

# Where do I stand?

## Suffolk Agreed Syllabus for Religious Education 2023



Suffolk SACRE - aiming to SUPPORT, ADVISE and CHAMPION RE Excellence.

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**Suffolk schools required to follow the locally agreed syllabus must ensure their RE curriculum is compliant with 'Where do I stand?' by September 2023.**

**Other schools in Suffolk, or further afield, are also invited to use the syllabus.**

**To check if your school is required to follow this syllabus, see p.4.**



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## 'Where do I stand?' - an Introduction

In publishing 'Where do I Stand?', the Suffolk Agreed Syllabus for Religious Education (2023-2028), Suffolk Standing Advisory Council on Religious Education (SACRE) wishes to:

- **acknowledge the breadth and diversity of worldviews, religious and non-religious, that pupils will encounter**, and the ways these are lived out.
- **establish an entitlement to excellent religious education for all pupils**, irrespective of type of school attended, social background, ability, gender, culture, religion or personal worldview.
- **promote continuity and coherence in RE in different phases of education** by setting out a curriculum linked throughout by three disciplines: theology, human and social science, and philosophy.
- **increase professional, parental and public understanding of RE** as a subject that underpins British values, enables informed debate on issues of belief in a diverse society, and promotes the possibility of amicable disagreement.

Suffolk SACRE chose the title 'Where do I stand?' for its new Agreed Syllabus to encapsulate the notion that all humans have viewpoints, lenses through which they see the world. In the RE classroom, pupils should be encouraged to understand that 'everybody stands somewhere' i.e. has a personal worldview which affects how they see life, the world around them and other people<sup>1</sup>. This worldview may be related to a particular religion or secular organisation; it may grow, develop and change over time.

'Where do I stand?' requires all pupils to think deeply about different religions and worldviews, and the complexity and diversity of belief and practice which surround them. It also requires discussion of 'big' questions, which provide space for all to draw on new learning, to explain their own ideas, and to form, strengthen or refine these.

**For support implementing the syllabus, contact Suffolk SACRE<sup>2</sup> or one of the national RE organisations<sup>3</sup> and for C of E schools, the local Diocesan Adviser (i.e. for St Edmundsbury and Ipswich Diocese, or Norwich Diocese).**

Throughout the syllabus, there are questions to open up conversations about the nature of RE and how the syllabus can be implemented. Such conversations will help schools promote excellence in RE, benefitting pupils and increasing professional satisfaction.



- **Choosing a title for an RE syllabus is not easy. Discuss the title 'Where do I stand?' Make a list of the positive reasons for using it and another of the pitfalls which might make it a poor choice. Compare the lists.**
- **Choosing a name for RE as a subject is not easy either. 'Religion and Worldviews'<sup>4</sup> is a new possibility. What do you think about this choice?**

<sup>1</sup> See 'Nobody Stands Nowhere', a short animation by Emily Downe and the Theos Think Tank.

<sup>2</sup> See SACRE website: <https://suffolklearning.com/sacre/>

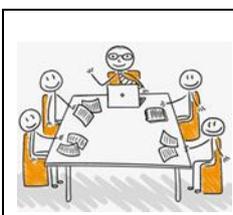
<sup>3</sup> RE support is also available from <https://www.natre.org.uk> (National Association of Teachers of RE), [www.arei.ac.org.uk](http://www.arei.ac.org.uk) (Association of RE Advisers, Inspectors and Consultants) and [www.reonline.org.uk](http://www.reonline.org.uk).

<sup>4</sup> Commission on Religious Education - *Religion and Worldviews: The Way Forward. A National Plan for RE*. 2018 Religious Education Council of England and Wales. Available to download.

# What the Law says on Religious Education

## All schools have a statutory obligation to teach Religious Education.

1. Religious Education is part of the basic educational entitlement for all pupils. It is statutory for ALL schools but is not part of the National Curriculum.
2. Schools must provide RE for all registered pupils in full time education. This includes:
  - reception classes, but not children in nurseries or playgroups
  - school sixth forms, but not sixth form colleges<sup>5</sup>
  - special schools, where pupils must receive RE as far as is practicable.
3. Variations in law<sup>6</sup> govern the nature of the RE taught depending on whether a school is a community school, church or other voluntary school, academy or free school.
4. Community, foundation and voluntary controlled schools in Suffolk **must** teach RE according to the current Suffolk Locally Agreed Syllabus i.e. they must follow the syllabus requirements when they write, or adopt, an RE curriculum. Academies and free schools **may** choose to use the Suffolk Agreed Syllabus.
5. A locally agreed syllabus is a legal document. It must '*reflect the fact that religious traditions in Great Britain are, in the main, Christian, whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.*'<sup>7</sup>
6. An agreed syllabus must not be designed to convert pupils, or urge a particular religion or religious belief on pupils.
7. Parents have a legal right to withdraw children from RE. They do not have to provide a reason and schools must comply. Pupils may withdraw themselves at 18. Teachers may withdraw from teaching RE, with certain exceptions in church schools.<sup>8</sup>
8. Schools must publish RE curriculum details by year group on their website.
9. Schools must provide an annual report to parents or carers giving brief particulars of progress and achievements in all subjects, including RE.<sup>9</sup>
10. RE may be inspected in any school. In some schools this will be by Ofsted. In church or other faith schools, a denominational inspection of RE is made on a regular basis.



- **Are you clear about the legal requirements for RE in your school? What changes do you need to make, if any? Who else needs to be aware of requirements e.g. staff, parents, governors?**
- **Does the school website show the provision of RE for each year group? Is there enough detail to show you are fulfilling requirements?**

<sup>5</sup> However, sixth form colleges must provide RE for those who wish to receive it.

<sup>6</sup> For further details, see 'Religious Education in English Schools: Non-Statutory Guidance 2010'

<sup>7</sup> Education act 1996 Section 375 (3)

<sup>8</sup> For further details, see 'Religious Education in English Schools: Non-Statutory Guidance 2010'

<sup>9</sup> Regulation 6, Education (Pupil Information) (England) Regulations 2005, SI 2005/1437

## Thinking about the Purpose of Religious Education

It is widely acknowledged that the primary purpose of RE is to develop 'religious literacy', a skill much needed given the vast range of religious and secular worldviews in our global society. Religious literacy may be defined as the ability to 'hold balanced and well-informed conversations about religion and belief'<sup>10</sup>.

**'Where do I stand?' aims to develop religiously literate citizens who:**

- possess rich knowledge of the beliefs of different religions and worldviews, including how these may be differently interpreted or change over time.
- recognise that the 'lived reality'<sup>11</sup> of different religions and worldviews is complex and diverse, and that generalities and assumptions must be treated with care.
- contribute constructively to debate about religious questions and shared human concerns, using their understanding of religion and belief.

These educational aims for RE should be shared with all teaching staff and governors, and, as far as possible, with pupils and their families. They reflect the underlying disciplines of RE: theology, human and social science, and philosophy, which are discussed on p.6.

**In order to achieve these central aims, the syllabus looks to its RE teachers to:**

- provoke challenging questions about the ultimate meaning and purpose of life, beliefs about God, the nature of reality, issues of right and wrong, and what it means to be human.
- develop pupils' understanding of the beliefs and teachings of Christianity and other principal religions and worldviews in Britain, and their influence on the lives and decisions of individuals, families, and communities.
- stimulate pupils' curiosity about the diversity and impact of worldviews, religions, beliefs, values and traditions, and develop their ability to learn from these.
- challenge pupils to reflect on, analyse, interpret and evaluate issues of truth, belief, faith and ethics, and to communicate their own ideas and responses clearly, while being sensitive to the worldviews of others.
- encourage pupils to develop their own sense of identity and belonging, and clarify their own worldview, enabling them to flourish individually as responsible citizens in a plural society, and in a wider global community.
- prepare pupils for adult life and employment, encouraging sensitivity to those whose beliefs differ, and seeking to combat prejudice and negative discrimination.



- **What reasons would you find most convincing for Religious Education being part of a broad and balanced curriculum?**
- **What would you say in support of RE to a parent or colleague who would prefer RE not to be in the curriculum or who can see no point to it?**

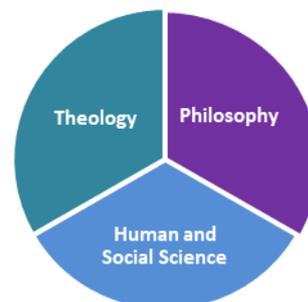
<sup>10</sup> As defined on the Balanced RE website: <https://balancedre.org.uk/>

<sup>11</sup> 'Lived reality' refers to how a religion or worldview is lived out in practice rather than a stereotyped, or textbook, version

## Ensuring a Balanced Approach to Religious Education

For many years, RE teachers worked with a dual approach of **‘Learning about religion and belief’** and **‘Learning from religion and belief’**. Current research<sup>12</sup> suggests RE in schools is better presented as a blend of academic disciplines, in particular theology, human and social science, and philosophy, and that, applied to learning in RE, these provide a more balanced picture of religions and worldviews, which in turn leads to better religious literacy.

**‘Where do I stand?’** sets out an RE curriculum with these disciplines in mind. The three disciplines are present in each key stage but with the emphasis shifting slightly, so that human and social science may be more obvious in the Early Years and Key Stage 1, theology in Key Stage 2 and philosophy in Key Stage 3.



### Theology in RE involves enquiry into:

- Key beliefs / concepts of a religion or worldview, both distinctive and shared
- Sources of authority for religious beliefs e.g. sacred texts, religious leaders, divine revelation
- Particular beliefs about God, humanity, life, and the nature of an after-life
- Differences in interpretation of key beliefs and changes in religious belief across time / culture

### Human and Social Science in RE involves exploration of:

- Different customs, celebrations and rituals based on religious and secular beliefs
- The influence of sacred texts and religious leaders on communities
- Diverse interpretations of religious practices in different societies locally and globally, and at different times
- Moral, ethical and practical lifestyle choices based on secular or religious worldviews

### Philosophy in RE involves engagement with:

- Ultimate questions of truth, morality, purpose and meaning in life
- Questions arising from religious and secular standpoints, texts or customs
- Conflicting answers offered by religious and non-religious groups and individuals
- Changes in questions / answers over time and across societies



- **Which discipline do you feel most, or least, confident about teaching? Are you clear how each discipline relates to RE?**
- **Which discipline dominates your current RE scheme? How can you reconstruct it to ensure pupils receive a balanced RE programme?**

<sup>12</sup> Find out more about these three disciplines in RE on the ‘Balanced RE’ website: <https://balancedre.org.uk/>

## Developing Positive Attitudes in Religious Education

Acquiring knowledge of religious and secular worldviews is central to religious education, but it is also vital that pupils develop positive attitudes if they are to 'hold balanced and well-informed conversations about religion and belief'. Pupils need to develop a positive attitude to RE as a subject; in some schools, a change to the name on the timetable has made a huge difference, but all teachers can work on developing engaging lessons.

Pupils also need practice in responding positively to those, in class and in wider society, who have differing views and backgrounds. Teachers in every key stage should actively seek opportunities to develop the following:

### Self-awareness

- feeling confident about sharing their own beliefs and identity without fear of ridicule or embarrassment
- developing a realistic, positive sense of their own religious, moral and spiritual ideas
- recognising their uniqueness and self-worth as human beings
- becoming increasingly sensitive to the impact of their ideas and behaviour on other people

### Respect for all

- seeing the need to listen and be sensitive to others' feelings
- being willing to learn from others, even if their views differ
- being ready to value difference and diversity for the common good
- appreciating that some views are not inclusive and that this raises issues for individuals and society
- being prepared to recognise and acknowledge their own bias

### Open-mindedness

- being willing to learn and gain new understanding
- being able to engage respectfully in debate about religious, moral or spiritual questions
- learning to disagree reasonably without belittling or abusing others
- going beyond surface impressions
- distinguishing between opinions, viewpoints and beliefs

### Appreciation and wonder

- appreciating, and continuing to develop a sense of wonder at, the world in which they live
- recognising that knowledge is bounded by mystery
- developing their imagination and curiosity
- developing a deep desire to ask, and respond to, questions of meaning and purpose



- **Think of practical examples of how each attitude might be encouraged in lesson times. Would you change any of the attitudes?**
- **How important are these attitudes for a citizen in today's world? Is RE the only place in the curriculum to develop them?**

## Introduction to the Programmes of Study

**General** – The syllabus requires:

- a minimum time allowance for RE per year: KS1 – 36 hours, KS2 and 3 – 45 hours, KS4 – 40 hours. In KS5, it is 15 hours over 2 years. Reception children should receive the equivalent of 30 minutes a week.
- the details of RE taught in each year group to be published on the school website.
- teachers to encourage, and model, the following attitudes at each key stage: **self-awareness / respect for all / open-mindedness / appreciation and wonder** (p.7).

**Religions and Worldviews** - The syllabus requires study of:

- Christianity in depth at each key stage to ‘reflect the fact that the religious traditions in Great Britain are in the main Christian’ (Education Act 1988) and because it has had most influence on the culture and history of British society.<sup>13</sup>
- Other principal religions represented in Britain (Buddhism, Hinduism, Islam, Judaism and Sikhism) but not all at equal depth or in each key stage.
- Secular worldviews or philosophies e.g. Humanism.

*Other religious traditions (e.g. Baha’i, Jainism, Zoroastrianism), may be included once in each key stage, especially where represented locally, but are not a requirement.*

**Disciplinary Structure** - The syllabus draws on three disciplines underpinning RE (p.6):

- **Theology** - through the use of Systematic Enquiries focussing on specified beliefs or concepts in different religions and worldviews.
- **Human and Social Science** - through the choice of examples of the ‘lived reality’ of religions and worldviews (e.g. texts, teachings, community life, individual lifestyles) to illustrate the origins and outworking of each belief or concept.
- **Philosophy** - through the use of ‘Big’ questions to frame the curriculum, and which are discussed, employing the knowledge gained in systematic enquiries into religions and worldviews, and using appropriate skills<sup>14</sup>.

**Systematic Enquiries** - The syllabus requires:

- well-structured enquiries, which build on particular opportunities under the headings: *Engage, Enquire, Explore, Evaluate, Express and Extend*. This applies especially in EYFS and KS1-3, where the opportunities are listed.

**Precise Questions** - The syllabus requires:

- each enquiry to be led by a precise question, helping teachers clarify expected outcomes and select sufficient, not excessive, content. Exemplars are provided.

**Assessment Opportunities** - The syllabus requires:

- all pupils to be assessed in RE. Schools must select a method of assessment which is in line with school policy and reflects RE requirements.

**Non-statutory Guidance** - Where this is available, it is flagged up at each key stage.

<sup>13</sup> More time is spent on Christianity to fulfil the statutory requirement. It does not suggest one religion or worldview is more important than others.

<sup>14</sup> For example, adapting methods employed in Philosophy for Children (P4C.com)

## Entitlement to Religious Education in Reception

The Early Years Foundation Stage Framework (2021) sets the curriculum goals for children at the end of the academic year in which they turn five i.e. Reception. **Religious Education is also a statutory requirement in Reception<sup>15</sup>.**

Reception staff should be encouraged by how well the two pieces of legislation complement each other and by how this syllabus supports specific areas in the EYFS Framework. For example, the Framework specifies:

“... children at the expected level of development will 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.” Early Learning Goal: People, Culture and Communities

The EYFS Framework, and its non-statutory guidance: **Development Matters<sup>16</sup>**, require providers to foster children’s understanding of ‘our culturally and socially diverse world’. To do this, providers encourage three and four year olds to explore the natural world, ask ‘I wonder if’ questions, notice and develop positive attitudes to differences between people, and celebrate cultural, religious and community events and experiences. Moving on into Reception, teachers are encouraged to take children to places of worship and explain their purpose, to engage with religious communities and their practices at appropriate times of the year, helping children recognise that people have different beliefs and celebrate in different ways. Teachers should also invite visitors from different religious and cultural communities to share their experiences and help children build up a rich bank of vocabulary to describe both their own lives and the lives of others. (**Development Matters, p.110**)

**The Reception programme of study in ‘Where do I stand?’** picks up these threads in the EYFS documentation. It offers a way to plan and deliver them in the classroom which links with the RE curriculum in subsequent key stages and fosters continuity and progression.

In particular, it should be noted that an embryonic approach to the three disciplines in RE is seen in the EYFS framework where:

- Children recognise that people have different beliefs. **(Theology)**
- Children are introduced to times, stories, places, etc. which are special for different people **(Human and Social Science)**
- Children explore and wonder at the world, asking ‘I wonder’ questions. **(Philosophy)**



- **Ask EYFS teachers to study the Reception programme of study for RE and share other areas of the EYFS Framework which are mutually supportive.**
- **RE is not a requirement in Nursery but aspects of RE are accessible and valuable for these children. Map out some ideas from both the EYFS documents and the Reception programme of study.**

<sup>15</sup> RE must be provided for all registered pupils in reception classes but excluding those in nursery classes.

<sup>16</sup> Development Matters (DfE, revised July 2021)

# Programme of Study for Reception

In Reception, schools must provide a minimum equivalent of 30 minutes of religious education a week for all pupils. The RE element of their curriculum must be identifiable and shown on the school website. All teachers must promote, and model, attitudes of self-awareness, respect for all, open-mindedness, appreciation and wonder.

## Religions and Worldviews

During Reception, pupils must begin their enquiries into:

- **Christianity** (6 enquiries<sup>17</sup>, 1 each half-term)

*All pupils are entitled to ENQUIRE into, and understand, the Christian underpinnings of the school year and its heritage position in British culture. Systematic enquiries into Christianity therefore form the basis of RE in Reception, following the seasons of the year.*

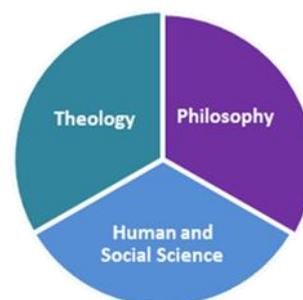
- **Other major religions or worldviews** (6 encounters<sup>18</sup>, 1 each half term)

*All pupils are entitled to an initial ENCOUNTER with other major religions or worldviews practised in Britain. Initial encounters will build on experience of pupils in a class and/or reach beyond pupils' experience to extend their knowledge and understanding.*

## Disciplinary Structure

Teachers must select<sup>19</sup>, or design, systematic ENQUIRIES and initial ENCOUNTERS into the religions or worldviews above which:

- **include examples of the 'lived reality'<sup>20</sup> of a religion or worldview which reflect a belief or concept.** *Examples must include a balance of story, celebration, and practice<sup>21</sup>.* This ensures the enquiry or encounter is rooted in **human and social science**.
- **are related to an important belief or concept in a religion or worldview.** *The beliefs or concepts required are specified.* This ensures the heart of the enquiry or encounter is **theological**.
- **support pupils as they wonder together about 'big' questions.** *Six 'big' questions must be asked in Reception; these are specified and tied to particular terms.* This ensures the enquiry or encounter lays the groundwork for **philosophical** thinking.



## Systematic Enquiries / Initial Encounters

In each ENQUIRY, teachers must include opportunities for pupils to:

<sup>17</sup> An 'enquiry' i.e. 5 or 6 sessions of 30 minutes, supported by elements of continuous provision.

<sup>18</sup> An 'encounter' i.e. sharing a story or custom, preferably in the context of a child or family of the faith, in a minimum 30 minute session, supported by an element of continuous provision.

<sup>19</sup> Teachers may use or adapt units of work from published RE schemes or design their own.

<sup>20</sup> 'Lived reality' i.e. how a religion or worldview is put into actual practice in daily life.

<sup>21</sup> See examples in Non-statutory guidance for Reception. See SACRE website:

<https://suffolklearning.com/sacre/>

<b>ENGAGE<sup>22</sup></b>	- handle a religious artefact, related to a celebration or practice, and maybe belonging to a pupil, and wonder what it is - enjoy a positive image of a religion or worldview e.g. through a story, art, music, food, picture or video clip
<b>ENQUIRE</b>	- talk about the Enquiry question and think about what they need to find out, and how they can do this
<b>EXPLORE</b>	- use imaginative play or reflective storytelling to promote talk about a relevant religious story or teaching, and be introduced to new vocabulary - meet Christians who can share stories, special times or practices that their own children would enjoy, maybe while on a visit to a local church - talk about a festival and learn that people celebrate differently - prepare and ask questions of Christians and others about things they do as part of their way of life and compare these with their own experiences - access activities in continuous provision which help understand a belief or concept e.g. 'rescuing' activities (where the Enquiry focus is 'salvation')
<b>EVALUATE</b>	- use new vocabulary correctly in questions and answers about their learning, including understanding the use of the word 'God' as a name
<b>EXPRESS</b>	- recreate stories, artefacts or customs that they have learnt about, sharing them with others and talking about them
<b>EXTEND</b>	- be encouraged to respond to the 'big' question for the term, to listen to others carefully, and to help find more than one answer.

**In shorter ENCOUNTERS, teachers should draw on the opportunities above as appropriate.**

### ***Precise Questions***

**Teachers must frame a 'rich and precise' question<sup>23</sup> for each ENQUIRY or ENCOUNTER;** this must clarify what learning about religion and worldviews is required.

*Example: Why do some Christians perform nativity plays at Christmas? Not: What do people do at Christmas?*

### ***Assessment Opportunities***

**Teachers must assess pupils' progress in relation to learning:**

- what people do as a result of their beliefs (Human and Social Science)
- what people believe and why (Theology)
- how people address 'big' questions (Philosophy)

The syllabus does not prescribe a specific method but expects schools to choose what is appropriate to drive learning forward, and inform reporting to parents. See [p.29](#).

### ***Non-statutory Guidance***

**Teachers will find an outline scheme of work on the following page. This is not statutory.** More detailed suggestions of content can be found in the non-statutory guidance.<sup>24</sup>

<sup>22</sup> The words on the left form the basis of an Enquiry Cycle. This is the expected form of planning.

<sup>23</sup> See Ofsted Research review series: religious education – May 2021 p.12-13

<sup>24</sup> Non-statutory guidance for Reception can be found on the SACRE website:

<https://suffolklearning.com/sacre/>

## Example of an outline scheme of work for Reception

Each half-term, you MUST ask one of the 'Big' Questions, but first... ↓	Autumn 1 <b>Big Question 1:</b> What does the word 'God' mean?	Autumn 2 <b>Big Question 2:</b> Why are some people revered?	Spring 1 <b>Big Question 3:</b> Is it always easy to help someone?	Spring 2 <b>Big Question 4:</b> Does everyone need some help?	Summer 1 <b>Big Question 5:</b> Is every one of us special?	Summer 2 <b>Big Question 6:</b> What is really important to do?
...do an ENQUIRY into Christianity of 5-6 sessions, using Christian seasons and their underlying beliefs ↓	<b>Christianity: Harvest / creation</b> <i>e.g. Why is the word 'God' so important to Christians? *</i>	<b>Christianity: Advent + Christmas / incarnation</b> <i>e.g. Why do Christians do nativity plays at Christmas? *</i>	<b>Christianity: Lent / salvation</b> <i>e.g. How can we help others when they need it? *</i>	<b>Christianity: Easter / salvation</b> <i>e.g. Why do Christians put a cross in an Easter garden? *</i>	<b>Christianity: Whitsun or Pentecost / incarnation</b> <i>e.g. What makes every single person unique and precious? *</i>	<b>Christianity: Creation / stewardship</b> <i>e.g. How can we care for our wonderful world? *</i>
plus an initial ENCOUNTER with another religion, using a custom, celebration or story, with a belief focus ↓	<b>Islam: Allah / prayer</b> <i>e.g. Why do Muslims want to whisper 'Allah' in a baby's ear?</i>	<b>Islam: prophet / Khalifah (guardians)</b> <i>e.g. Why did Prophet Muhammad rescue some ants?</i>	<b>Sikhism: courage / Sikh Diwali</b> <i>e.g. How did Guru Har Gobind rescue the 52 princes?</i>	<b>Buddhism: self-sacrifice / freedom</b> <i>e.g. What do Buddhists learn from the Monkey King?</i>	<b>Hinduism: Raksha Bandhan / protection</b> <i>e.g. How do Hindu brothers and sisters show love?</i>	<b>Judaism: Tu Bishvat / stewardship</b> <i>e.g. Why do Jewish children help plant trees?</i>
<b>OR alternatively, an ENCOUNTER built on the experience of a pupil or family in class e.g.</b>	<b>Christianity: worship / God</b> <i>e.g. What happens when the xxxx family go to their Orthodox church?</i>	<b>Hinduism: loyalty / love</b> <i>e.g. Why does xxxx and their family enjoy the story of Rama and Sita?</i>	<b>Christianity: service / Jesus</b> <i>e.g. How does xxxxx's mum and dad offer to help with the Salvation Army?</i>	<b>Christianity: Bible / guidance</b> <i>e.g. How does reading Bible story books together help xxxx's family?</i>	<b>Humanism: one life / happiness</b> <i>e.g. What did xxxx and xxxxx wish for at their baby brother's naming?</i>	<b>Islam: Allah / prayer</b> <i>e.g. Why does xxxx's friends and family use prayer mats every day?</i>

### Notes:

**Row 1** - Teachers must use the 6 'big' questions in the terms specified. They should be discussed after the Enquiries and Encounters have taken place.

**Row 2** - For Christianity, teachers must use the seasons and underlying beliefs specified but the questions are only suggestions. Non-statutory guidance on content can be found on the SACRE website: <https://suffolklearning.com/sacre/>. The starred (\*) Enquiry questions are written up as units of work in The Emmanuel Project (see [Appendix 1](#)).

**Row 3** - Teachers seeking to build on experiences beyond the pupils' own, should use the religions and focal beliefs mentioned but the questions are only suggestions.

**OR Row 4** – Teachers wishing to build on experiences in class e.g. different Christian denominations, can use the examples to model their own questions as they get to know their class and are able to ask parents for help.

# Programme of Study for Key Stage 1

At Key Stage 1, schools must provide a minimum of 36 hours of religious education a year for all pupils. The scheme of work for each year must be accessible on the school website. All teachers must promote, and model, attitudes of self-awareness, respect for all, open-mindedness, appreciation and wonder.

## Religions and Worldviews

During Key Stage 1, pupils must enquire into:

- Christianity (6 enquiries<sup>25</sup>, 3 each year)<sup>26</sup>
- Judaism (4 enquiries, 2 each year) and Islam (1 enquiry)
- one other religion or worldview (e.g. Buddhism, Sikhism, Hinduism or Humanism) as chosen by the school and which may vary from year to year (1 enquiry)

## Disciplinary Structure

Teachers must select, or design<sup>27</sup>, ENQUIRIES into the religions or worldviews above which reflect the disciplinary structure of the syllabus. Each enquiry must:

- **include examples of the lived reality of the religion or worldview**, which reflect a selected belief or concept. *Examples must include a balance of texts and stories, community practices e.g. celebrations, and individual lifestyles e.g. food rules.*<sup>28</sup> This ensures the enquiry is rooted in **human and social science**.
- **unpack and illustrate an important belief or concept in the religion or worldview**. *The beliefs or concepts required are specified.*<sup>29</sup> This ensures the heart of the enquiry is **theological**.
- **inform and support pupils as they talk about 'big' questions**. *Six 'big' questions are specified for KS1.* This ensures the enquiry is connected to **philosophical** thinking.



## Systematic Enquiries

In each ENQUIRY, teachers must plan opportunities for pupils to:

- ENGAGE**<sup>30</sup> - draw on experiences which create a link / bridge to a religious belief or concept e.g. personal experiences, or experiences in a story, film or picture
- ENQUIRE** - puzzle over an artefact or story which will lead into the Enquiry question
- consider the Enquiry question and ask what they need to find out and how they could go about it

<sup>25</sup> An enquiry should last about 5-6 hours, but allow time in the term to discuss the 'big' questions.

<sup>26</sup> In some Church schools, additional Christianity units may be used. Contact [education@cofesuffolk.org](mailto:education@cofesuffolk.org).

<sup>27</sup> Teachers may use or adapt Enquiries from published RE schemes or design their own.

<sup>28</sup> Examples are provided in the Non-statutory guidance for Key Stage 1 on the SACRE website: <https://suffolklearning.com/sacre/>

<sup>29</sup> The beliefs or concepts are shown on the example of a scheme of work on p.15.

<sup>30</sup> The words on the left form the basis of an Enquiry Cycle and show the required way of planning.

- |                 |  |
|-----------------|--|
| <b>EXPLORE</b>  | <ul style="list-style-type: none"> <li>- interact with, and ask questions about the meaning, origin, context or use of stories, sayings, art or songs which express the belief or concept</li> <li>- visit, sometimes virtually, places of worship focussing on artefacts, symbols or celebrations, that express the belief or concept, and talk about these</li> <li>- encounter children of faith practitioners<sup>31</sup>, or other suitable visitors, to ask about their personal religious practices and how they connect to beliefs</li> </ul> |
| <b>EVALUATE</b> | <ul style="list-style-type: none"> <li>- recall important facts from their learning, using subject vocabulary correctly e.g. believe, God, pray, celebrate</li> <li>- ask whether they can answer the Enquiry question, sharing ideas as a class</li> </ul>  |
| <b>EXPRESS</b>  | <ul style="list-style-type: none"> <li>- share both their learning, and their own ideas, with others, through various means e.g. writing, art, craft, dance, drama</li> </ul>  |
| <b>EXTEND</b>   | <ul style="list-style-type: none"> <li>- puzzle over the related 'Big' question together, collecting different ideas, and learning to listen carefully to others</li> <li>- make simple links between the 'Big' question and the beliefs and traditions of people they have met /learned about</li> </ul>  |

### **Precise Questions<sup>32</sup>**

**Teachers must frame a 'rich and precise' question for each ENQUIRY;** this must clarify what learning about religions and worldviews is to take place. Whenever possible the questions should include the name of the religion or worldview and the belief or concept.

*Example: Why is learning to do **mitzvot** so important to **Jewish** families? Not: What do Jewish families do?*

### **Assessment Opportunities**

**Teachers must assess pupils' progress in relation to learning:**

- what people do as a result of their beliefs (Human and Social Science)
- what people believe and why (Theology)
- how people address 'big' questions (Philosophy)

The syllabus does not prescribe a specific method but expects schools to choose what is appropriate to drive learning forward, and inform reporting to parents. See [p.29](#).

### **Non-statutory Guidance**

**Teachers will find an outline scheme of work on the following page. The scheme is not statutory** BUT it shows the specified 'Big' questions and the required beliefs or concepts for particular religions or worldviews.

More detailed suggestions of content for each religion or worldview can be found in the Non-statutory guidance.<sup>33</sup>

<sup>31</sup> For example, in books, DVD's, internet clips, but also older pupils willing to share their beliefs / practices.

<sup>32</sup> See Ofsted Research review series: religious education – May 2021 p.12-13

<sup>33</sup> Non-statutory guidance for KS1 can be found on the SACRE website: <https://suffolklearning.com/sacre/>

### Example of an outline scheme of work for Key Stage 1

Term	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Year 1 or Year A	<b>Big Question 1: Is it important to belong?</b>		<b>Big Question 2: Why do people celebrate?</b>		<b>Big Question 3: Should everyone learn to pray?</b>	
<i>Enquire into:</i>	Christianity	Judaism	Christianity	Hinduism	Judaism	Christianity
<i>Enquiry focus:</i>	<i>church</i>	<i>mitzvot</i>	<i>resurrection</i>	<i>devotion</i>	<i>tefillah</i>	<i>worship</i>
Year 1 or Year B	<b>Big Question 4: What do people believe is important?</b>		<b>Big Question 5: Who is it right to follow?</b>		<b>Big Question 6: Can books and stories be good teachers?</b>	
<i>Enquire into:</i>	Judaism	Christianity	Islam	Christianity	Judaism	Christianity
<i>Enquiry focus:</i>	<i>teshuvah</i>	<i>saviour</i>	<i>compassion</i>	<i>trust</i>	<i>Torah</i>	<i>parable</i>

**Notes:** The 'Big' questions must be used as set; a Christianity Enquiry is required for each 'big' question and one other religion or worldview. Examples are shown above and some alternatives below.

The belief or concept is also set and examples of precise Enquiry questions using these are found in [Appendix 3](#). Teachers may also write their own questions for their Enquiries. More questions and suggested content are in the Non-statutory guidance for KS1 on the SACRE website:

<https://suffolklearning.com/sacre/>

#### Alternative Enquiry choices:

- Year A Spring 2: Why do people celebrate? **Christianity** – Holy Spirit (Pentecost)
- Year A Summer 1: Should everyone learn to pray? **Sikhism** – simran (remembrance)
- Year B Autumn 1: What do people believe is important? **Humanism** – goodness
- Year B Spring 1: Who is it right to follow? **Buddhism** – metta (loving kindness)

## Programme of Study for Key Stage 2

At Key Stage 2, schools must provide a minimum of 45 hours of religious education a year for all pupils. The scheme of work for each year must be accessible on the school website. All teachers must promote, and model, attitudes of self-awareness, respect for all, open-mindedness, appreciation and wonder.<sup>34</sup>

### Religion and Worldviews

During Key Stage 2, pupils must enquire into:

- Christianity (8 enquiries<sup>35</sup>, 2 in each year)<sup>36</sup>
- Islam and Hinduism (4 enquiries each, 1 in each year)
- Judaism, Buddhism, Sikhism, Humanism (2 enquiries each)

### Disciplinary Structure

Teachers must select, or design<sup>37</sup>, ENQUIRIES into the religions or worldviews above which:

- focus on an important belief or concept in a religion or worldview. *A choice of beliefs or concepts is specified.* This ensures the heart of the enquiry is **theological**.
- **include examples<sup>38</sup> of the lived reality of the religion or worldview.** *These must reflect the belief or concept and draw on a balance of text, community practice and individual lifestyle.* This ensures the enquiry is rooted in **human and social science**.
- **inform, and support, pupils' discussion of a 'big' question.** *Eight 'big' questions are specified for KS2.* This ensures the enquiry is connected to **philosophical** thinking.



### Systematic Enquiries

In each ENQUIRY, teachers must plan opportunities for pupils to:

- |                |  |
|----------------|--|
| <b>ENGAGE</b>  | - unpack a belief or concept, relating it to their own experience, things they can understand or imagine   |
|                | - encounter issues, events, artefacts, symbols or stories, which introduce the belief or concept in its religious context, stimulating questions |
| <b>ENQUIRE</b> | - discuss the Enquiry question, analysing its meaning and suggesting what is needed to answer it   |
| <b>EXPLORE</b> | - study the origin of a belief in stories, texts, teachings, and discussing the possibility of different interpretations                         |
|                | - investigate how a belief affects community practice, locally and further afield, making use of visitors, visits, video and internet            |

<sup>34</sup> See p.7 – Developing Positive Attitudes in Religious Education

<sup>35</sup> An enquiry should last 6-7 hours, allowing time to discuss the 'big' questions. One enquiry may be replaced with another religion e.g. Bahai, Zoroastrianism, and may vary from year to year.

<sup>36</sup> Church schools may teach more Christianity enquiries. Contact the Diocesan Schools' Adviser.

<sup>37</sup> Teachers may select, or adapt, units of work from published schemes or write their own.

<sup>38</sup> Examples are given in the Non-statutory guidance on the SACRE website:

<https://suffolklearning.com/sacre/>

<b>EVALUATE</b>	<ul style="list-style-type: none"> <li>- meet, in action and dialogue, a range of people to gain understanding of the breadth, diversity and impact of a belief on different individuals</li> <li>- talk to individuals to compare 'lived reality' to learning gained from other sources</li> </ul>
<b>EXPRESS</b>	<ul style="list-style-type: none"> <li>- use subject vocabulary, with confidence, and increasing accuracy in class discussion, review and retrieval exercises</li> <li>- demonstrate their learning in relation to the Enquiry question and construct group or individual answers</li> </ul>
<b>EXTEND</b>	<ul style="list-style-type: none"> <li>- communicate their own and others' insights into this belief or concept e.g. through writing, art and design, music, dance, drama and ICT, and share with a wider audience</li> <li>- draw on their growing knowledge of religion and worldviews to discuss the related 'Big' question, reflecting on their own and others' insights</li> <li>- practise skills of debate, listening attentively, giving well-reasoned answers and demonstrating respect for other opinions</li> </ul>

### Precise Questions<sup>39</sup>

Teachers must frame a 'rich and precise' question for each ENQUIRY; this must clarify what learning about religions and worldviews is to take place. Whenever possible the questions should include the name of the religion or worldview and the belief or concept.

*Example: How do Sikhs put their beliefs about **equality** into practice? Not: What do Sikhs believe?*

### Assessment Opportunities

Teachers must assess pupils' progress in relation to learning:

- what people believe and why (Theology)
- what people do as a result of their beliefs (Human and Social Science)
- how people address 'big' questions (Philosophy)

The syllabus does not prescribe a specific method but expects the school to choose what is appropriate to drive learning forward, and inform reporting to parents. See [p.29](#).

### Non-statutory Guidance

Teachers will find an outline scheme of work on the following page. This is not statutory.

More detailed suggestions of content for each religion or worldview can be found in the non-statutory guidance.<sup>40</sup>

<sup>39</sup> See Ofsted Research review series: religious education – May 2021 p.12-13

<sup>40</sup> Non-statutory guidance for KS2 can be found on the SACRE website: <https://suffolklearning.com/sacre/>

### Example of outline scheme of work for lower Key Stage 2

Term	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
<b>Y3 or 4 Big Questions</b>	<b>Big Question 1:</b> Do beliefs make any difference to someone's life?	<b>Big Question 1:</b> Do beliefs make any difference to someone's life?	<b>Big Question 1:</b> Do beliefs make any difference to someone's life?	<b>Big Question 2:</b> What beliefs drive people to make a difference in the world?	<b>Big Question 2:</b> What beliefs drive people to make a difference in the world?	<b>Big Question 2:</b> What beliefs drive people to make a difference in the world?
<i>Enquire into:</i>	<b>Christianity</b>	<b>Hinduism</b>	<b>Islam</b>	<b>Christianity</b>	<b>Humanism</b>	<b>Sikhism</b>
<i>Choose ONE of these as the Enquiry focus:</i>	<i>Reconciliation, Stewardship, or Forgiveness</i>	<i>Karma or Samsara</i>	<i>Submission or Salah</i>	<i>Kingdom of God, Sacrifice, or Creation</i>	<i>Morals or Reasoning</i>	<i>Guru or Waheguru</i>
<b>Y3 or 4 Big Questions</b>	<b>Big Question 3:</b> What makes some people an inspiration to others?	<b>Big Question 3:</b> What makes some people an inspiration to others?	<b>Big Question 3:</b> What makes some people an inspiration to others?	<b>Big Question 4:</b> What beliefs bind a community together?	<b>Big Question 4:</b> What beliefs bind a community together?	<b>Big Question 4:</b> What beliefs bind a community together?
<i>Enquire into:</i>	<b>Christianity</b>	<b>Hinduism</b>	<b>Islam</b>	<b>Christianity</b>	<b>Sikhism</b>	<b>Judaism</b>
<i>Choose ONE of these as the Enquiry focus:</i>	<i>Salvation, Conversion, or Miracle</i>	<i>Dharma or Ahimsa</i>	<i>Prophet or Messenger</i>	<i>Unity, Body of Christ, or Mission</i>	<i>Equality or Sewa</i>	<i>Covenant or Shabbat</i>

#### Notes:

- The 'big' questions must be used as set i.e. two in each year with three Enquiries feeding into each, one of which must be Christianity.
- The religions and worldviews allocated for the Enquiries follow the requirements for KS2. Other combinations are possible.
- ONE belief or concept must be chosen per Enquiry. Examples of Enquiry questions can be found in [Appendix 4](#). Teachers may also write their own.
- Possible content for each Enquiry is detailed in the Non-statutory guidance for Key Stage 2. See the SACRE website <https://suffolklearning.com/sacre/>

**Example of outline scheme of work for upper Key Stage 2**

Term	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
<b>Y5 or 6 Big Questions</b>	<b>Big Question 5:</b> Where do people look for answers to life and living?	<b>Big Question 5:</b> Where do people look for answers to life and living?	<b>Big Question 5:</b> Where do people look for answers to life and living?	<b>Big Question 6:</b> Are some things more sacred than others?	<b>Big Question 6:</b> Are some things more sacred than others?	<b>Big Question 6:</b> Are some things more sacred than others?
<i>Enquire into:</i>	<b>Christianity</b>	<b>Hinduism</b>	<b>Islam</b>	<b>Christianity</b>	<b>Buddhism</b>	<b>Judaism</b>
<i>Choose ONE of these as the Enquiry focus:</i>	<i>Gospel, Wisdom, or Parable</i>	<i>Moksha or Artha</i>	<i>Revelation or Sunnah</i>	<i>Eucharist, Pilgrim, or Icon</i>	<i>Enlightenment or Buddharupa</i>	<i>Kedusha (Holiness) or Kotel</i>
<b>Y5 or 6 Big Questions</b>	<b>Big Question 7:</b> Why are there so many different ideas about God?	<b>Big Question 7:</b> Why are there so many different ideas about God?	<b>Big Question 7:</b> Why are there so many different ideas about God?	<b>Big Question 8:</b> What are the best ways to think about living and dying?	<b>Big Question 8:</b> What are the best ways to think about living and dying?	<b>Big Question 8:</b> What are the best ways to think about living and dying?
<i>Enquire into:</i>	<b>Christianity</b>	<b>Hinduism</b>	<b>Islam</b>	<b>Christianity</b>	<b>Buddhism</b>	<b>Humanism</b>
<i>Choose ONE as these as the Enquiry focus:</i>	<i>Incarnation, Trinity, or Creed</i>	<i>Trimurti or Atman / Brahman</i>	<i>Tawheed or Allah</i>	<i>Resurrection, Faith, or Heaven</i>	<i>Refuge or Impermanence</i>	<i>Happiness or Morality</i>

**Notes:**

- The 'big' questions must be used as set i.e. two in each year with three Enquiries feeding into each, one of which must be Christianity.
- The religions and worldviews allocated for the Enquiries follow the requirements for KS2. Other combinations are possible.
- ONE belief or concept must be chosen per Enquiry. Examples of Enquiry questions can be found in Appendix 4. Teachers may also write their own.
- Possible content for each Enquiry is detailed in the Non-statutory guidance for Key Stage 2. See SACRE website: <https://suffolklearning.com/sacre/>

## Transition to Key Stage 3

'Where do I stand?' aims to enable pupils to become religiously literate, to develop 'the ability to hold balanced and well-informed conversations about religion and belief'. The syllabus does this by drawing on the disciplines of philosophy, theology, and human and social sciences to map out a religious education curriculum which starts pupils on the journey towards 'religious literacy' from the time they begin school in Reception.

In the early key stages, the syllabus introduces pupils to key beliefs and concepts in Christianity and other major religions and worldviews, including Humanism. The syllabus requires pupils to make enquiry into how these beliefs and concepts are expressed in particular teachings, communities and lifestyles. It also requires pupils to use their growing knowledge to debate some 'big' questions. By the end of Key Stage 2, pupils should already be progressing well on the road towards 'religious literacy'.

**As pupils enter Key Stage 3, they should engage with new learning which is challenging and relevant, and importantly, builds on prior learning.** Teachers should be very aware that this is not the start of pupils' RE journey; it is the next stage. The teachers' role is to move pupils on from early generalisations, build more sophisticated knowledge, introduce a wider diversity of 'lived traditions', and require greater depth in discussion and debate.

**Before planning work for Key Stage 3, all Heads of RE Departments** are encouraged to

- check Key Stage 2 syllabus requirements and ensure any base-line testing relates to what primary pupils should be taught
- refer to Appendix 2 to see what beliefs and concepts may already have been introduced, and to judge how to build on prior learning
- ensure good awareness of RE provision in feeder schools through professional dialogue with primary colleagues
- look at feeder school websites for curriculum details / inspection reports.
- show interest in the work of primary colleagues, celebrating good RE, but also asking questions where pupils consistently join Key Stage 3 unprepared<sup>41</sup>.
- think creatively about continuity and progression e.g. *developing a transition unit with primary RE leaders, ensuring RE is visible on transition days, running a Y6 competition, inviting contributions to an RE display for the start of Year 7, taking an interest in how KS2 pupils record their RE e.g. in scrapbooks, supporting primary non-specialists with resources or expertise.*
- remind all new Y7's that the key aim of RE is to develop **religious literacy**, using the disciplines of philosophy, theology, and human and social sciences.
- review with staff the need to promote positive attitudes of self-awareness, respect for all, open-mindedness, and appreciation and wonder.



- **You are a secondary Head of Department. How do you assess your Y7 pupils' learning against what they should have been taught? Do they know more or less than they should?**
- **How can you build a curriculum which best serves a wide range of primary experiences, and enables real continuity and progression for all?**

<sup>41</sup> For possible support where this is the case, see the SACRE website:

<https://suffolklearning.com/sacre/>

## Programme of Study for Key Stage 3

At Key Stage 3, schools must provide a minimum of 45 hours of religious education a year for all pupils. The scheme of work for each year must be accessible on the school website. All teachers must promote, and model, attitudes of self-awareness, respect for all, open-mindedness, appreciation and wonder.<sup>42</sup>

### Religion and Worldviews

During Key Stage 3, pupils must enquire into:

- Christianity (9 enquiries<sup>43</sup>, 3 in each year)
- Buddhism, Hinduism, Humanism, Islam, Judaism, Sikhism (2 or 3 enquiries each)
- One other religion or worldview e.g. Bahai, Zoroastrian, Taoist, Pagan (1 enquiry), which may be varied from year to year.

### Disciplinary Structure

Teachers must select, or design<sup>44</sup>, ENQUIRIES into the religions or worldviews above which:

- **inform pupils' discussion of 'big' questions, challenging superficiality, and enabling comparison of differing perspectives.** *Nine 'big' questions are specified for KS3.* This ensures the enquiry is connected to and develops **philosophical** thinking.
- **focus on at least one important belief or concept in each religion or worldview.** *A selection of beliefs or concepts is specified in Appendix 2.* This ensures the heart of the enquiry is **theological**.
- **include examples of the diversity of lived religions or worldviews.**<sup>45</sup> *The examples must enhance understanding of the chosen belief or concept, drawing on different interpretations of texts, and variations in community practice and individual life choices.* This ensures the enquiry is rooted in **human and social science**.



### Systematic Enquiries

Across ENQUIRIES, teachers must plan opportunities for pupils to:

- |               |  |
|---------------|--|
| <b>ENGAGE</b> | <ul style="list-style-type: none"><li>- demonstrate prior learning about religions and worldviews in face of first thoughts on the 'big' question in focus</li><li>- confront a current issue, a dilemma, or a viewpoint which challenges any previously held generalisations about a religion or worldview</li><li>- encounter the chosen belief or concept in material from another subject area e.g. art, humanities, literature, science</li></ul> |
|---------------|--|

<sup>42</sup> See Developing Positive Attitudes in Religious Education p.7.

<sup>43</sup> In KS3, three Enquiries are required per 'Big' question; they will thus be shorter than those in Key Stage 2. An Enquiry should last 3-5 hours, allowing time to discuss each term's 'Big' question.

<sup>44</sup> Teachers may select, or adapt, units of work from published schemes or write their own material.

<sup>45</sup> Examples are found in the Non-statutory guidance for Key Stage 3 on the SACRE website:

<https://suffolklearning.com/sacre/>

<b>ENQUIRE</b>	- analyse the Enquiry question, discuss relevant prior knowledge and consider any hidden nuances in what is being asked
<b>EXPLORE</b>	- interpret primary sources of authority e.g. scriptures, teachings, interviews - consider how beliefs or practices change over time and across cultures - meet people of similar religious or non-religious backgrounds and test generalisations against 'lived reality' in both practices and convictions - visit places of religious significance, virtually if necessary, to understand and question their purpose and the beliefs they represent
<b>EVALUATE</b>	- describe a key belief or concept, making links with other beliefs or concepts within the religion, or with other religions or worldviews - answer the Enquiry question with clear examples and subject vocabulary
<b>EXPRESS</b>	- use a range of forms of expression (e.g. arts, dance, drama, writing and ICT) to communicate their ideas and understanding creatively
<b>EXTEND</b>	- contribute thoughtful personal responses to the 'Big' question, paying positive but critical attention to the contributions of others - use well-balanced arguments in debate, drawing fully on their learning, from various Enquiries, and giving ample evidence for their conclusions

### **Precise Questions**

Teachers must frame a 'rich and precise' question<sup>46</sup> for each **ENQUIRY**; this must clarify what learning about religions and worldviews is to take place. Whenever possible the question should include the name of the religion or worldview and the belief or concept.

*Example: Does keeping the five pillars fulfil a Muslim's **deen**? Not: What does it mean to be a Muslim?*

### **Assessment Opportunities**

Teachers must assess pupils' progress in relation to learning:

- how people address 'big' questions (Philosophy)
- what people believe and why (Theology)
- what people do as a result of their beliefs (Human and Social Science)

The syllabus does not prescribe a specific method but expects the school to choose what is appropriate to drive learning forward, and inform reporting to parents. See [p.29](#).

### **Non-statutory Guidance**

Teachers will find an outline scheme of work on the following page. This is not statutory.

More detailed suggestions of content for each religion or worldview can be found in the Non-statutory guidance.<sup>47</sup>

<sup>46</sup> See Ofsted Research review series: religious education – May 2021 p.12-13

<sup>47</sup> Non-statutory guidance for Key Stage 3 is given on the SACRE website: <https://suffolklearning.com/sacre/>

Example of an outline scheme of work for Key Stage 3

Year group / Term	Autumn Term	Spring Term	Summer Term
<b>Year 7</b>	<b>Big Question 1: Does belief have to be accompanied by action?</b>	<b>Big Question 2: How do we decide what is right and wrong?</b>	<b>Big Question 3: Do we have a duty to look after the world?</b>
<b>Religion or worldview and chosen Enquiry focus</b>	<ul style="list-style-type: none"> <li>• Christianity e.g. grace</li> <li>• Hinduism e.g. puja</li> <li>• Islam e.g. deen</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity e.g. commandment</li> <li>• Buddhism e.g. kamma</li> <li>• Judaism - halakah</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity e.g. dominion</li> <li>• Buddhism e.g. karuna</li> <li>• Humanism e.g. empathy</li> </ul>
<b>Year 8</b>	<b>Big Question 4: Is death the end and does it matter?</b>	<b>Big Question 5: Can women have authority in religion?</b>	<b>Big Question 6: Does religion make the world a better place?</b>
<b>Religion or worldview and chosen Enquiry focus</b>	<ul style="list-style-type: none"> <li>• Christianity e.g. judgement</li> <li>• Hinduism e.g. reincarnation</li> <li>• Humanism e.g. materialism</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity e.g. imago Dei</li> <li>• Sikhism (Sikhi) e.g. sangat</li> <li>• Buddhist e.g. upekkah</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity e.g. justice</li> <li>• Judaism e.g. tzedakah</li> <li>• Baha'i e.g. unity</li> </ul>
<b>Year 9</b>	<b>Big Question 7: Where does evil come from?</b>	<b>Big Question 8: Where can we find truth?</b>	<b>Big Question 9: Can there be unity in a world of difference?</b>
<b>Religion or worldview and chosen Enquiry focus</b>	<ul style="list-style-type: none"> <li>• Christianity e.g. sin</li> <li>• Islam e.g. fitrah</li> <li>• Sikhism (Sikhi) e.g. manmukh</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity e.g. creation, prophecy</li> <li>• Humanism e.g. reason</li> <li>• Islam e.g. jahiliyyah</li> </ul>	<ul style="list-style-type: none"> <li>• Christianity e.g. sacrament</li> <li>• Sikhism (Sikhi) e.g. khalsa</li> <li>• Judaism e.g. Messiah</li> </ul>

Notes:

- 'Big' questions must be used as set. Pupils should be increasingly aware of how important philosophy is in RE and keep 'big' questions in mind throughout.
- A Christian Enquiry and two others are required each term. Suggestions are made here for these based on KS3 requirements; other combinations are possible. Whatever is chosen must give pupils the best chance of a well-balanced conversation about the 'big' question.
- Teachers must also choose a belief or concept on which to focus. Examples are given here and more found in [Appendix 2](#).
- As far as possible, each term should be evenly divided between the chosen religions and worldviews, and allow time for debating the 'big' question.
- For examples of 'rich and precise' questions for the Enquiries, see [Appendix 5](#). Teachers may also write their own.
- Possible content for each Enquiry is detailed in the Non-statutory guidance for Key Stage 3. See the SACRE website: <https://suffolklearning.com/sacre/>

## Entitlement to Religious Education 14 – 19

Religious education is a statutory entitlement for all registered students in a school<sup>48</sup> up to 18, except when withdrawn by parents, or after 18, themselves.

The purpose of 'Where do I stand?' is to develop 'the ability to hold balanced and well-informed conversations about religion and belief' i.e. 'religious literacy'. As students approach the end of their school career, RE continues to offer them real insight into a global society with its vast range of worldviews influencing local, national and international affairs.

### Schools must:

- ensure continuity of RE provision from Key Stage 3, and throughout KS4 and 5.
- build on prior learning in a progressive and rigorous way. *This includes using the balanced approach to RE: the disciplines of theology, philosophy, and human and social science.*
- timetable at least **40 hours of RE a year for all students in Key Stage 4** and at least **15 hours across two years for all students in Key Stage 5.**
- provide sufficient resources, including staff, to develop and deliver the RE programmes of study for all students.
- publish details of their provision for each year group on the school website.
- assess the progress of all students, following an examination course or not.

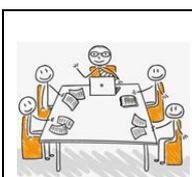


### Students must have access to the following EXPERIENCES and OPPORTUNITIES:

- dialogue with a variety of people with strong commitment to a religious faith or secular worldview, including those who express their beliefs in particular ways e.g. through politics, charity work, mission, art, music, drama.
- visits to places of worship, community activities, public meetings, or places of employment, education, training or recreation where faith or secular worldviews play an important or lead role.
- engagement with experiences of religions and faith at a national or international level using internet links, travel to suitable conferences, or study trips to places of national or international religious significance.

### All students must be enabled to demonstrate the POSITIVE ATTITUDES (p.7) of:

- self-awareness / respect for all / appreciation and wonder / open-mindedness



- **How well does Key Stage 4 provision in your school, including examination courses, build on prior learning? Is it rigorous? Is there access for all?**
- **How innovative and impactful is the programme of RE provision for all KS5 students in your setting?**

<sup>48</sup> This entitlement does not apply to students in Sixth Form colleges or Further Education colleges.

## Programme of Study for Key Stage 4

At Key Stage 4, schools must provide a core course in religious education of at least 40 hours a year for all students to meet their statutory entitlement. Where students do not choose RE as an examination subject, the requirement to provide RE still applies.

Schools must therefore provide access to:

**EITHER**

- (1) An examination course in Religious Studies or Religious Education by a recognised board** which leads to an approved qualification<sup>49</sup>. The course must require significant study of Christianity and at least one other religion.

*Notes:*

- *There is no requirement that every individual is entered for examination.*
- *Where students are entered for GCSE, the requisite tuition time for GCSE subjects must be provided. This will exceed the minimum of 40 hours a year which this syllabus requires for core RE.*
- *This syllabus recommends a two year GCSE programme, following on from a three year Key Stage 3 course (Years 7-9) as best practice.*
- *An accredited ASDAN course on Beliefs and Values satisfies the requirement, providing it includes Christianity and at least one other religious or non-religious worldview.*

**AND / OR**

- (2) A school-designed course of at least 40 hours a year**, which builds on previous learning. It must follow the pattern of the syllabus in earlier key stages with its framework of 'big' questions, and a balance of theology, human and social science, and philosophy. It must include significant study of Christianity, at least two other religions (one Abrahamic, one Dharmic<sup>50</sup>), and a secular worldview, revisiting or introducing new beliefs and concepts (see Appendices 2 and 6)

*Notes:*

- *This course must be approved in outline by SACRE<sup>51</sup>. Schools may wish to contact SACRE for advice and support if they choose this option.*
- *The course must include study of Christianity for the equivalent of 1 term out of 3 in each year. Other religious or non-religious worldviews may be included but no particular worldview should exceed 1 term per year.*
- *The course must show clear development and progression of learning, for example, less emphasis on knowing outward elements of a religion or worldview e.g. objects used in worship, except with reference to a religion not previously encountered.*

**NB The provision for all students must be made clear on the school website.**

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<sup>49</sup> Approved under Section 96 of the Learning and Skills Act 2000

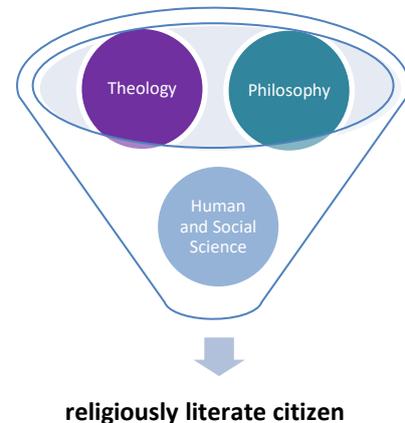
<sup>50</sup> Abrahamic – Judaism, Christianity, Islam. Dharmic – Hinduism, Buddhism, Sikhism

<sup>51</sup> The outline must be submitted to the clerk via the SACRE website: <https://suffolklearning.com/sacre/> for approval.

## Programme of Study for Key Stage 5

At Key Stage 5, schools must provide a core religious education course for all students to meet their statutory entitlement. Where students do not choose RE as an examination subject, the requirement to provide RE still applies.

Provision should continue to broaden and enhance students' educational opportunities and enable progress from Key Stage 4. While their learning in RE must still be clearly connected to all three disciplines of Theology, Philosophy, and Human and Social Science, students may favour one area in pursuit of a particular interest. The primary aim of developing religiously literate students should here show its greatest connections to the world of work, vocations, and higher education.



The nature and organization of the Key Stage 5 curriculum is such that greater flexibility should be possible in how RE is delivered. While a number of students may follow examination courses, others will engage with a range of other opportunities and some will be able to participate in planning their own courses.

**Schools must provide access for all students 16 – 19, to at least one of the following options, making clear on the school website the provision which is being made:**

- (1) an accredited course that represents a progression in religious education from 14 – 16, such as A level Religious Studies, or one which requires a significant study of a world religion or engagement with religious and philosophical ideas.** Sufficient tuition time must be allocated for such a course.

**AND / OR**

- (2) an Extended Project Qualification in Religious Studies,** in which students choose a research project, allowing deeper critical engagement with an area of personal interest. This may complement other 'A' level work, possibly linking with future career or study plans. Sufficient time and teacher guidance is needed for this option.

**AND / OR**

- (3) a minimum of 15 hours of RE over two years,** engaging students with the diversity of world faiths, religious ideas and secular worldviews in relation to current, or past, debates, which allow them to demonstrate religious literacy in practice. This might be offered in a wide variety of ways, e.g.

- regular timetabled lessons
- modules in an enrichment course
- individual or group projects and presentations
- RE day conferences, field trips or placements

**Schools must submit their outline plan for (3) to SACRE<sup>52</sup> if choosing this option.**

<sup>52</sup> The outline plan must be sent to the clerk of SACRE via the SACRE website:

<https://suffolklearning.com/sacre/> Advice on planning may be sought from SACRE beforehand if wished.

## RE Provision and Access for Pupils with SEND

**'Religious education must be taught to all registered pupils, except those withdrawn by their parents.'** *Schedule 19, School Standards and Framework Act 1998.*

i.e. All pupils are entitled to a broad and balanced curriculum. Pupils with special educational needs or disabilities (SEND) in mainstream schools should not constantly be withdrawn from a single subject such as religious education, for additional support.

**'Every pupil attending a special school will, so far as is practicable.....receive religious education unless the child's parents have expressed a wish to the contrary.'** *Section 71(7) School Standards and Framework Act 1998*

i.e. All pupils in special schools have an entitlement to relevant and appropriately challenging religious education, irrespective of their starting point.

Suffolk SACRE would like to echo, with thanks, the words of an Ipswich special school about subject teaching and apply them to teaching religious education.

*"We believe that all pupils ... are entitled to be presented with and have the ability to explore the widest range of subjects and interests possible. How they experience those and to what extent knowledge about those subjects is retained is a matter of their own individual ability. The purpose of ... subject teaching ..... is to inspire, engage and use as a conduit through which to teach essential life, practical and communications skills and also, via these varied experiences, bring joy and engender curiosity. On the way, we may reveal personal interests and talents that might otherwise have been denied to a pupil." (The Bridge School<sup>53</sup>)*

Teachers of pupils with special educational needs or disabilities are skilled in adapting programmes of study and choosing alternative approaches or content to suit individuals in their classes. In religious education, they may:

- use material from earlier key stages in the agreed syllabus as a resource
- use the specified key beliefs or concepts e.g. trust, kindness, equality, but adapting the Enquiry approach, and making use of objects of reference
- consolidate, reinforce and generalise, as well as introducing new material
- focus on a single or limited number of aspects of the syllabus, in depth or in outline
- integrate RE with other subjects, everyday activities, routines or shared events

Where these approaches result in learning appropriate to pupils' ages and needs, this is commended by SACRE. Some approaches, even where enjoyable for pupils can result in disjointed learning, and with this in mind, Suffolk SACRE invites teachers of SEND pupils to consider how they can convey something of the authentic heart of religions and worldviews in their lessons, and, in particular, commends the following as an approach developed and used in special schools:

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<sup>53</sup> Used, with thanks, by permission of the headteacher.

## Using the 'Five Keys into RE' by Anne Krisman

Anne Krisman, an experienced teacher in Redbridge, has designed an approach specifically for children with complex individual needs. It is similar to the principles of Enquiry described in earlier key stages in this syllabus: taking a key belief or concept, unpacking it on the basis of what will connect with pupils and then placing it in a religious context, and using it to explore elements of the life of a religious community.

Krisman rejects a deficit model of watered-down mainstream materials for pupils with special needs. She believes pupils with special needs have valuable life experiences which enable them to access what she calls 'the burning core of the faith'. She advocates a focus on the essentials of what should be taught and experienced, emphasising sensory and creative activities with clear faith markers.

### The 'Five Keys' planning model:

1. **Connection** – What links can we make with our pupils' lives? Creating a bridge between pupils' experiences and a religious theme.
2. **Knowledge** – What is the burning core of the faith? Selecting what really matters in a religious theme, cutting out peripheral information.
3. **Senses** – What sensory elements are in the religion? Looking for a range of authentic sensory experiences that link with the theme.
4. **Symbols** – What are the symbols that are most accessible? Choosing symbols that will encapsulate the theme.
5. **Values** – What are the values in the religion that speak to us? Making links between the values of the religious theme and children's lives.

To read more about this approach, including detailed examples of Krisman's work with pupils, try:

- The free article "5 Keys into RE" by Anne Krisman on the RE:ONLINE website.
- The booklet "Growing in RE: Teaching RE in Special Schools" sold in the NATRE (National Association of RE teachers) online shop.

Many other articles and references to Krisman's work, including contributions to different Agreed Syllabuses such as templates and possible units of work, will be found online.

## Assessment In RE – Principles And Practice

Pupils' progress and attainment must be assessed in relation to:

- **the aim of RE** - Are pupils becoming more religiously literate i.e. increasingly able to hold balanced and well-informed conversations about religion and worldviews?
- **the RE curriculum** - Are pupils able to remember more about religion and worldviews? Are they making progress in all three disciplines of RE i.e. theology, human and social science, and philosophy?

This syllabus does not provide a statutory form of assessing progress and attainment.<sup>54</sup>

All schools must adopt a method of assessment in RE which is suited to the subject but fits their wider rationale for assessment; it should be sufficient and manageable but not excessive. (Ofsted RE Research Review 2021).

They must bear in mind the following principles:

RE subject leaders / heads of department should:

- consider how to assess pupils' religious literacy and progress in the three disciplines.
- put together simple and effective systems of summative assessment which enable judgements to be made about how well pupils progress in RE across the school.
- have a clear rationale behind any RE data being collected e.g. to judge whether teaching and learning is having an impact across the school.

Teachers of RE should:

- be *crystal clear* about what is being assessed in RE as a subject and why (Ofsted RE Research Review 2021).
- be confident about the key things pupils need to understand, know and do in any particular RE unit of work and set assessment tasks accordingly<sup>55</sup>.
- use a range of formative assessment strategies in RE to find out what pupils can and cannot do, to give feedback, fill gaps in knowledge and move learning on.
- develop a solid evidence base of what each pupil is able to do in RE which will inform accurate summative judgements.

Assessment tasks in RE should:

- allow pupils to show that they can remember more, and do more, in relation to their RE learning in a particular unit of work, and across the year and key stage.
- be fit for purpose, in that they are *precisely attuned to the knowledge* in the RE curriculum pupils should be learning (Ofsted RE Research Review 2021).
- be meaningful and planned in advance, including a wide variety of ways in which pupils can evidence their learning.



- **How tightly connected is your current RE assessment to (a) the aims and purpose of RE, (b) the learning objectives of a particular unit of work?**
- **Which of these might feature in your range of assessment activities: interviews with pupils, self and peer assessment, mind maps, solo taxonomy, extended writing, multiple choice? What else, and why?**

<sup>54</sup> Non-statutory guidance is available from the SACRE website: <https://suffolklearning.com/sacre/>

<sup>55</sup> Published schemes e.g. The Emmanuel Project, provide assessment tasks connected to the key outcomes of different units of work. Schools should still consider how these will be used.

## Appendix 1 – Resources to Support 'Where Do I Stand?'

**Suffolk SACRE website** (<https://suffolklearning.com/sacre/>) offers support documents to build teacher confidence in delivering high quality RE and to assist in the delivery of this syllabus, for example:

### **Non-statutory guidance materials.**

These include additional Enquiry questions and suggestions of classroom material for each belief or concept specified.

- Non-statutory guidance for EYFS
- Non-statutory guidance for KS1
- Non-statutory guidance for KS2
- Non-statutory guidance for KS3

### **Guidance for Subject Leaders**

- Planning for small primary schools
- Seeking excellence: Being the subject leader
- Assessment strategies

### **Guidance on visits and visitors**

- Places of worship: Guidance on visits
- Places of worship: Guidance for hosts
- Visiting schools: Guidance for visitors
- Visiting schools: Guidance for hosts

### **Syllabus advice for teachers in KS3, 4 and 5**

Contact SACRE through the website to access advice from secondary colleagues.

**St Edmundsbury & Ipswich Diocese** ([www.cofesuffolk.org](http://www.cofesuffolk.org)) provide RE training in Suffolk and publish **The 'Emmanuel Project'** – a scheme of work for primary schools which meets Suffolk syllabus requirements.

- 50+ detailed RE units for **EYFS, KS1 and KS2**, following the Enquiry Cycle model
- Systematic Enquiries built around beliefs and concepts
- Excellent preparation for discussion of the 'big questions'
- Well-suited to all primary schools

Full details of the project and how to purchase it:

<https://www.cofesuffolk.org/schools/school-leaders/religious-education/emmanuelproject/>

Additional support materials appear regularly and are available for free at:

<https://www.cofesuffolk.org/schools/school-leaders/religious-education/re-resources/>

### **National Resources** – a selection of the many resources available

- To explore resources on 'religious literacy' or the 'balanced approach' to RE, visit the websites of: **Balanced RE** (<https://balancedre.org.uk/>) **The Religious Education Council** (<https://www.religiouseducationcouncil.org.uk/>) **Theos Think Tank** (<https://www.theosthinktank.co.uk/>) or **RE:Online** (<https://www.reonline.org.uk/>).
- To find detailed information and resources about different religions and worldviews, visit the website of: **RE:Online** (<https://www.reonline.org.uk/>).
- To connect with other RE teachers, contact **NATRE (National Association of RE Teachers)** (<https://www.natre.org.uk/>).

## Appendix 2 - Table of Beliefs and Concepts

**Notes:**

- This table offers a choice of beliefs and concepts to use as the focus of Enquiries. It will help teachers know what may come before or after their own part in their pupils' RE journey.
- SACRE recommends the extended articles on religions and worldviews on [RE:Online](#) . These are free and offer comprehensive information, aimed at teachers, about different religions and worldviews, including their internal diversities.
- It is also helpful to look at the varied definitions given on websites of faith communities, including those aimed at children or young people of the faith.

Religions or worldviews	In KS1, most Christian and Jewish beliefs / concepts will be met.	In KS2, teachers <u>select</u> one belief / concept as the <b>FOCUS</b> for each Enquiry.  Pupils should meet at least 8 Christian concepts from those listed and half those of other religions / worldviews.			In KS3, teachers <u>select</u> one belief /concept as the <b>FOCUS</b> for each enquiry, building on earlier concepts as appropriate. This does not exclude revisiting or adding other beliefs / concepts.		A school-designed KS4 scheme may draw on the beliefs / concepts below and/ or on those mentioned already.
<i>Baha'i</i>	n/a	n/a	n/a	n/a	unity	manifestation	civilisation
<i>Buddhist</i>	metta – loving kindness	Buddha Buddharupa dhamma	enlightenment impermanence refuge	sangha samsara	arhat dukkha karma karuna upekkha	meditation monasticism nirvana precept rebirth	anatta Amida skandha tanha
<i>Christian</i>	church disciple Holy Spirit resurrection parable saviour worship	body of Christ conversion creation creed eucharist faith forgiveness gospel	heaven icon incarnation Kingdom of God miracle mission parable pilgrim	reconciliation redemption resurrection sacrifice salvation stewardship trinity unity wisdom	agape commandment creation dominion ecumenism evangelism fall free will grace	holiness image of God judgement Messiah prophecy repentance sacrament saint sin	atonement charity / tithe child of God design martyrdom pacifism predestination soul vision

<b>Hindu</b>	devotion	ahimsa artha atman Brahman	dharma karma moksha samsara	sewa trimurti	ashrama avatar bhakti dalit darshan	mantra nirvana puja reincarnation rishi	asceticism maya nirguna / sanguna sanatana dharma satyagraha jati / varna / dalit
<b>Humanist</b>	goodness	agnosticism atheism	happiness morality	morals reasoning	materialism reason empathy	compassion eudaimonia one life	utopia secularism scepticism
<b>Jewish</b>	mitzvot teshuvah tefillah Torah	covenant Chosen people kashrut	kedushah (holiness) kotel	rabbi shabbat shalom	chesed Israel halakhah kaddish Messiah / Mashiach	mishkan midrash mishnah shekhinah Talmud tikkun olam	agunah Chasidism immanence kabbalah pikuach nefesh Shoah tzedakah Zionism
<b>Muslim</b>	compassion mercy	Allah Islam Messenger obedience	revelation risalah / prophethood submission	sunnah tawheed ummah vice-regency	akhirah akhlaq brotherhood da'wah deen fitrah jahiliyyah	jihad al nafs ibadah iman niyyah sadaqah shariah zakat	ihsan ijtihad lesser jihad mutual hindrance as Salam / al Qadim / Al Qadr Shirk
<b>Sikh</b>	Waheguru simran	Guru Sikh langar	equality hukam panth	sangat sewa Waheguru	1 – oneness chardi kala gurmat gurprasad gurmukh	haumai khalsa manmukh saint-soldier singh / kaur	Akaal moorat miri and piri grace samadhi veechar

## Appendix 3 – Enquiry Questions: Exemplars for KS1<sup>56</sup>

BQ <sup>57</sup>	<b>BUDDHISM</b>	<i>Possible Enquiry Question for KS1 beliefs / concepts:</i>
BQ 2	<b>Metta</b>	<i>How do Jataka stories help Buddhists learn about <b>metta</b>?</i>
BQ	<b>CHRISTIANITY</b>	<i>Possible Enquiry Questions for KS1 beliefs / concepts:</i>
BQ 1	<b>Church</b>	<i>Why is belonging to the <b>church</b> family important to Christians?</i> <small>*<sup>58</sup></small>
BQ 2	<b>Resurrection OR Holy Spirit</b>	<i>What are the best symbols of Jesus' <b>resurrection</b>? *</i> <i>How does celebrating Pentecost remind Christians that the <b>Holy Spirit</b> is with them always? *</i>
BQ 3	<b>Worship</b>	<i>Why do Christians pray to God and <b>worship</b> him? *</i>
BQ 4	<b>Saviour</b>	<i>Why do Christians say Jesus was given the name '<b>saviour</b>'? *</i>
BQ 5	<b>Trust</b>	<i>Why do Christians <b>trust</b> Jesus and follow him? *</i>
BQ 6	<b>Parable</b>	<i>What did Jesus teach about God in his <b>parables</b>? *</i>
BQ	<b>HINDUISM</b>	<i>Possible Enquiry Question for KS1 beliefs / concepts:</i>
BQ 1	<b>Devotion</b>	<i>How does a Hindu show <b>devotion</b> to a deity at the festival of Holi?</i>
BQ	<b>HUMANISM</b>	<i>Possible Enquiry Question for KS1 beliefs / concepts:</i>
BQ 4	<b>Goodness</b>	<i>Why do Humanists believe in '<b>goodness</b>' - being and doing good?</i>
BQ	<b>JUDAISM</b>	<i>Possible Enquiry Questions for KS1 beliefs / concepts:</i>
BQ 1	<b>Mitzvot</b>	<i>Why is learning to do <b>mitzvot</b> (good deeds) so important to Jewish families? *</i>
BQ 3	<b>Tefillah (prayer)</b>	<i>Why do Jewish families say so many <b>prayers</b> and blessings on Shabbat? *</i>
BQ 4	<b>Teshuvah</b>	<i>Why do Jewish families talk about <b>repentance</b> (Teshuvah) at Rosh Hashanah (Jewish New Year)? *</i>
BQ 6	<b>Torah</b>	<i>Why is the <b>Torah</b> such a joy for the Jewish Community? *</i>
BQ	<b>ISLAM</b>	<i>Possible Enquiry Question for K1 beliefs / concepts:</i>
BQ 5	<b>Compassion</b>	<i>How do some Muslims show Allah is <b>compassionate</b> and merciful? *</i>
BQ	<b>SIKHISM (SIKHI)</b>	<i>Possible Enquiry Question for KS1 beliefs / concepts:</i>
BQ 3	<b>Simran</b>	<i>How does doing <b>simran</b> help Sikhs remember Waheguru?</i>

<sup>56</sup> These are examples of Enquiry Questions for the specified KS1 beliefs and concepts. Further examples are given in the non-statutory guidance on the <https://suffolklearning.com/sacre/>

<sup>57</sup> BQ – 'Big' Question. The numbers refer to the 'big' questions specified for Key Stage 1 pupils on p.12-14.

<sup>58</sup> Starred (\*) questions refer to units in the 'Emmanuel' scheme of work. See [Appendix 1](#).

## Appendix 4 – Enquiry Questions: Exemplars for KS2<sup>59</sup>

BQ	<b>BUDDHISM</b>	<b>Possible Enquiry Questions for the KS2 choice of beliefs /concepts:</b>
BQ 6 <sup>60</sup>	Enlightenment Buddharupa	How did Buddha teach his followers to find <b>enlightenment</b> ? * <sup>61</sup> Does a <b>Buddharupa</b> have sacred meaning for a Buddhist?
BQ 8	Refuge Impermanence	How does the Triple <b>Refuge</b> help Buddhists in their journey through life? * How does the idea of <b>impermanence</b> help Buddhists think about life?
BQ	<b>CHRISTIANITY</b>	<b>Possible Enquiry Questions for the KS2 choice of beliefs / concepts:</b>
BQ 1	Reconciliation Stewardship Forgiveness	How do Christians show that <b>reconciliation</b> with God and other people is important? * Why are good <b>stewardship</b> and generous giving important for every Christian? * How does <b>forgiveness</b> make a difference to a Christian?
BQ 2	Sacrifice Kingdom Of God Creation	In what ways is the cross more than a symbol of <b>sacrifice</b> for Christians? * What do Christians mean when they talk about the <b>Kingdom of God</b> ? * If the earth is God's <b>creation</b> , how should Christians protect it?
BQ 3	Salvation Conversion Miracle	How does believing Jesus is their <b>saviour</b> inspire Christians to save and serve others? ( <b>salvation</b> )* What difference did Paul's <b>conversion</b> on the Damascus road make to Christians? * Why were Jesus' miracles recorded and why do they inspire Christians today?
BQ 4	Body Of Christ Miracle Unity	Why do Christians call themselves the ' <b>Body of Christ</b> '? * Why do Christians believe they are people on a <b>mission</b> ? * What is the point of the week of Christian <b>unity</b> ?
BQ 5	Gospel Wisdom Parable	Why is the <b>gospel</b> such good news for Christians? * When Christians need real <b>wisdom</b> where do they look for it? * How do Jesus' <b>parables</b> help Christians find answers to living God's way?
BQ 6	Eucharist Pilgrimage Icon	What is the great significance of the <b>Eucharist</b> for Christians? * Why do Christians think <b>pilgrimage</b> is a good analogy for life? * Why do Orthodox Christians place high value on <b>icons</b> ?
BQ 7	Incarnation Trinity Creed	How do Christians globally show their belief that Jesus is God <b>incarnate</b> ?* How do some Christians try to capture the mystery of God as <b>Trinity</b> ? What ideas of God are found in <b>creeds</b> and other Christian statements?
BQ 8	Resurrection	In what ways should believing in the <b>resurrection</b> change how Christians view life and death? *

<sup>59</sup> These are examples of Enquiry Questions for the specified KS2 beliefs and concepts. Further examples are given in the non-statutory guidance on the <https://suffolklearning.com/sacre/>

<sup>60</sup>BQ – 'Big' Question. The numbers refer to the 'Big' questions specified for Key Stage 2 pupils on p.16-18.

<sup>61</sup>Starred questions refer to units in the 'Emmanuel' scheme of work. See [Appendix 1](#).

	Faith Heaven	How do the 'Heroes of <b>Faith</b> ' encourage Christians today? * How do Christians envisage <b>heaven</b> ?
BQ	HINDUISM	<b>Possible Enquiry Questions for the KS2 choice of beliefs / concepts:</b>
BQ 1	Karma Samsara	Why does a Hindu want to collect good <b>karma</b> ? * How do Hindus act on their belief in <b>samsara</b> , the cycle of life?
BQ 3	Dharma Ahimsa	How does the story of Rama and Sita inspire Hindus to follow their <b>dharma</b> ? * How has Gandhi's belief in <b>ahimsa</b> inspired Hindus?
BQ 5	Moksha Artha	What spiritual pathways to <b>moksha</b> are written about in Hindu scriptures? * Why do Hindus think <b>artha</b> or prosperity is a good goal for living?
BQ 7	Brahman / Atman Trimurti	How do questions about <b>Brahman</b> and <b>atman</b> influence the way a Hindu lives? * What does the <b>Trimurti</b> teach Hindus about the divine?
BQ	HUMANISM	<b>Possible Enquiry Questions for the KS2 choice of beliefs / concepts:</b>
BQ 2	Morals Reasoning	Why do Humanists use the golden rule as a basis for <b>morals</b> ? Why do Humanists want to live a good life based on <b>reasoning</b> rather than gods?
BQ 8	Happiness Morality	Why do Humanists say <b>happiness</b> is the goal of life? * Why do Humanists believe <b>morality</b> can be independent of religious ideas?
BQ	JUDAISM	<b>Possible Enquiry Questions for the KS2 choice of beliefs / concepts:</b>
BQ 4	Covenant Shabbat	What symbols and stories help Jewish people remember their <b>covenant</b> with God? * How does keeping <b>Shabbat</b> hold the Jewish community together?
BQ 6	Holiness Kotel	What is <b>holiness</b> for Jewish people: a place, a time, an object or something else? ( <b>kedushah</b> )* Why do so many Jewish people want to visit the <b>Kotel</b> or Western Wall?
BQ	ISLAM	<b>Possible Enquiry Questions for the KS2 choice of beliefs / concepts:</b>
BQ 1	Submission Salah	How does a Muslim show <b>submission</b> and obedience to Allah? * How does <b>salah</b> affect daily life for a Muslim?
BQ 3	Prophethood Messenger	Why do Muslims call Muhammad the 'Seal of the <b>Prophets</b> '? * Why do Muslims say Allah sent <b>messengers</b> to guide humans?
BQ 5	Revelation Sunnah	What does the Qur'an <b>reveal</b> to Muslims about Allah and his guidance? ( <b>revelation</b> )* Why do Muslims consult the <b>Sunnah</b> of the prophet for guidance?
BQ 7	Tawhid Allah	How does <b>tawhid</b> create a sense of belonging to the Muslim community? * What do the 'beautiful names' tell Muslims about <b>Allah</b> ?
BQ	SIKHISM (SIKHI)	<b>Possible Enquiry Questions for the KS2 choice of beliefs / concepts:</b>
BQ 2	Guru Waheguru	How does the teaching of the <b>Gurus</b> move Sikhs from dark to light? * What message do Sikhs believe <b>Waheguru</b> gave Nanak for the world?
BQ 4	Equality Sewa	How do Sikhs put their beliefs about <b>equality</b> into practice? * How does <b>sewa</b> unite the Sikh community?

## Appendix 5 – Enquiry Questions: Exemplars for KS3<sup>62</sup>

BQ <sup>63</sup>	BAHAI	<i>Possible Enquiry Questions for the KS3 choice of beliefs /concepts:</i>
BQ 6	Unity	<i>Could the Bahai approach to <b>unity</b> and harmony provide a remedy for the world's problems?</i>
BQ	BUDDHISM	<i>Possible Enquiry Questions for the KS3 choice of beliefs /concepts:</i>
BQ 2	Karma	<i>How do beliefs about <b>karma</b> affect how Buddhists make moral choices?</i>
BQ 3	Karuna	<i>How does the concept of <b>karuna</b> inform Buddhist attitudes towards the natural world?</i>
BQ 5	Upekkha	<i>How does Buddhist teaching about <b>upekkah</b> inform beliefs about equality?</i>
BQ	CHRISTIANITY	<i>Possible Enquiry Questions for the KS3 choice of beliefs / concepts:</i>
BQ 1	Grace	<i>Is it sufficient for Christians to rely on God's <b>grace</b> to be saved or should they do good 'works'?</i>
BQ 2	Commandment	<i>How do Christians decide which Biblical <b>commandments</b> are relevant today?</i>
BQ 3	Dominion	<i>Does the concept of <b>dominion</b> mean Christians can treat the world as they want?</i>
BQ 4	Judgement	<i>How significant is a belief in hell and <b>judgement</b> for Christians past and present?</i>
BQ 5	Imago Dei (Image of God)	<i>How does barring women from leadership in some churches challenge the Christian belief that all are made in <b>God's image</b>?</i>
BQ 6	Justice	<i>Can you be a Christian without caring about, and working for, <b>justice</b> in the world?</i>
BQ 7	Sin	<i>What different ideas do Christians have about the origins (and effect) of <b>sin</b> in the world?</i>
BQ 8	Creation	<i>How do Christians view the Bible as a source of truth when looking at <b>creation</b> accounts?</i>
BQ 9	Sacrament	<i>Why are there so many differences in how <b>sacraments</b> are practised by Christians?</i>
BQ	HINDUISM	<i>Possible Enquiry Questions for the KS3 choice of beliefs / concepts:</i>
BQ 1	Puja	<i>Is doing <b>puja</b> or other acts of worship necessary for a Hindu?</i>
BQ 4	Reincarnation	<i>How do beliefs about <b>reincarnation</b> affect Hindu approaches to life and death?</i>

<sup>62</sup> These are examples of Enquiry Questions for some of the KS3 beliefs and concepts. Further examples are given in the non-statutory guidance on the <https://suffolklearning.com/sacre/>

<sup>63</sup> BQ – 'Big' Question. The numbers refer to the 'big' questions specified for Key Stage 3 pupils on p.19-21.

BQ	HUMANISM	<i>Possible Enquiry Questions for the KS3 choice of beliefs / concepts:</i>
BQ 3	Empathy	<i>How do Humanists use <b>empathy</b> as a motivation to care for the planet?</i>
BQ 4	Materialism	<i>To what extent do humanist beliefs about <b>materialism</b> impact how they value life?</i>
BQ 8	Reason	<i>Why do Humanists place such a high value on <b>reason</b>?</i>
BQ	JUDAISM	<i>Possible Enquiry Questions for the KS3 choice of beliefs / concepts:</i>
BQ 2	Halakah	<i>Is <b>halakah</b> the only guide for Jewish communities?</i>
BQ 6	Tzedakah	<i>Does Jewish teaching about <b>tzedakah</b> offer practical ways to change an unfair world?</i>
BQ 9	Messiah	<i>Why are there conflicting views in Christian and Jewish teaching about the nature of the <b>Messiah</b>?</i>
BQ	ISLAM	<i>Possible Enquiry Questions for the KS3 choice of beliefs / concepts:</i>
BQ 1	Deen	<i>Does keeping the five pillars fulfil a Muslim's <b>deen</b>?</i>
BQ 7	Fitrah	<i>Why is it both necessary and a struggle for Muslims to stay in the state of <b>fitrah</b>?</i>
BQ 8	Jahiliyyah	<i>How does guidance in the Qur'an prevent Muslims returning to an age of ignorance (<b>jahiliyyah</b>)?</i>
BQ	SIKHISM (SIKHI)	<i>Possible Enquiry Questions for the KS3 choice of beliefs / concepts:</i>
BQ 5	Sangat	<i>What is the place of women in the Sikh <b>sangat</b>?</i>
BQ7	Gurmukh	<i>Why is becoming <b>Gurmukh</b> rather than manmukh so important for Sikhs?</i>
BQ9	Khalsa	<i>What is the significance of the <b>khalsa</b> and why don't all Sikhs join it?</i>

**Notes:** These are examples of 'rich and precise' questions<sup>64</sup> to focus each Enquiry. Including the name of the religion or worldview and a specific belief or concept helps address the issue of content overload by giving a clear focus for the choice of content and also for the final assessment.

In KS3 teachers may also address different concepts from the table of Beliefs and Concepts in Appendix 2 provided they support later discussion of the 'Big' questions. They may then design their own 'rich and precise' Enquiry questions.

<sup>64</sup> See Ofsted Research review series: religious education – May 2021 p.12-13

## Appendix 6 – School-designed Provision in Key Stage 4

This table gives examples of 'Big' questions for use in a school-designed scheme of work for KS4. Many other questions are possible. A wide range of religions and worldviews are also cited but they are only examples.

KS4 students will be aware of a greater emphasis on philosophy and ethics in their RE but this must also be accompanied by more depth in theology, with a wider range of voices, divergent and convergent. They should meet different interpretations and diverse practices, encounter issues questioned both inside and outside a faith, and evaluate carefully, and with respect, some beliefs and practices at variance with social norms.

Examples of 'Big' Questions	Area of coverage	Religions / worldviews	Some possible beliefs or concepts to use
<b>BQ 1</b> <b>Is God a possibility?</b>	Thinking critically about arguments for / against God's existence, and ideas of God's nature	Christian Muslim Humanist	<ul style="list-style-type: none"> <li>• Design/ cosmology</li> <li>• Mutual hindrance</li> <li>• Scepticism / evolution</li> </ul>
<b>BQ 2</b> <b>Who or what is a human?</b>	Thinking about the nature of being human and beliefs people have about human existence	Christian Hindu Buddhist Sikh	<ul style="list-style-type: none"> <li>• Soul / child of God</li> <li>• Maya</li> <li>• Anatta / tanha</li> <li>• Samadhi / haumai</li> </ul>
<b>BQ 3</b> <b>How do believers envisage God?</b>	Investigating what believers say about God, and how, in texts, art, song, poetry, etc.	Christian Muslim Hindu Sikh	<ul style="list-style-type: none"> <li>• Holiness</li> <li>• As Salam / shirk / qadim</li> <li>• Nirguna / sanguna</li> <li>• Akaal moorat</li> </ul>
<b>BQ 4</b> <b>Can God and humans interact?</b>	Exploring how believers connect with their God, asking questions about the impact and validity of their experiences.	Christian Sikh Jewish Muslim Hindu	<ul style="list-style-type: none"> <li>• miracles / visions</li> <li>• Nadar / Amrit vela</li> <li>• Chasidism / immanence</li> <li>• Sufism / dhikr</li> <li>• Darshan</li> </ul>
<b>BQ 5</b> <b>Do we control our own destiny?</b>	Thinking about the future and what different people believe lies in store, for whom.	Christian Muslim Buddhist Humanist	<ul style="list-style-type: none"> <li>• Predestination</li> <li>• Qadr</li> <li>• Amida</li> <li>• utopia</li> </ul>
<b>BQ 6</b> <b>What gives a life worth?</b>	Looking at beliefs which may relate to issues like human or animal rights, abortion, euthanasia.	Christian Muslim Sikh Jewish	<ul style="list-style-type: none"> <li>• Children of God</li> <li>• Brotherhood</li> <li>• 1-oneness</li> <li>• Chosen / Pikuach Nefesh</li> </ul>
<b>BQ 7</b> <b>Should people speak out against injustice?</b>	Deciding when to speak out, whatever the cost, and unpacking beliefs behind such decisions.	Christian Sikh Jewish Hindu	<ul style="list-style-type: none"> <li>• Martyrdom / truth</li> <li>• Miri &amp; piri /saint-soldier</li> <li>• Shoah / agunah</li> <li>• Jati / varna / dalit</li> </ul>
<b>BQ 8</b> <b>Can violence ever be justified?</b>	Weighing up arguments and thinking hard about the varied arguments which are put forward.	Christian Hindu Muslim Jewish	<ul style="list-style-type: none"> <li>• Pacifism / just war</li> <li>• Ahimsa / satyagraha</li> <li>• Lesser jihad</li> <li>• Zionism</li> </ul>
<b>BQ 9</b> <b>Is it wrong to be wealthy?</b>	Interpreting texts and teachings on use of money, work of charities, and existing without money.	Christian Hindu Buddhist Muslim Jewish	<ul style="list-style-type: none"> <li>• Charity / tithe</li> <li>• Asceticism</li> <li>• Renunciation</li> <li>• Zakat</li> <li>• Tzedakah</li> </ul>

## **Members of Suffolk SACRE** (Standing Advisory Council On Religious Education)

### **Committee A: Christian denominations and other religions and religious denominations reflecting the principal religious traditions of the area**

Elizabeth Sugarman	Jewish
Alison Pentreath	Church of Jesus Christ of Latter-Day Saints
M. Manwar Ali (Abu Muntasir)	Muslim
Donna -Marie Solker	Muslim
Anita Gopinath	Hindu
Avtar Athwall	Sikh
Karen Harman	United Reformed Church
David Yaroslaw	Independent Free Church
Martin Cobbold	Independent Free Church
Amy Austen	Buddhist
Clare Clark	Roman Catholic

### **Committee B: Church of England**

Helen Matter	Chair of Agreed Syllabus Conference
John Cox	Chair of SACRE
Ruth Dennigan	

### **Committee C: Teachers**

Sarah Cobbold	St Benedict's Catholic Upper School
Katie Gooch	Sidegate Primary Academy
Wendy Rayner	Kingsfleet Primary School
Paul Widdowson	Suffolk Branch NEU, secretary

### **Committee D: Local Where Authority**

Rachel Hood	County Councillor, Conservative
Simon Harley	County Councillor, Green Party
James Finch	County Councillor, Conservative
Kathryn Roper	Senior Standards & Excellence Officer (Curriculum)

### **Ex-Officio**

Gemma Taylor	Diocesan Schools' Adviser
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### **Servicing Officer**

Linden Pitcher	Business Support Officer - (Clerk to SACRE)
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Many members of the SACRE above contributed to the writing and discussion around the formation of this new syllabus. We would like to record, in particular, the considerable contribution of Denis Johnston, our Humanist representative, who sadly died just before the completion of the document.

**Photographs – Front cover: examples of Suffolk primary school RE work. Back cover: Debenham Church of England High School**

