru Nanak
- Krishna

SPRING 2

Science and Tech

(Lens: Striving)

Religion and Science

To understand how religion interacts with science

- Islamic Golden age
- European science revolution
- Arms industry

SUMMER 1

Society

(Lens: Ways of Knowing)

War and Peace

To analyse the perspectives of religion and worldviews around conflict and their relevance today

- Just war tradition
- Modern conflict
- Hiroshima
- Religious responses
- Non-religious responses

SUMMER 2

Nature

(Lens: Excellence)

Evidence of God

To explore how the natural world connects with perspectives found in religion and worldviews

- Signs in nature
- Design argument
- Aesthetic argument
- Cosmological

YEAR 8

AUTUMN 1

God & Faith

(Lens: Ways of Knowing)

Sacred text messages

To explore how holy scriptures are protected and transmitted

- Abrahamic (Sanad)
- Dharmic

AUTUMN 2

Humanity

(Lens: Deeper Reality)

Life After Death

To know ideas around eschatology from world religions and worldviews and their implications today

- Resurrection
- Reincarnation & Rebirth
- Humanism

SPRING 1

God & Faith

(Lens: Excellence)

Inspirational modern figures

Identify modern examples of paragons of aspects of human excellence within world religions and worldviews

- Abrahamic
- Dharmic
- Mo Salah
- Malcolm X
- Muhammad Ali
- Greta Thunberg
- Ram Dass
- Pope Francis
- Desmond Tutu

SPRING 2

Science & Technology

(Lens: Courtesy)

Modern technology

To understand how religion and worldviews guide our interaction with the modern technological world

- Social Media
- Influencers
- Advertising

SUMMER 1

Society

(Lens: Striving)

Social change

To explore perspectives from religion and worldviews on how society can transform

- Refugees
- Economy
- Education
- Abrahamic, Dharmic and Humanist

SUMMER 2

Nature

(Lens: Courtesy)

Our planet

To understand how religion and worldviews teach us how to engage with the natural world

- Stewardship
- Dominion
- Ethical farming
- Devastation
- Climate change

YEAR 9

AUTUMN 1

God & Faith

(Lens: Deeper Reality)

Fundamentals of Faith

Understanding key teachings about God from religions and worldviews

- Abrahamic
- The Trinity
- Hadith Jibreel
- Dharmic

AUTUMN 2

Humanity

(Lens: Deeper Reality)

Human excellence

Analysing what religions and worldviews teach about human excellence

- Abrahamic
- Dharmic
- Personal hygiene
- Intoxicants/harmful behaviours

SPRING 1

God & Faith

(Lens: Deeper Reality)

Misrepresentations of Faith

Analysing what happens when religion and worldviews are misrepresented

- Abrahamic
- Dharmic
- Misrepresentations
- Grooming & Radicalisation

SPRING 2

Science & Technology

(Lens: Deeper Reality)

Emerging issues

Exploring moral arguments from religion and worldviews on emerging issues in science and technology

- AI
- Gene editing
- 3D organ printing
- Space exploration

SUMMER 1

Society

(Lens: Deeper Reality)

Empowerment & Oppression

Analysing approaches of religion and worldviews on justice and their relevance today

- Modern examples
- Politics
- Rehabilitation
- Restorative justice

SUMMER 2

Nature

(Lens: Deeper Reality)

Guided Independent Research Unit to present through creative means. Bringing everything together

Is there more to what meets the eye?

- Abrahamic
- Dharmic
- Non-religious

Useful local resources

Luton Council of Faiths

<https://www.lutonfaiths.org/>

Provides a range of specialist networks where people of different faiths can offer expertise and school visits. There are a range of excellent initiatives for the local community such as peace walks and peace gardens.

Khayaal Theatre Company

<https://www.khayaal.co.uk/>

Local award winning theatre company who deliver sessions around multi-faith stories that are engaging and warmly received by all.



Ideas for Trips

Free or low cost trips:

Cambridge Central Mosque

<https://cambridgecentralmosque.org/>

Free tours offered at Europe's first ever eco mosque

King's Chapel Cambridge

<https://www.kings.cam.ac.uk/chapel>

Free entry for students to visit

Cambridge Botanical Gardens

<https://www.botanic.cam.ac.uk/>

Free for school visits

<https://www.stalbanscathedral.org/>

Free tours at Britain's oldest site of continuous Christian worship

Kew Gardens

<https://www.kew.org/kew-gardens/school-visits>

Cost effective school visits to Kew Garden





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