

Option 2 Syllabus model B

Syllabus model B is a newly developed model with a more systematic approach compared to the more thematic approach of syllabus model A. The agreement is to buy a five-year licence with RE Today.* Additional support resources are also available to purchase.

Features of model B

The syllabus offers:

- A more systematic approach to the study of religions, in contrast to the more thematic approach of option A. This means that most questions address one religion at a time. For example, in each year a class will generally study two religions separately before addressing a thematic question in the summer term, allowing them to build on their learning through the year.
- A coherent teaching and learning approach, with clear assessment outcomes for each unit and each phase.
- Additional guidance on religions and worldviews, and is accompanied by a selection of units of work, available for purchase.
- Incorporation of key questions from the Understanding Christianity resource currently in use in many Church of England and community schools.

In addition to the sections found in model A, syllabus model B includes these further features:

- Teaching and learning approach
- Spiral curriculum
- Core concepts identified for each unit, building on prior learning
- End-of-unit and end-of-phase outcomes for coherent assessment
- Background knowledge on core concepts in world religions and non-religious worldviews
- Demographics of religion and belief in local area.

Advantages:

- The systematic approach reflects a knowledge-rich curriculum, and its spiral curriculum reflects the contemporary emphasis on embedding pupils' knowledge and understanding in their long-term memory. This idea of curriculum coherence ties in well with new Ofsted emphases, with focus on the sequencing of concepts for effective learning.
- Many schools using Understanding Christianity will be delivering the agreed syllabus as they use it; and schools that have not adopted Understanding Christianity will benefit from the structural coherence of the study of Christianity in the syllabus.
- The syllabus includes additional scope for the examination of non-religious worldviews, in line with the Commission on RE national report 2018.
- Ongoing support from RE Today with potential upgrades within the five-year review period if required.
- SACRE can write and insert its own foreword and introduction.
- SACRE can create additional local appendices (although these are the responsibility of SACRE to print and insert).

- Additional support is available in the form of a scheme of work for units other than Christianity – 20 primary units of work and 11 secondary units, available for purchase by SACRE for its schools, or by schools themselves.
- LAs and SACREs can work with RE Today to recoup a significant proportion of their costs through entrepreneurial launch events for schools. We have wide experience of the effectiveness of this, including premium rates for local academies. Further detailed examples available.
- Feedback from local authorities using this syllabus has been very positive.

Disadvantages:

- Limited involvement from local teachers or SACRE on the content and style.
- Local RE is less prominent (although SACRE can insert its own local introduction and appendices to the syllabus).

*Details of what the licence includes, as well as FOI and copyright information can be found on p.11.

The RE teaching and learning approach.

This syllabus is designed to support schools in developing and delivering excellence in RE. It responds to national calls for deepening pupils' knowledge about religions and for developing their 'religious literacy'.¹¹ It does this by studying one religion at a time ('systematic' units), and then including 'thematic' units, which build on learning by comparing the religions, beliefs and practices studied.

In order to support teachers in exploring the selected beliefs, this syllabus sets out an underlying teaching and learning approach, whereby pupils encounter core concepts in religions and beliefs in a coherent way, developing their understanding and their ability to handle questions of religion and belief.

The teaching and learning approach has three core elements, which are woven together to provide breadth and balance within teaching and learning about religions and beliefs, underpinning the aims of RE outlined on p.8. Teaching and learning in the classroom will encompass all three elements, and allowing for overlap between elements as suits the religion, concept and question being explored.

These elements set the context for open exploration of religion and belief. They offer a structure through which pupils can encounter diverse religious traditions alongside non-religious worldviews – which reflect the backgrounds of many pupils in our schools. The elements present a broad and flexible strategy that allows for different traditions to be treated with integrity. These elements offer a route through each unit while also allowing for a range of questions reflecting different approaches, for example, from religious studies, philosophy, sociology, ethics and theology.

Making sense of beliefs
Identifying and making sense of core 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.

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.

Understanding the impact
Examining how and why people put their beliefs into action in diverse ways, within their everyday lives, within their communities and in the wider world.

11 e.g. OFSTED (2013) Religious Education: Realising the Potential. Clarke, C. and Woodhead, L. (2019) A New Settlement: Religion and Belief in Schools. London, Westminster Faith Debates; Dintham, A. and Shaw, M. (2019) RE for Real: The Future of Teaching and Learning about Religion and Belief. London, Goldsmiths University of London/Cultural St. Gabriels; Commission of Religion and Belief (2015) Living with Difference: Community, Diversity and the Common Good. The Woolf Institute. © RE Today 2020

Overview

KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/Interpreting)
<p>Christians, Muslims, Hindus and Jews</p> <p>L2.1 What do Christians learn from the creation story? [Creation/Fall]</p> <p>L2.2 What is it like for someone to follow God? [People of God]</p> <p>L2.3 What is the 'Trinity' and why is it important for Christians? [God/Incarnation]</p> <p>L2.4 What kind of world did Jesus want? [Gospel]</p> <p>L2.5 Why do Christians call the day Jesus died 'Good Friday'? [Salvation]</p> <p>L2.6 For Christians, what was the impact of Pentecost? [Kingdom of God]</p>	<p>U2.1 What does it mean if Christians believe God is holy and loving? [God]</p> <p>U2.2 Creation and science: conflicting or complementary? [Creation]</p> <p>U2.3 Why do Christians believe Jesus was the Messiah? [Incarnation]</p> <p>U2.4 How do Christians decide how to live? 'What would Jesus do?' [Gospel]</p> <p>U2.5 What do Christians believe Jesus did to 'save' people? [Salvation]</p> <p>U2.6 For Christians, what kind of king is Jesus? [Kingdom of God]</p>	<p>3.1 What does it mean for God as Trinity? [God]</p> <p>3.2 Should Christians be atheist? [Creation]</p> <p>3.3 Why are people good? [Incarnation]</p> <p>3.4 Does the world need people of God?</p> <p>3.5 What do people do who are good? [Gospel]</p> <p>3.6 Why do Christians believe in Earth? [Incarnation]</p> <p>3.7 What is so radical about Jesus? [Kingdom of God]</p>
<p>Buddhism: Buddha Dharma Sangha</p>	<p>U2.7 Why do Hindus want to be good? [karma/dharma/samsara/moksha]</p> <p>U2.8 What does it mean to be a Muslim in Britain today? [Tawhid/iman/ibadah]</p>	<p>3.8 The Buddha: how and why and teachings have meaning for [Buddha/dharma/sangha]</p> <p>3.9 Why don't Hindus want to be and what do they do about it? [Samsara/karma/dharma]</p> <p>3.10 What is good and what is challenging about being a Muslim in Britain today? [Tawhid/iman/ibadah]</p>

Agreed Syllabus for RE 2020-2025

Religion/belief	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/Interpreting)
<p>Judaism: God Torah The People and the Land</p> <p>Sikhism: God Values (Nam Simran, kirat karna, vand chhakra, seva) The Gurus Panth (community)</p> <p>Non-religious worldviews</p>	<p>F4 Being special: where do we belong?</p> <p>F5 Which places are special and why?</p> <p>F6 Which stories are special and why?</p>	<p>1.7 Who is Jewish and how do they live? [God/Torah/People]</p> <p>1.8 What makes some places sacred to believers?</p> <p>1.9 How should we care for others and the world, and why does it matter?</p> <p>1.10 What does it mean to belong to a faith community?</p>	<p>L2.10 How do festivals and family life show what matters to Jewish people? [God/Torah/People/the Land]</p> <p>L2.11 How and why do people mark the significant events of life?</p> <p>L2.12 How and why do people try to make the world a better place?</p>	<p>U2.9 Why is the Torah so important to Jewish people? [God/Torah]</p> <p>U2.10 What matters most to Humanists and Christians?</p> <p>U2.11 Why do some people believe in God and some people don't?</p> <p>U2.12 How does God get hard?</p>	<p>3.11 What is good and what is challenging about being a Jewish teenager in the UK today? [People and the Land]</p> <p>3.12 How are Sikh teachings on equality and service put into practice today? [God/the Gurus/values/Panth]</p> <p>3.13 What difference does it make to be an atheist or agnostic in Britain today?</p> <p>3.14 Good, bad, right, wrong: how do I decide?</p>
Thematic					
					<p>Note: For Church's additional unit on Understanding How can faith, actions and justice make for a better world?</p>

Unit: 1.10 What does it mean to belong to a faith community?

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.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:

- Recognise that loving others is important in lots of communities about loving other people
- Give an account of what happens at a traditional Christian Jewish or Muslim welcome ceremony, and suggest how they belong to each other

Understand the impact:

- Identify at least two ways people belong to each other in Jewish and Muslim communities

Make connections:

- Identify some differences in how people put their beliefs into action

Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.

Throughout this unit, make connections with pupils' learning from earlier in the year: what have they already learned about how believers try to live? Why do believers want to follow the commands and teachings of their traditions?

- Think about some of the ways in which the world is not such a good place: you could start small and local, and end up big and global e.g. from upsetting people in the dinner queue through to messing up the environment. Talk about why people are not always as good as they could be. Connect with Units L2.1 and L2.4 which explore the idea for Christians (and Jews) that people prefer to do their own thing rather than obey the Creator (sin) and so keep needing to say sorry and ask for help. Recall that Christians believe God helps them through the Holy Spirit (see Unit L2.1). Muslims believe people do good and bad deeds, and also need God's mercy.
- Religions suggest that people need help and guidance to live in the right way. Explore teachings which act as guides for living within two religious traditions studied during the year, and a non-religious belief system, e.g. the Ten Commandments (Exodus 20:1-21), Deuteronomy 5:1-22), the Two Commandments of Jesus (Mark 12:28-34) and the 'Golden Rule' (Matthew 7:12). Note that the Golden Rule is important in many traditions including for Humanists. Work out what people must have been doing if they needed to be given those rules. Do people still behave like that? What difference would it make if people keep these guides for living? How would it make the world a better place?
- Explore some ideas and individuals that help inspire people to make the world a better. Choose from the following ideas:
 - The Jewish teaching of tikkun olam (mending the world) and tzedaka (charity); find some examples of Jewish charities who try to make the world better; what do they do and why? (e.g. Tzedek, Jewish Child's Day); find out about how the Jewish new year festival for trees (Tu B'Shevat) and how that can 'mend the world'.
 - The Muslim belief in charity (zakah): find out what it is, and how Muslims give charity; use some examples of charities such as www.Islamic-Relief.org.uk or www.muslimhands.org.uk and find out how and why they help to make the world a better place.
 - Explore the lives of inspirational Christians (e.g. Desmond Tutu, Martin Luther King Jr, Mother Teresa, etc.). Consider how their religious faith inspired and guided them in their lives, and their contribution to making the world a better place.
 - Compare the work of Christian Aid and Islamic Relief: can they change the world?
 - Compare the work of Humanists: what do Humanists use to guide their ways of living? Many use the Golden Rule (which is common across many religions too), using reason, listening to conscience. Look at some inspiring Humanists who fight for human rights and social justice (e.g. Anne Besant fought for women's rights) and why they did this. Look at the work of the secular charity, Oxfam. How have they used their beliefs to help others?

What difference would it make if people keep these guides for living? How would it make the world a better place?

Explore some ideas and individuals that help inspire people to make the world a better. Choose from the following ideas:

- The Jewish teaching of tikkun olam (mending the world) and tzedaka (charity); find some examples of Jewish charities who try to make the world better; what do they do and why? (e.g. Tzedek, Jewish Child's Day); find out about how the Jewish new year festival for trees (Tu B'Shevat) and how that can 'mend the world'.
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- Compare the work of Humanists: what do Humanists use to guide their ways of living? Many use the Golden Rule (which is common across many religions too), using reason, listening to conscience. Look at some inspiring Humanists who fight for human rights and social justice (e.g. Anne Besant fought for women's rights) and why they did this. Look at the work of the secular charity, Oxfam. How have they used their beliefs to help others?

Unit L2.12 How and why do people try to make the world a better place?

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:

- Make links between religious beliefs and teachings and why people try to live and make the world a better place
- Identify some differences in how people put their beliefs into action

Understand the impact:

- Make simple links between teachings about how to live and ways in which people try to make the world a better place (e.g. tikkun olam and the charity Tzedek)
- Describe some examples of how people try to live (e.g. individuals and organisations)
- Identify some differences in how people put their beliefs into action

Make connections:

- Raise questions and suggest answers about why the world is not always a good place, and what are the best ways of making it better
- Identify some differences between some commands for living from religious traditions and pupils' own ideas