RE

Sunderland Agreed Syllabus 2021–2026

Sunderland City Council



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Foreword

Sunderland SACRE is pleased to present this RE syllabus to all our schools. It is important to prepare children and young people in Sunderland for life in a twenty-first century world, and it is clear that religion and belief play a central role in local and global affairs. Religious education gives our pupils an ideal opportunity to explore matters of religious and non-religious beliefs – to find out what matters most to people in a wide range of traditions represented in our City, our region and beyond, and to discern what is of value for themselves as they develop their own ideas and ways of living. This new agreed syllabus for RE is an excellent resource to support all our schools and pupils in this endeavour. It sets out what should be studied in RE and offers clear advice and guidance on how this can be done so that pupils can develop a coherent understanding of religions and non-religious beliefs. It is an innovative and rigorous syllabus that will promote high standards of RE in our schools, and I am pleased to commend it to all Sunderland schools.

Religious education has an important place in the curriculum of all schools in Britain by law. It provides a safe space for young people to develop their understanding of people, cultures, faiths and relationships. This agreed syllabus sets out detailed and extensive programmes that will enable pupils to gain a coherent understanding of religions and worldviews, preparing them for life in Britain today. Teachers will find clear guidance here to help them plan and teach excellent RE for all ages. It has been chosen after extensive consultation with teachers and school leaders from both primary and secondary sectors. We would like to acknowledge the unstinting work of SACRE, and other colleagues and partners, who have worked hard to make sure good RE resources can be a reality for every school. The syllabus offers valuable support to teachers who are less confident about how to approach the subject, and provides a suitable stretch for those who are more experienced. We are pleased to recommend it to all local schools.

This syllabus represents our vision for excellent RE in schools, regardless of governance or funding routes. The advice of experienced teachers and nationally recognised experts has informed the pattern and structure of the syllabus and ensures that it will support teachers in the planning, resourcing and delivery of engaging learning activities. Its breadth of focus will offer learners opportunities to explore a range of religions and worldviews. This is their entitlement and our challenge. It gives us great pleasure to present this syllabus to you as a powerful tool in the promotion of excellent RE throughout our school communities.

Cllr Louise Farthing
Sunderland City Council's Children, Learning and Skills Portfolio Holder
Chair of Sunderland SACRE

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Introduction

The 2021 Sunderland Agreed Syllabus provides a syllabus for religious education (RE) for Sunderland schools. Since 1944, all schools have been required to teach RE to all pupils on roll (except those withdrawn by their parents, see p. 9). RE continues to be a part of the basic curriculum for all pupils in law (in all state-funded schools). This syllabus explains the value and purposes of RE for all pupils and specifies for teachers what shall be taught in each age group. It provides a coherent framework for setting high standards of learning in RE and enabling pupils to reach their potential in the subject. It builds on the good practice established in the previous Sunderland RE syllabus, and updates our requirements and guidance in line with all recent legislation and government guidance.

Continuity:

RE and personal reflection: The 2021 syllabus retains its emphasis on RE contributing to pupils' personal reflection. RE is not simply about gaining knowledge and understanding about religions and beliefs. It also helps pupils to develop their own personal worldviews – their own understanding of the world and how to live, in the light of their learning, developing understanding, skills and attitudes. It makes a significant contribution to pupils' spiritual, moral, social and cultural development, as well as important opportunities for exploring fundamental British values.

Religions and beliefs: The 2021 syllabus maintains the required study of an appropriate range of religions and beliefs (religious and non-religious worldviews) in each key stage, with scope for including worldviews represented locally and regionally, both religious and non-religious. Teachers are still free to teach RE flexibly, through weekly timetabled lessons – or supplemented by RE days or RE weeks, for example, or a combination of different models.

Open, enquiring RE: The 2021 syllabus continues to offer open, enquiring, exploratory RE, suitable for pupils who have a religious faith of their own as well as for those who have no religious background – the latter form a substantial proportion of pupils in many of our classrooms, often the majority (note the local census statistics on p. 146).

New emphasis:

Coherent understanding: There is an increased emphasis on helping pupils to develop a coherent understanding of several religions, by studying one religion at a time (systematic study) before bringing together and comparing different traditions (thematic study). The thematic study allows pupils to draw together their learning each year, as well as offering planned opportunities for retrieval and recall (see sample long-term plan p. 147).

Core concepts: Clarity about identifiable core concepts of religions and beliefs helps teachers and pupils to understand how beliefs and practices connect, so that pupils are able to build effectively on prior learning as they progress through the school (see key question overview pp. 16—17 and concept outlines on pp. 137—145). The syllabus forms a 'spiral curriculum', so that pupils encounter and engage with the core concepts on a number of occasions, embedding their learning.

Planning process: The syllabus integrates a planning process. It encourages and empowers teachers to develop their own excellent RE lessons, taking them through the steps of using the syllabus to underpin their planning (long-, medium- and short-term) and creative classroom practice.

Teaching and learning approach: There is a clear teaching and learning approach at the heart of the 2021 syllabus, whereby all units enable pupils to 'make sense' of the religions and non-religious worldviews studied, 'understand the impact' of these beliefs in people's lives, and to 'make connections' in their own learning and with their wider experience of the world (see p. 13—14).

Assessment: Flexible assessment opportunities are given, based on end-of-phase outcomes, linked to the teaching and learning approach. Each unit has specific outcomes that help pupils to achieve the end-of-phase outcomes (see pp. 18—19).

Understanding Christianity: The 2016 resource from RE Today is being used in many schools in the North East. This syllabus incorporates the Understanding Christianity approach, as well as a number of units, so that schools who are using that resource can be confident that they are meeting the requirements of the agreed syllabus with regard to the teaching of Christianity. Of course, our syllabus also provides opportunities for pupils to learn about a wide range of different religions and worldviews as the law and good practice require..

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Teaching and learning requirements

The purpose of religious education

The Sunderland Agreed Syllabus 2021 asserts the importance and value of religious education (RE) for all pupils, with on-going benefits for an open, articulate and understanding society. The following purpose statements underpin the syllabus,[1] which is constructed to support pupils and teachers in fulfilling them:

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

The purpose of RE is captured in the principal aim, which is intended to be a shorthand version for day-to-day use. It should be considered as a doorway into the wider purpose articulated above.

Principal aim

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Schools should make use of this principal aim throughout their planning to ensure that all teaching and learning contributes to enabling pupils to achieve this aim. Schools and RE departments will find that discussing how the principal aim relates to the purpose of RE, and talking about how classroom RE can contribute to the aim, will be helpful for teachers in clarifying what RE is for in their school and classroom.

1 These purpose statements are taken from *A Curriculum Framework for Religious Education in England* (REC 2013).

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The aims of RE

The threefold aim of RE elaborates the principal aim.

The curriculum for RE aims to ensure that all pupils:

1. make sense of a range of religious and non-religious beliefs, so that they can:

- identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary
- explain how and why these beliefs are understood in different ways, by individuals and within communities
- recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation

2. understand the impact and significance of religious and non-religious beliefs, so that they can:

- examine and explain how and why people express their beliefs in diverse ways
- recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world
- appreciate and appraise the significance of different ways of life and ways of expressing meaning

3. make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:

- evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses
- challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response
- discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding

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

Notes:

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

This agreed syllabus builds on the good practice from the 2004 *Non-statutory Framework for RE*, produced by the then Qualifications and Curriculum Authority, and also the core ideas in the RE Council's non-statutory framework from 2013.[2]

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

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Legal requirements: what does the legislation in England say?

RE is for all pupils:

- Every pupil has an entitlement to religious education (RE).
- RE is a necessary part of a 'broad and balanced curriculum' and must be provided for all registered pupils in state-funded schools in England, including those in the sixth form, unless withdrawn by their parents (or withdrawing themselves if they are aged 18 or over).[3]
- This requirement does not apply for children below compulsory school age (although there are many examples of good practice of RE in nursery classes).
- Special schools should ensure that every pupil receives RE 'as far as is practicable'.[4]
- The 'basic' school curriculum includes the national curriculum, RE and relationships and sex education.

RE is determined locally, not nationally:

- A locally agreed syllabus is a statutory syllabus for RE recommended by an Agreed Syllabus Conference for adoption by a local authority.[5]
- Local authority maintained schools without a religious character must follow the locally agreed syllabus.
- Voluntary aided schools with a religious character should provide RE in accordance with the trust deed or religious designation of the school, unless parents request the locally agreed syllabus.
- Foundation schools and voluntary controlled schools with a religious character should follow the locally agreed syllabus, unless parents request RE in accordance with the trust deed or religious designation of the school.
- Religious education is also compulsory in academies and free schools, as set out in their funding agreements. Academies may use the local agreed syllabus, or a different locally agreed syllabus (with permission of the SACRE concerned) or devise their own curriculum. This agreed syllabus has been written to support academies in Sunderland to meet the requirements of their funding agreement.

RE is plural:

- The RE curriculum drawn up by a SACRE, or by an academy or free school 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'.[6]
- According to case law, the agreed syllabus has a duty 'to take care that information or knowledge included in the curriculum is conveyed in a pluralistic manner' and 'must accord equal respect to different religious convictions, and to non-religious belief'.[7] Note that the term 'religion' encompasses both religious and non-religious beliefs.[8]

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

Right of withdrawal

This was first granted when RE was actually religious *instruction* and carried with it connotations of induction into the Christian faith. RE is very different now – open, broad, exploring a range of religious and non-religious worldviews. However, parents have the right to withdraw their children from RE lessons or any part of the RE curriculum[9] and the school has a duty to supervise them, though not to provide additional teaching or to incur extra cost. Where the pupil has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parents want the pupil to receive. These arrangements will be made by the parents; the school is not expected to make these arrangements. This RE could be provided at the school in question, or by another school in the locality. If neither approach is practicable, the pupil may receive

3 School Standards and Framework Act 1998, Schedule 19; Education Act 2002, section 80.
4 The Education (Special Educational Needs) (England) (Consolidation) (Amendment) Regulations 2006 Regulation 5A.
5 Education Act 1996 Schedule 31.
6 Education Act 1996 section 375.
7 www.judiciary.uk/wp-content/uploads/2015/11/r-fox-v-ssfe.pdf. 'Equal respect' does not entail equal time.
8 In accordance with Human Rights Act 1988.
9 School Standards and Framework Act 1998 S71 (3).

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external RE teaching as long as the withdrawal does not have a significant impact on the pupil's attendance. Schools should have a policy setting out their approach to provision and withdrawal. However, it is good practice to talk to parents to ensure that they understand the aims and value of RE before honouring this right. Students aged 18 or over have the right to withdraw themselves from RE. More guidance on withdrawal can be found in *Religious education in English schools: non-statutory guidance 2010*, available online at www.gov.uk/government/publications/religious-education-guidance-in-english-schools-non-statutory-guidance-2010

RE, academies and free schools

Free schools are academies in law and have the same requirement to provide RE and collective worship. In this document, any reference to academies includes free schools.

As set out in their funding agreements, all academies are required to provide RE for all pupils, from Reception to Sixth Form, except those whose parents exercise their right to withdrawal.

An academy must adopt a syllabus for RE. There is no requirement for an academy to adopt a locally agreed syllabus, as long as its own RE syllabus meets the requirements for a locally agreed syllabus, set out in section 375(3) of the Education Act 1996 and paragraph (5) of Schedule 19 to the School Standards and Framework Act 1998. The requirements are that a syllabus must 'reflect the fact that the religious traditions in Great Britain are, in the main, Christian while taking account of the teaching and practices of the other principal religions represented in Great Britain'.

RE is not subject to nationally prescribed purposes of study, aims, attainment targets and assessment arrangements, but it is subject to inspection. Where schools are not using an agreed syllabus, standards will be judged in relation to the expectations set out in the RE Council's *Curriculum Framework for Religious Education in England* (2013).

The Sunderland Agreed Syllabus 2021–2026 fulfils the legal requirements set out above, and builds upon the REC's curriculum framework (2013). It is written to support academies in meeting the requirements of their funding agreements. Academies are encouraged to adopt the syllabus, taking advantage of the resources and support that it offers.

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Time for religious education

Schools have a statutory responsibility to deliver religious education to all pupils, except those withdrawn by parents (see p.9).

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

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

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

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

Important notes:

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

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What religions are to be taught?

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

Pupils are to study in depth the religious traditions of the following:

4–5s Reception	Children will encounter Christianity and other faiths, as part of their growing sense of self, their own community and their place within it.	Consideration of other religions and non-religious worldviews can occur at any key stage, as appropriate to the school context.
5–7s Key Stage 1	Christians, Jews and Muslims.	
7–11s Key Stage 2	Christians, Muslims, Hindus and Jews.	
11–14s Key Stage 3	Christians, Muslims, Sikhs and Buddhists.	
14–16s Key Stage 4	Two religions are required, usually including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96.[8]	
16–19s RE for all	Religions and worldviews to be selected by schools and colleges as appropriate.	

Important notes:

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

- **The range of religious groups in the UK.** Groups such as Quakers, the Bahá'í faith, Jehovah's Witnesses, The Church of Jesus Christ of Latter-day Saints, or the Jains are not excluded from study in this scheme for RE. Schools are always advised to make space for the worldviews of the local community, which is why the table above expresses minimum requirements.
- **Notice the language.** 'Christians' rather than 'Christianity', 'Hindus' rather than 'Hinduism'. This is to reflect the fact that RE starts with encounters with living faiths rather than the history and belief structures of traditions. This also recognises the diversity within and between people of the same and different religions.
- **Non-religious worldviews.** Good practice in RE, as well as European and domestic legislation, has established the principle that RE should be inclusive of both religious and non-religious worldviews. Schools should ensure that the content and delivery of the RE curriculum are inclusive in this respect.
- This syllabus requires that, in addition to the religions required for study at each key stage, non-religious worldviews should also be explored in such a way as to ensure that pupils develop mutual respect and tolerance of those with different faiths and beliefs. This is enabled through the following units: F4, 1.9, 1.10, L2.11, L2.12, U2.10, U2.11, U2.12, 3.13, 3.14, 3.15, 3.16 and 3.17.
- **Depth rather than breadth.** Learning from four religions across a key stage is demanding: the syllabus does not recommend tackling six religions in a key stage. Depth is more important than overstretched breadth.
- **Flexible thematic units.** The thematic units offered in this syllabus allow for schools to draw in different traditions, where they fit the theme and question, and where there are representatives of those traditions in the school and local community.

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

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Religious education key questions: an overview

	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/Interpreting)
Religion/belief	**Christianity plus others**	**Christians, Jews and Muslims**	**Christians, Muslims, Hindus and Jews**		**Christians, Muslims, Buddhists, Sikhs**
Christianity: *God* *Creation* *Fall* *People of God* *Incarnation* *Gospel* *Salvation* *Kingdom of God*	F1 Why is the word 'God' so important to Christians? [God] F2 Why is Christmas special for Christians? [Incarnation] F3 Why is Easter special for Christians? [Salvation]	1.1 What do Christians believe God is like? [God] 1.2 Who do Christians say made the world? [Creation] 1.3 Why does Christmas matter to Christians? [Incarnation] 1.4 What is the 'good news' Christians believe Jesus brings? [Gospel] 1.5 Why does Easter matter to Christians? [Salvation]	L2.1 What do Christians learn from the creation story? [Creation/Fall] L2.2 What is it like for someone to follow God? [People of God] L2.3 What is the 'Trinity' and why is it important for Christians? [God/Incarnation] L2.4 What kind of world did Jesus want? [Gospel] L2.5 Why do Christians call the day Jesus died 'Good Friday'? [Salvation] L2.6 For Christians, what was the impact of Pentecost? [Kingdom of God]	U2.1 What does it mean if Christians believe God is holy and loving? [God] U2.2 Creation and science: conflicting or complementary? [Creation] U2.3 Why do Christians believe Jesus was the Messiah? [Incarnation] U2.4 How do Christians decide how to live? 'What would Jesus do?' [Gospel] U2.5 What do Christians believe Jesus did to 'save' people? [Salvation] U2.6 For Christians, what kind of king is Jesus? [Kingdom of God]	3.1 What does it mean for Christians to believe in God as Trinity? [God] 3.2 Should Christians be greener than everyone else? [Creation] 3.3 Why are people good and bad? [Fall] 3.4 Does the world need prophets today? [People of God] 3.5 What do people do when life gets hard? [Wisdom] 3.6 Why do Christians believe Jesus was God on Earth? [Incarnation] 3.7 What is so radical about Jesus? [Gospel]
Buddhism: *Buddha* *Dhamma* *Sangha*					3.8 The Buddha: how and why do his experiences and teachings have meaning for people today? [Buddha/dhamma/sangha]
Hinduism: *Samsara and moksha* *Brahman (God) and atman* *Karma and dharma*			L2.7 What do Hindus believe God is like? [Brahman/*atman*] L2.8 What does it mean to be Hindu in Britain today? [*Dharma*]	U2.7 Why do Hindus want to be good? [*Karma/dharma/samsara/moksha*]	3.9 Why don't Hindus want to be reincarnated and what do they do about it? [*Samsara/moksha/*Brahman/*atman/karma/dharma*]
Islam: *God/Tawhid* *Iman (faith)* *Ibadah (worship)* *Akhirah (life after death)* *Akhlaq (virtue/morality)*		1.6 Who is a Muslim and how do they live? [God/*Tawhid/ibadah/iman*]	L2.9 How do festivals and worship show what matters to a Muslim? [*Ibadah*]	U2.8 What does it mean to be a Muslim in Britain today? [*Tawhid/iman/ibadah*]	3.10 What is good and what is challenging about being a Muslim teenager in Britain today? [*Iman/ibadah/akhlaq*]

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Religion/belief	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/Interpreting)
Judaism: *God* *Torah* *The People and the Land*		1.7 Who is Jewish and how do they live? [God/Torah/People]	L2.10 How do festivals and family life show what matters to Jewish people? [God/Torah/People/the Land]	U2.9 Why is the Torah so important to Jewish people? [God/Torah]	**3.11** What is good and what is challenging about being a Jewish teenager in the UK today? [People and the Land]
Sikhism: *God* *Values (Nam Simran, kirat karna, vand chhakna, seva)* *The Gurus* *Panth (community)*					**3.12** How are Sikh teachings on equality and service put into practice today? [God/the Gurus/values/*Panth*]
Non-religious worldviews				U2.10 What matters most to Humanists and Christians?	**3.13** What difference does it make to be non-religious in Britain today?
Thematic	F4 Being special: where do we belong?	1.8 What makes some places sacred to believers?	L2.11 How and why do people mark the significant events of life?	U2.11 Why do some people believe in God and some people not?	**3.14** Good, bad; right, wrong: how do I decide?
	F5 Which places are special and why?	1.9 How should we care for others and the world, and why does it matter?	L2.12 How and why do people try to make the world a better place?	U2.12 How does faith help when life gets hard?	**3.15** How far does it make a difference if you believe in life after death?
	F6 Which stories are special and why?	1.10 What does it mean to belong to a faith community?			**3.16** Why is there suffering? Are there any good solutions?
				Note: For Church schools, two additional units are provided in the Understanding Christianity materials: How can following God bring freedom and justice? [People of God] What difference does the Resurrection make for Christians? [Salvation]	**3.17** Should happiness be the purpose of life?
					3.18 How can people express the spiritual through the arts?

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End of phase outcomes

Each of the three elements of the teaching and learning approach is important and pupils should make progress in all of them.
Below are the end of phase outcomes for each element. Each unit provides learning outcomes specific to each question, leading to these end of phase outcomes.

Teaching and learning approach	End KS1 Pupils can …	End lower KS2 Pupils can …	End upper KS2 Pupils can …	End KS3 Pupils can …
Element 1: **Making sense of beliefs** Identifying and making sense of religious and non-religious beliefs and concepts; understanding what these beliefs mean within their traditions; recognising how and why sources of authority (such as texts) are used, expressed and interpreted in different ways, and developing skills of interpretation.	• identify core beliefs and concepts studied and give a simple description of what they mean • give examples of how stories show what people believe (e.g. the meaning behind a festival) • give clear, simple accounts of what stories and other texts mean to believers	• identify and describe the core beliefs and concepts studied • make clear links between texts/ sources of authority and the core concepts studied • offer informed suggestions about what texts/sources of authority can mean and give examples of what these sources mean to believers	• identify and explain the core beliefs and concepts studied, using examples from texts/sources of authority in religions • describe examples of ways in which people use texts/sources of authority to make sense of core beliefs and concepts • give meanings for texts/sources of authority studied, comparing these ideas with some ways in which believers interpret texts/sources of authority	• give reasoned explanations of how and why the selected core beliefs and concepts are important within the religions studied • taking account of context(s), explain how and why people use and make sense of texts/sources of authority differently • in the light of their learning, explain how appropriate different interpretations of texts/sources of authority are, including their own ideas
Element 2: **Understanding the impact** Examining how and why people put their beliefs into practice in diverse ways, within their everyday lives, within their communities and in the wider world.	• give examples of how people use stories, texts and teachings to guide their beliefs and actions • give examples of ways in which believers put their beliefs into practice	• make simple links between stories, teachings and concepts studied and how people live, individually and in communities • describe how people show their beliefs in how they worship and in the way they live • identify some differences in how people put their beliefs into practice	• make clear connections between what people believe and how they live, individually and in communities • using evidence and examples, show how and why people put their beliefs into practice in different ways, e.g. in different communities, denominations or cultures	• give reasons and examples to account for how and why people put their beliefs into practice in different ways, individually and in various communities (e.g. denominations, times or cultures; faith or other communities) • show how beliefs guide people in making moral and religious decisions, applying these ideas to situations in the world today

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Teaching and learning approach	End KS1 **Pupils can …**	End lower KS2 **Pupils can …**	End upper KS2 **Pupils can …**	End KS3 **Pupils can …**
Element 3: **Making connections** Evaluating, reflecting on and connecting the beliefs and practices studied; allowing pupils to challenge ideas studied, and the ideas studied to challenge pupils' thinking; discerning possible connections between these and pupils' own lives and ways of understanding the world.	• think, talk and ask questions about whether the ideas they have been studying, have something to say to them • give a good reason for the views they have and the connections they make	• make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly • raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live • give good reasons for the views they have and the connections they make	• make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. believers and atheists) • reflect on and articulate lessons people might gain from the beliefs/ practices studied, including their own responses, recognising that others may think differently • consider and weigh up how ideas studied in this unit relate to their own experiences and experiences of the world today, developing insights of their own and giving good reasons for the views they have and the connections they make	• give coherent accounts of the significance and implications of the beliefs and practices studied in the world today • evaluate how far the beliefs and practices studied help pupils themselves and others to make sense of the world • respond to the challenges raised by questions of belief and practice, both in the world today and in their own lives, offering reasons and justifications for their responses

The outcomes for EYFS are the Early Learning Goals (see p. 24).

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