

# STILL STANDING

A report on future directions for SACREs



A report on the joint REC/NASACRE LAN Pilot project 2020-21

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## Appendix 4 Bath & North East Somerset Local Advisory Networks (LAN) Project – Report

An audit of, and consultation on, the current Agreed Syllabus for RE in Bath & North East Somerset, Bristol, the London Borough of Haringey and North Somerset in relation to the CoRE National Entitlement Statement and the Big Ideas for RE publications.

### Purpose

The purpose of this part of the larger LAN Project is to begin to fashion a possible way forward for future RE curriculum development in the light of The National Entitlement (NE) Statement which appeared in the Commission on Religious Education (CoRE) Final Report<sup>1</sup>. The aim is to provide guidance on RE that will facilitate pupils' deeper knowledge and understanding of the world of religion and worldviews. It is intended that the resulting guidance will continue in the Locally Agreed Syllabus tradition of compelling learning, enabling those who follow it to 'gain a deep awareness of their own and others' identities;... wrestle with the mysteries of life and the answers given by a wide variety of religions and beliefs;... and develop a clear sense of what is of real value in the world today' (Agreed Syllabus Vision Statement).

### Approach

The National Entitlement (NE) Statement which appeared in the Commission on Religious Education (CoRE) Final Report, presented 'a set of organising principles which form the basis for developing programmes of study'. The Commission recommended that the NE apply 'to all pupils in all publicly funded schools, and that independent schools are encouraged to adopt it as a mark of good practice'. For the Commission, the NE set out 'the parameters of the subject and the key underlying concepts that pupils must be taught in order to understand religious and non-religious worldviews' (p.32).

This 'set of organising principles' is set out on pp.34f of the Report, and is reproduced here in full.

### THE NATIONAL ENTITLEMENT TO THE STUDY OF RELIGION AND WORLDVIEWS

All pupils are entitled to be taught Religion and Worldviews [R&W] in every year up to and including year 11. Post-16 students, including those in Further Education should have the opportunity to study Religion and Worldviews during their post-16 course of study.

Schools must publish a detailed statement about how they meet the National Entitlement and ensure that every pupil has access to it through the curriculum, lessons and wider experiences they provide.

Pupils must be taught:

1. about matters of central importance to the worldviews studied, how these can form coherent accounts for adherents, and how these matters are interpreted in different times, cultures and places
2. about key concepts including 'religion', 'secularity', 'spirituality' and 'worldview,' and that worldviews are complex, diverse and plural
3. the ways in which patterns of belief, expression and belonging may change across and within worldviews, locally, nationally and globally, both historically and in contemporary times
4. the ways in which worldviews develop in interaction with each other, have some shared beliefs and practices as well as differences, and that people may draw upon more than one tradition

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<sup>1</sup> [Religion and Worldviews: The Way Forward. A National Plan for RE, 2018, CoRE](#)

5. the role of religious and non-religious ritual and practices, foundational texts, and of the arts, in both the formation and communication of experience, beliefs, values, identities and commitments
6. how worldviews may offer responses to fundamental questions of meaning and purpose raised by human experience, and the different roles that worldviews play in providing people with ways of making sense of their lives
7. the different roles played by worldviews in the lives of individuals and societies, including their influence on moral behaviour and social norm
8. how worldviews have power and influence in societies and cultures, appealing to various sources of authority, including foundational texts
9. the different ways in which religion and worldviews can be understood, interpreted and studied, including through a wide range of academic disciplines and through direct encounter and discussion with individuals and communities who hold these worldviews.

Programmes of study must reflect the complex, diverse and plural nature of worldviews. They may draw from a range of religious, philosophical, spiritual and other approaches to life including different traditions within Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, non-religious worldviews and concepts including Humanism, secularism, atheism and agnosticism, and other relevant worldviews within and beyond the traditions listed above, including worldviews of local significance where appropriate.

Teaching must promote openness, respect for others, objectivity, scholarly accuracy and critical enquiry.

Pupils are therefore entitled to be taught by teachers who:

- a. have secure subject knowledge
- b. are capable of addressing misconceptions and misunderstandings and handling controversial issues
- c. demonstrate a critical understanding of developments in the study of religion and worldviews
- d. promote the value of scholarship.

In order for all pupils to have equal access to high quality education in Religion and Worldviews, the subject must be given adequate time and resources commensurate with the place of Religion and Worldviews as a core component of the curriculum.

For the purposes of this current Project, a locally agreed syllabus, in this case the one entitled 'Awareness, Mystery, Value' (AMV)<sup>2</sup>, shared by Bath & North East Somerset, Bristol, the London Borough of Haringey and North Somerset, has been examined with a view to considering implications of the NE for:

1. Syllabus structure
2. Pedagogy and
3. Schemes of Learning.

Alongside this, a possible model for delivering the NE will be considered, namely that provided by the Big Ideas for RE publications edited by Barbara Wintersgill.<sup>3</sup>

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<sup>2</sup> [www.awarenessmysteryvalue.org](http://www.awarenessmysteryvalue.org)

<sup>3</sup> Wintersgill, B. (Ed). 2017. [\*Big Ideas for Religious Education\*](#). University of Exeter.

In the following tables, I have attempted to identify how key aspects of (1) syllabus structure, (2) pedagogy and (3) schemes of learning are reflected in (a) the current Agreed Syllabus, (b) the National Entitlement Statement and (c) the Big Ideas for RE publications.

In the final column, I have tried to represent the views shared by a small team of teachers and advisers in the Agreed Syllabus area at an online consultation event aimed at exploring the possible implications of applying ideas from the National Entitlement and/or Big Ideas on future syllabus review. Any mistakes and misrepresentations are mine, for which I apologise, but I hope the reflections listed in the final column will be a useful starting point for further discussions amongst teachers and SACRE members.

#### [The consultation group:](#)

Amy Trevethan, Head of RE, Gordano School

Carole Hope, RE & SEND Co-ordinator, Chew Stoke Church School

Jan McGuire, RE Adviser, Haringey SACRE

Jo Backus, Deputy Chair, North Somerset SACRE

Karen Maynard, RE Subject Leader, St Martin's Primary School, Worle

Laura Harris, NATRE South-West Regional Ambassador for RE and RE Co-ordinator, St Andrew's CofE VC Junior School, Nailsea

Merryn Evans, Head of RE, Redland Green School, Bristol

Sian Gunton, Head of RE, Norton Hill School.

## 1. Implications for Agreed Syllabus Structure

There are many different agreed syllabuses in England, so the approach taken here may not apply in all instances. Nevertheless, there will be certain shared features that will enable those who wish to conduct a similar audit to follow the plan presented here.

It would appear important to establish at this point whether the NE as stated implies a particular structure or range of structures for syllabus development. The following plan is an attempt to identify a) the key elements of RE / R&W syllabus structure, b) current aspects of the AMV Syllabus that fit those elements and c) the implications for those elements contained within the NE.

Key elements of syllabus structure	Aspects of AMV	Aspects of the National Entitlement	Aspects of Big Ideas	Implications for Syllabus Development
Legal requirement for agreed syllabuses to 'reflect the fact that that the 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.'	<p>Minimum requirements for which religions are to be studied: at least a third of learning opportunities illustrated from Christianity. Hinduism, Islam, Judaism, Buddhism and Sikhism are featured for specific age-groups.</p> <p>Schools are free to include studies of other religions and beliefs, as well as groups <i>within</i> traditions, as appropriate and as may reflect the principal faiths and beliefs in the locality and the wishes of parents and governors. Non-religious as well as religious perspectives are included throughout.</p>	"Programmes of study must reflect the complex, diverse and plural nature of worldviews. They may draw from a range of religious, philosophical, spiritual and other approaches to life including different traditions within Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, non-religious worldviews and concepts including Humanism, secularism, atheism and agnosticism, and other relevant worldviews within and beyond the traditions listed above, including worldviews of local significance where appropriate" (p.13).	As for the National Entitlement.	<p>Non-religious traditions would be an addition to the minimum legal requirement stated here, though they have long been included in Agreed Syllabus RE.</p> <p>It will be important to provide guidance on which non-religious worldviews to include.</p> <p>Clarity will also be needed on aspects of Humanism as an example of a non-religious worldview.</p> <p>Consideration should be given to best practice in terms of presentation of different faiths with awareness of the dangers of 'colonial' attitudes to choice of material.</p> <p>It will also be important to build in teaching about the key concepts of 'religion', 'worldview', 'secularism' etc, perhaps in advance of the rest of the RE programme.</p>

<p>The right of parents / carers to withdraw their children from all or part of RE</p>	<p>There is a checklist for managing the right of withdrawal and a statement that, ‘The purpose of the law on withdrawal has always been to allow parents and communities to make arrangements for <i>their own preferred RE</i> not so that children can take part in other studies or activities.</p> <p>Schools should ensure that parents / carers who want to withdraw their children from RE are aware that RE is taught in an objective way that is relevant to all pupils and respects their own personal beliefs. They should be made aware of the RE syllabus learning objectives and what is covered in the RE curriculum and should be given the opportunity to discuss this, if they wish. The school may also wish to review such a request each year, in discussion with the parents. It is good practice to publish the RE policy in the prospectus and on the school website.’</p>	<p>“The DfE should review the right of withdrawal from R&amp;W and provide legal clarification on:</p> <ul style="list-style-type: none"> <li>i. whether parents have a right to withdraw selectively from parts of R&amp;W</li> <li>ii. whether parents have a duty to provide an alternative curriculum for R&amp;W</li> <li>iii. whether children withdrawn from R&amp;W can access other curriculum subjects or special educational needs and disabilities (SEND) support during the time they would normally be studying R&amp;W.</li> </ul> <p>b. The DfE should work with school leaders to develop a code of good practice for managing the right of withdrawal.</p> <p>c. The DfE should monitor how the right of withdrawal is being used on an annual basis and provide data on the number of full and partial withdrawals and the reasons for withdrawal where given” (p.68).</p>	<p>No comment on withdrawal, but there is this statement about the benefits of RE:</p> <p>“RE makes a unique contribution to students’ learning by teaching them about contemporary religions and non-religious worldviews.</p> <p>It is uniquely placed to create greater understanding and tolerance between people of all religions and non-religious worldviews and thereby to improve relationships in society / communities.</p> <p>It contributes to the development of students’ ideas, values, practices and identities” (Book 1, p.5).</p>	<p>There is confusion about withdrawal, e.g., the new relationships &amp; sex education framework has grey areas about what parents can withdraw from, making it quite difficult for parents.</p> <p>Whether the right of withdrawal is kept or not, it is good to advise on a formal process. The law doesn’t require parents to give a reason, but perhaps it should.</p> <p>One possible problem is with the domination of Christianity – might we get more buy-in from different communities if this changed? Is it now an anachronism to think of the UK as a ‘Christian country’?</p> <p>Another difficulty is where parents opt their children out of a single part of the RE curriculum such as visiting a place of worship such as a mosque.</p> <p>It might be better to concentrate our efforts on a national deal for rigorous RE rather than press for change to law.</p> <p>Not many parents actually exercise this right anyway.</p> <p>More important to address the children’s experience.</p>
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Organisational principles for curriculum content	<p>A single attainment target: ‘By the end of each key stage, students are expected to know, apply and understand the matters, skills and processes specified in the relevant programme of study’ and a programme of study organised around six areas of enquiry:</p> <ul style="list-style-type: none"> <li>A. Beliefs, teachings and sources</li> <li>B. Practices and ways of life</li> <li>C. Forms of expressing meaning</li> <li>D. Identity, diversity and belonging</li> <li>E. Meaning, purpose and truth</li> <li>F. Values and commitments.</li> </ul>	<p>Considerations:</p> <ol style="list-style-type: none"> <li>1. Equality: R&amp;W that is ‘objective, critical and pluralistic’.</li> <li>2. The curriculum for R&amp;W is more than learning ‘facts’ about a series of institutional worldviews. It is about understanding the human quest for meaning, being prepared for life in a diverse world and having space to reflect on one’s own worldview.</li> <li>3. The complex nature of belief and belonging.</li> <li>4. The concepts of ‘religion’, ‘belief’ and ‘worldview’.</li> <li>5. Respect.</li> <li>6. Diversity.</li> </ol> <p>Also, take account of school context, teacher expertise and pupil interest.</p>	<p>Six Big Ideas for RE:</p> <ol style="list-style-type: none"> <li>1. Continuity, Change and Diversity</li> <li>2. Words and Beyond</li> <li>3. A Good Life</li> <li>4. Making Sense of Life’s Experiences</li> <li>5. Influence and Power</li> <li>6. The Big Picture.</li> </ol> <p>Content can then be built around a series of <i>topic-related and transferable questions</i> (see Book 2, p.14).</p>	<p>There are important questions here about some of the key terms: what is meant by ‘objective, critical and pluralistic’? There is a constant need to update our understanding of what education is for. We should involve children in an exploration of these terms, at appropriate stages.</p> <p>We need to be aware that how the curriculum content is structured can shape the way it is presented and perceived.</p> <p>The NE statement is not completely represented in this table – can we refine it, perhaps reduce the number of items? – more work on this is needed for the sake of clarity.</p>
Curriculum time for RE	<p>The following <i>minimum</i> hours should be provided<sup>4</sup>:</p> <ul style="list-style-type: none"> <li>◆ Reception: 36 hours per year;</li> <li>◆ Key Stage 1: 36 hours per year;</li> <li>◆ Key Stage 2: 45 hours per year;</li> </ul>	<p>“In order for all pupils to have equal access to high quality education in R&amp;W, the subject must be given adequate time and resources commensurate with the place of R&amp;W as a core component of the curriculum” (p.13).</p>	<p>Where time for the subject does not allow teachers to teach the whole programme, the following two principles should be observed:</p> <ol style="list-style-type: none"> <li>1. It is more important during each unit of learning to draw on a little of the material in relation to each Big Idea than to focus on</li> </ol>	<p>RE teachers in primary and secondary school settings felt that a statement of minimum curriculum hours for RE lends strength the RE case when debates about curriculum time are ongoing. It’s the RE equivalent of the National Curriculum and emphasises that the Agreed</p>

<sup>4</sup> See Religious education guidance in English schools: Non-statutory guidance, 2010, p. 9)



	<ul style="list-style-type: none"> <li>◆ Key Stage 3: 45 hours per year;</li> <li>◆ Key Stage 4: 40 hours per year;</li> <li>◆ For post-16 students<sup>5</sup> in full-time education at community and voluntary controlled schools: 10 hours per year.</li> </ul>	<p>“All pupils are entitled to be taught R&amp;W in every year up to and including Y11.</p> <p>Post-16 students, including those in Further Education should have the opportunity to study R&amp;W during their post-16 course of study” (p.12).</p>	<p>a few Big Ideas and ignore others.</p> <p>2. The priority is that pupils learn and understand the essence of the Big Idea (e.g. that religions / worldviews are diverse). Where time does not allow for all aspects of the Big Idea to be taught, teachers should choose from the examples of knowledge and activities those which, in their judgement, will best enable their pupils to achieve this learning.</p>	<p>Syllabus (or adopted equivalent) is the LEGAL document. Here is where it can be made clear that assemblies for example are NOT part of RE curriculum time.</p> <p>We should consider saying that schools MUST (or SHALL), rather than SHOULD, provide at least a set minimum of hours as curriculum provision for RE.</p> <p>This also emphasises the need for subject specialists where possible.</p>
Skills and other ‘essentials for learning and life’	<p>The following skills and attitudes are built into the syllabus programme:</p> <p>Skills of: investigation, interpretation, reflection, empathy, evaluation, analysis, synthesis, application expression, self-understanding.</p> <p>Attitudes of: self-esteem, curiosity, sense of fairness, respect for others.</p>	<p>“In particular, R&amp;W should enable young people to:</p> <ul style="list-style-type: none"> <li>• reflect on their own personal responses to the fundamental human questions to which worldviews respond, and learn to articulate these responses clearly and cogently while respecting the right of others to differ</li> <li>• develop skills relevant to various disciplinary approaches to R&amp;W, including qualitative and quantitative research skills (at age appropriate levels), philosophical enquiry, hermeneutical approaches to</li> </ul>	<p>“RE should aim to develop in students the ability to:</p> <ul style="list-style-type: none"> <li>• use terms such as ‘religion’, ‘religious’, ‘non-religious’ and ‘secular’ appropriately whilst understanding their contested nature;</li> <li>• develop knowledge and understanding of a range of religions and beliefs;</li> <li>• discern and analyse connections between religions and beliefs and social, economic, political and cultural life;</li> <li>• make informed comments about religious issues and about the religious dimensions of personal,</li> </ul>	<p>We should bear in mind here, the current Ofsted emphasis on knowledge – and <b>how</b> the child learns.</p> <p>This could be spelled out in terms of how learning is layered for pupils. Skills are important but should be sewn into ideas of how pupils’ knowledge is advancing.</p> <p>This could appear as planned sequences of learning.</p>

<sup>5</sup> Post 16 students have the right to withdraw themselves from RE [and collective worship]. See [The Right to Withdraw](#).



		<p>texts, and approaches for understanding the arts, rituals, practices and other forms of expression</p> <ul style="list-style-type: none"> <li>• develop wider transferable skills and dispositions including respect for others, careful listening, critical thinking, self-reflection and open-mindedness</li> <li>• learn to discuss controversial issues both critically and respectfully, and work with others (including those with whom they disagree)” (pp.76f).</li> </ul>	<p>social, political and cultural issues;</p> <ul style="list-style-type: none"> <li>• understand the rationale and consequences of some of the main approaches to the study of religions and non-religious worldviews;</li> <li>• articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ;</li> <li>• carry out enquiries into the world of religions and beliefs;</li> <li>• reflect, communicate and act in an informed, intelligent and sensitive manner towards those who profess religions and beliefs and also towards those with no expressed beliefs” (Book 1, p.5).</li> </ul>	
Programmes of study for each age-group / key stage	9 study units for Reception & KS1; 12 for KS2 and 9 for KS3 – all framed as questions for investigation and combining a focus on ONE of the areas of enquiry A-C plus ONE from areas D-F. Each study unit comprises further questions called ‘statutory learning opportunities’.	<p>Summary of five underlying principles of the NE (para. 45):</p> <ol style="list-style-type: none"> <li>1. Understanding ‘religion’ as a category, and understanding the nature of worldviews, are central to the aims of the subject.</li> <li>2. Worldviews are not fixed, bounded entities.</li> <li>3. Interactions between individuals and institutions / communities / religions /</li> </ol>	<p>Sample units of learning being prepared for each age-group: 4-5; 5-7; 7-9; 9-11; 11-14; 14-19.</p> <p>Each unit having a major focus on one of the Big Ideas; some will have minor focus on another one of the Big Ideas.</p>	However the programme is arranged, the key thing is to ensure that every lesson is relevant and meaningful to children’s lives.

		<p>culture / traditions are complex.</p> <p>4. Emotions, experiences and belonging may be at the heart of why and how someone might identify with a religious or non-religious worldview.</p> <p>5. The study of religious and non-religious worldviews is not the preserve of any one particular discipline at university level.</p>		
Organisational structures for standards / learning outcomes	<p>Learning Outcomes move 'beyond levels' to include more specific attention to the <i>content</i> of the RE curriculum. They are designed to provide guidance on how well pupils are doing in different areas of RE enquiry and what they must do to next to make progress.</p> <p>Key RE skills are presented in a way that enables pupils to exercise higher level skills at ANY point in the programme of study.</p> <p>Expected Learning Outcomes are listed in three sections:</p> <ul style="list-style-type: none"> <li>Investigation of religious and non-religious worldviews;</li> <li>Knowledge and understanding of Christianity;</li> </ul>	<p>"Religion and Worldviews should enable young people to:</p> <p>a. reflect on their own personal responses to the fundamental human questions to which worldviews respond</p> <p>b. learn to articulate these responses clearly and cogently while respecting the right of others to differ</p> <ul style="list-style-type: none"> <li>develop skills relevant to various disciplinary approaches to R&amp;W, including qualitative and quantitative research skills (at age appropriate levels), philosophical enquiry, hermeneutical approaches to texts, and approaches for understanding the arts, rituals, practices and other forms of expression</li> </ul>	<p>The guidance on assessment is based on that provided for teachers by <i>Learn, Teach, Lead RE</i> groups, based on Anderson and Krathwohl's taxonomy. Taking account of DfE guidance, the LTLRE model set out to:</p> <ul style="list-style-type: none"> <li>identify the 'essential curriculum core' which all students should attain in RE</li> <li>identify tangible learning objectives closely related to the curriculum at several stages (e.g. end of an age group, end of year, and end of unit of work)</li> <li>include a statement of what constitutes the expected standard for all students at the end of each key stage</li> <li>include formative assessment tasks designed to identify specifically what</li> </ul>	<p>Currently we are joined up in terms of the relation of assessment to the programme of study.</p> <p>If the NE statement is to be used, this needs to be reflected in any impact assessment statements.</p> <p>If Big Ideas are used, we need to change to use that vocabulary, but this is more worked out than the NE Statement at the moment.</p> <p>Important to avoid muddle!</p> <p>Ofsted looking for lots of knowledge, Need for rigour – critical analysis.</p> <p>Transferable skills are good – we need more on evaluation and analysis.</p> <p>With KS4 not all do GCSE but some might want to do A level – it will be important that standards enable all</p>

	<ul style="list-style-type: none"> <li>Knowledge and understanding of religions / worldviews other than Christianity.</li> </ul> <p>The Learning Outcomes relevant to each unit appear underneath the enquiry questions in the Programmes of Study. See <a href="#">D02</a></p>	<ul style="list-style-type: none"> <li>develop wider transferable skills and dispositions including respect for others, careful listening, critical thinking, self-reflection and open-mindedness</li> <li>learn to discuss controversial issues both critically and respectfully, and work with others (including those with whom they disagree)" (pp.76f).</li> </ul>	<p>students have learnt in direct relation to what has been taught</p> <ul style="list-style-type: none"> <li>include examples of alternative teaching and activities for students who have not demonstrated learning</li> <li>identify new applications of the core for students who have achieved the 'key elements' (Book 1, p.39).</li> </ul>	<p>students to continue with studies in Religion &amp; Worldviews.</p> <p>Critical thinking skills are vital in primary as well as secondary – RE has to be than just knowledge and understanding; we need to drag the so-called higher level skills in to primary settings to: Get children wondering and questioning!</p>
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## 2. Implications for Pedagogy

Elements of Guidance	Aspects of AMV	Aspects of the National Entitlement	Aspects of Big Ideas	Implications for Syllabus Development
Pedagogies / methodologies to be applied	<p>Appropriate methodologies for AMV are listed here: <a href="http://www.awarenessmysteryvalue.org/">www.awarenessmysteryvalue.org/</a> &gt; Guidance &gt; <a href="#">F03</a></p> <p>Advice on different curriculum models is found here: <a href="#">F04</a></p>	<p>"Pupils must be taught...</p> <p>9. the different ways in which religion and worldviews can be understood, interpreted and studied, including through a wide range of academic disciplines and through direct encounter and discussion with individuals and communities who hold these worldviews" (p.13).</p>	<p>"Big Ideas are not a philosophy of education and do not presume any particular pedagogy. They are not intended to be a prescriptive programme and they can be applied to many styles of syllabus" (Book 1, p.24).</p> <p>One way is to follow a spiral, 'enquiry-based' model as commended by Ofsted (2013): asking questions, investigation, drawing conclusions, evaluation, reflection and expression. This model is also at the heart of the revision of Bloom's taxonomy developed by Anderson and Krathwohl. This begins by creating a contextualised plan, which takes the student on a journey beginning with finding</p>	<p>All pedagogies, including Big Ideas, do presume some sort of background in how they operate. All approaches have initial assumptions. Pupils could investigate and come to understand what those assumptions are.</p> <p>Different lenses – pupils will understand how the lens can change what you're looking at. This will need interpretive skills.</p> <p>In any event we will need clarity over what a pedagogy / methodology / lens is.</p> <p>Having a discipline is different from a pedagogy and pupils can investigate this idea too.</p>

			out new information and moving on to developing understanding before using the higher order processes of applying, analysing and evaluating. The final stage of this process is 'creating', which requires students to bring together their learning in a coherent whole. This can be achieved by focusing an enquiry on topic-related and transferable questions.	We don't have to change the current AMV openness to a variety of approaches, but might want clearer definitions.
Spiritual, moral, social and cultural development (smscd) and British Values (BV)	AMV Guidance on smscd and BV: <a href="http://www.awarenessmysteryvalue.org/">www.awarenessmysteryvalue.org/</a> > Requirements > <a href="#">A05</a>	"As with all school subjects, Religion and Worldviews plays a vital role in developing key skills and contributing to an individual's spiritual, moral, social and cultural development" (pp.76f).	Opportunities to explore smsc matters occur throughout the exemplar units. Opportunities to explore BV are most likely linked to Big Idea 5 'Influence and Power'.	RE will continue to play a vital role in promoting pupils' spiritual, moral, social and cultural development.
Teaching about non-religious philosophies of life	Throughout the programme of study schools will include consideration of non-religious as well as religious perspectives > <a href="#">B03</a>  Guidance on the <a href="#">teaching of Humanism</a> for each Key Stage.  Over <b>Key Stages 3 and 4 as a whole</b> , there should be teaching about Buddhism, Sikhism <i>and a non-religious worldview, such as Humanism</i> .	"Pupils must be taught...  5. the role of religious and non-religious ritual and practices, foundational texts, and of the arts, in both the formation and communication of experience, beliefs, values, identities and commitments" (p.12).	"Some of the most prevalent ideas and questions relating to religion that are likely to be encountered by people living in the 21st century concern the very truths of religions / worldviews themselves. Any study of religion that claims to belong to the 21st century must address these challenges and must reflect the movement of people in the West away from institutional religions / worldviews to personal interpretations on the 'fringe' of religions / worldviews, new religions, spiritual movements and a range of agnostic and	It is important to recognise that not all non-religious 'philosophies of life' are organised or institutional – many are held unconsciously or contextually. But it is vital that the 'nones' are engaged in the subject. Perhaps we should start talking about 'worldview literacy'.  We need to sort definitions with pupils, e.g., Humanism is not the same as atheism.  Worldviews often have legal and political dimensions; we should include a systematic look at feminism, for example, as well as nature-based worldviews. Spirituality and the 'thin-line' of

			<p>atheist views, often drawing on elements of one or several of these in developing their individual worldview” (Book 2, p.9).</p>	<p>human existence / natural world. We could include more on environmental and social issues, including perspectives from worldview traditions (e.g. Buddhism) on such movements as ‘Extinction rebellion’ and ‘Black Lives Matter’. This could provide opportunities to ‘step outside the syllabus’ and investigate global concerns.</p>
Inclusion	<p>General guidance on inclusion &gt; <a href="#">A06</a></p> <p>Special Educational Needs and Disabilities (SEND) &gt; <a href="#">A07</a></p> <p>Gifted and Talented &gt; <a href="#">A08</a></p> <p>Religious and cultural backgrounds &gt; <a href="#">A09</a></p> <p>Community cohesion &gt; <a href="#">A10</a></p>	<p>“All pupils are entitled to be taught Religion and Worldviews in every year up to and including year 11. Post-16 students, including those in Further Education should have the opportunity to study Religion and Worldviews during their post-16 course of study” (p.34).</p> <p>“Schools must publish a detailed statement about how they meet the National Entitlement and ensure that every pupil has access to it through the curriculum, lessons and wider experiences they provide” (p.34).</p> <p>“Teaching must promote openness, respect for others, objectivity, scholarly accuracy and critical enquiry” (p.13).</p>	<p>1. It is more important during each unit of learning to draw on a little of the material in relation to each Big Idea than to focus on a few Big Ideas and ignore others.</p> <p>2. The priority is that pupils learn and understand the essence of the Big Idea (e.g. that religions / worldviews are diverse). Where time does not allow for all aspects of the Big Idea to be taught, teachers should choose from the examples of knowledge and activities those which, in their judgement, will best enable their pupils to achieve this learning. This principle also applies to planning for pupils with learning difficulties.</p>	
Resources, including religion / worldview adherents	<p>The AMV website <a href="#">resources</a> section contains advice on: selecting and using RE resources; artefacts collections; visitors and local places of worship; websites;</p>	<p>“It is our view that learning about a worldview without reference to the lived experience of adherents, and where possible direct encounter with them is</p>	<p>Book 2, Chapter 6 identifies the questions and substantive knowledge that might be included at each age-group if pupils are to understand the Big</p>	<p>How can we moderate amongst the many resources on offer, so that high quality materials are recommended?</p>

	<p>key features of six religions at each key stage; glossaries of religious terms; smscd; a publication on materials for teaching about world religions; links to the 'Understanding Christianity' resource; relating to Holocaust Memorial Day; Humanism; ideas for 'concept starters' in different religions and beliefs; and a primary schools' guide about the diversity of religion and belief.</p>	<p>insufficient for effective learning in Religion and Worldviews. It is critical that young people explore the ways in which the reality of any one worldview as lived by individuals might differ markedly from what is stated by authorities within that tradition. This has clear implications for schools and for resource providers...</p> <p>"Schools must seek to engage with those who identify with various worldviews, including those with dual or multiple identities and those who do not identify with any institutional worldview. Schools must make the effort to enable pupils to meet a variety of individuals who identify with a particular worldview, not only local or national authority figures" (p.76).</p>	<p>Idea. The charts included for each Big Idea are resources from which teachers and others can draw in creating schemes of learning.</p>	<p>Who judges who is an Authentic Voice of a tradition?</p> <p>Perhaps we do this via community consensus. Go with teachers and own experience unless doubts are raised.</p> <p>But things shift – past materials might now be inappropriate.</p> <p>Do we need a statement about the materials and resources being used in our schemes of work? A disclaimer?</p>
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### 3. Implications for schemes of learning

Schemes of Learning	Aspects of AMV	Aspects of the National Entitlement	Aspects of Big Ideas	Implications for Syllabus Development
<p>Principles for content section and coverage of religions &amp; beliefs</p>	<p>Each unit is developed around a single key enquiry question plus 3, 4 or 5 'learning objectives' (LOs).</p> <p>For each key stage a minimum number of learning objectives are to be covered using examples taken from Christian</p>	<p>"Programmes of study must reflect the complex, diverse and plural nature of worldviews. They may draw from a range of religious, philosophical, spiritual and other approaches to life including different traditions within Christianity, Buddhism, Hinduism, Islam, Judaism and</p>	<p>The Big Ideas are 'lenses' through which substantive content is selected.</p> <p>"In the Big Ideas approach <i>breadth</i> is not so much about covering as many religions / worldviews as possible as ensuring that pupils have the</p>	<p>As above, we need awareness of how the lenses being used to view content themselves affect the view.</p> <p>Pupils can understand this and can be encouraged to recognise it. Interpretive skills are key here.</p>

	<p>traditions, with fewer minimum LOs being specified for five other religions.</p> <p>Schools have freedom to explore other religions and beliefs in relation to the LOs once the minimums have been reached/.</p>	<p>Sikhism, non-religious worldviews and concepts including Humanism, secularism, atheism and agnosticism, and other relevant worldviews within and beyond the traditions listed above, including worldviews of local significance where appropriate” (p.13).</p>	<p>opportunity to broaden their understanding of religion and worldviews over time.</p> <p>“In the Big Ideas approach <i>depth</i> is not so much about restricting the number of religions / worldviews covered in detail as ensuring that pupils have the opportunity to deepen their understanding of each Big Idea in the context of an appropriately wide range of religions / worldviews” (Book 2 p.11).</p>	
Principles for continuity and progression	<p>Each unit relates to two of the six areas of enquiry and each area of enquiry features three or four times in each key stage. Revisiting these ensures continuity of focus on ‘what really matters in RE’. Progression in knowledge and understanding relates to these area of enquiry but in relation to the features religions/worldviews being studied. A list of Learning Outcomes’ for each unit (see below) provides a series of statements that bring these together and provide a map of progression over the whole programme.</p>	<p>“In the long term, there is a need to secure continuity and progression between the National Entitlement and any accredited courses. Therefore, we expect that the next time GCSE and A-level come to be reviewed, the review will ensure that courses are aligned with the National Entitlement for R&amp;W” (p.44).</p>	<p>The Big Ideas provide a basis for progression and continuity. There are narrative summaries of expected understanding for each age-group (Book 2, Ch.6).</p> <p>Principles for progression:</p> <ol style="list-style-type: none"> <li>1. Increasing the level of detail</li> <li>2. Moving from local to global contexts</li> <li>3. Making increasing links between smaller ideas</li> <li>4. Including exceptions and contrasts</li> <li>5. Moving from simple to complex and controversial ideas</li> <li>6. Understanding diversity in increasingly complex settings</li> <li>7. Recognising and handling an increasingly</li> </ol>	<p>The principles of progression in the Big Ideas may prove useful when applied to our current scheme – this could be further investigated by a working party.</p>



			wide range of interpretations.	
Breadth of teaching	<p>Provision is made for schools to develop materials that go beyond the exploration of major world religions and non-religious philosophies of life, as appropriate for their school and parents' / carers' wishes.</p> <p>In addition, supplementary teaching schemes have been developed:</p> <ul style="list-style-type: none"> <li>• 'Distinctively local' units exploring features of religion and belief found in the Local Authorities sharing the AMV Syllabus.</li> <li>• 'RE-Live' units exploring aspects of contemporary life relevant to the study of religion and belief.</li> </ul>	<p>"If pupils encounter only religious worldviews and not non-religious, only Abrahamic faiths and not Dharmic ones, only the large institutional 'world religions' and not smaller, local, indigenous or newer religions, for example, their understanding of the fundamental matter of this subject is impoverished.</p> <p>"Pupils deserve to know that their own and their family's worldview and community are acknowledged, even if they belong to a smaller community. If your own worldview is never mentioned, it is easy to conclude that you don't count.</p> <p>"It is important that pupils engage with the diversity of religious and non-religious worldviews that exist not only locally but also nationally and globally. Studying only one worldview or even two or three will not achieve this (p.74).</p> <p>"Pupils must be taught...</p> <p>3. the ways in which patterns of belief, expression and belonging may change across and within worldviews, locally, nationally and globally, both historically</p>	<p>"The Big Ideas distinguish between the study of people as well as 'isms'; for example, Jews as well as Judaism; Christians as well as Christianity. The Commission on RE made the comparison rather more elegantly between an individual's 'view of the world' or 'philosophy of (or approach to) life' and the term 'institutional worldview' to describe organised worldviews shared among particular groups and sometimes embedded in institutions. The two are connected because individuals' ways of understanding the world are likely to draw on one, or many, institutional worldviews. These two important dimensions of worldviews are reflected in each of the Big Ideas, although the balance is different in each" (Book 2, p.8).</p>	<p>Important to consider whether the current schemes of learning adequately cater for the variety of expression being recommended in the NE and Big Ideas.</p>

		and in contemporary times” (p.12).		
Expectations and outcomes	<p>The Learning Outcomes relevant to each unit appear underneath the enquiry questions in the Programmes of Study.</p> <p>There is a summary of the learning outcomes for each Key Stage here: <a href="#">D02</a></p>	<p>“By the end of Key Stage 2 and again by the end of Key Stage 4, all pupils should learn about a range of religious, philosophical, spiritual and other approaches to life including:</p> <ul style="list-style-type: none"> <li>a. the complex, diverse and plural nature of religious and non-religious worldviews, within and beyond the worldviews listed below, and the concept of ‘religion’ as a category</li> <li>b. Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, including different traditions within each of these</li> <li>c. non-religious worldviews and concepts including Humanism, secularism, atheism and agnosticism, including the various experiences of those who identify as having ‘no religion.</li> </ul> <p>Pupils may also benefit from awareness of a broader range of worldviews, depending on the considerations above” (pp.74f).</p>	<p>There are assessment exercises attached to each exemplar unit of learning in the scheme. Activities relate to the Anderson and Krathwohl’s taxonomy (see above).</p> <p>“In the end, what is important is not the grade but students’ understanding how well they have grasped the Big Ideas, which depends on the extent to which they can apply those ideas in new contexts” (Book 1, p.42).</p>	<p>As above, it is important to ensure that younger pupils are enabled and encouraged to apply ‘higher-level’ skills of critical thinking, analysis and evaluation in R&amp;W lessons.</p>

#### Key findings

As far as the **Agreed Syllabus structure** is concerned, our investigation revealed the following points for attention:

- It will be important to ensure that non-religious traditions feature as an addition to the minimum legal requirement traditionally stated, as well as providing guidance on which non-religious worldviews to include.
- Clarity will be needed on aspects of Humanism to be included as an example of a non-religious worldview.
- Consideration should be given to best practice in terms of presentation of different faiths with awareness of the dangers of 'colonial' attitudes to choice of material.
- It will also be important to build in teaching about the key concepts of 'religion', 'worldview', 'secularism' etc, perhaps in advance of the rest of the RE programme.
- There should be clear recommendations about the process of applying the right of parents/carers to withdraw their children from RE. The law doesn't currently require parents to give a reason, but perhaps it should.
- Consideration should be given to the predominant place of Christianity within the whole programme, and to the inclusion of examples from a wide variety of traditions.
- There is a constant need to update our understanding of what education is for. We should involve children in an exploration of the terms 'objective, critical and pluralistic', at appropriate stages.
- There is a need to be aware that how the curriculum content is structured can shape the way it is presented and perceived.
- Can the NE statement itself be refined, perhaps reducing the number of items? – More work on this is needed for the sake of clarity.
- Consider saying that schools **MUST** (or **SHALL**), rather than **SHOULD**, provide at least a set minimum of hours as curriculum provision for RE.
- Ensure that the current Ofsted emphasis on knowledge – and **how** the child learns – are spelled out in terms of how learning is being built up for pupils. Skills are important but should be sewn into ideas of how pupils' knowledge is advancing, e.g., through planned sequences of learning.
- However the programme is arranged, the key thing is to ensure that every lesson is in some way relevant and meaningful to children's lives.
- If the NE statement is to be used, this needs to be reflected in any impact assessment statements, including how critical thinking is encouraged in primary as well as secondary.
- If Big Ideas are used, there is a need to change current areas of enquiry to use the six Big Ideas as lenses and to work thorough the implications of any shift in focus.
- New units of learning could include 'transferable skills' and that might mean more activities that include evaluation and analysis for primary aged children: encourage 'wondering' and 'questioning'.
- With KS4 not all do GCSE but some might want to do A level – it will be important that standards enable all students to continue with studies in Religion & Worldviews.

In terms of the **implications for pedagogy**, our investigation revealed the following points for attention:

- The current Syllabus is open to a variety of approaches, but might require clearer definitions of key terms such as 'pedagogy', 'discipline', 'methodology', and 'lens' and encouragement of the interpretive skills students would need to engage with them.
- All pedagogies, including Big Ideas, do presume some sort of background in how they operate. All approaches have initial assumptions. Pupils could be encouraged, at appropriate ages and stages, to investigate and come to understand what those assumptions might be.
- RE will continue to play a vital role in promoting pupils' spiritual, moral, social and cultural development.
- It is important to recognise that not all non-religious 'philosophies of life' are organised or institutional – many are held unconsciously or contextually. But it is vital that the 'nones' are engaged in the subject. Perhaps we should start talking about 'worldview literacy'.
- We need to sort definitions with pupils, e.g., Humanism is not the same as atheism.
- Worldviews often have legal and political dimensions; we should include a systematic look at feminism, for example, as well as nature-based worldviews. Consider including more on environmental and social issues, including perspectives from worldview traditions (e.g. Buddhism) on such movements as 'Extinction rebellion' and 'Black Lives Matter'. This could provide opportunities to 'step outside the syllabus' and investigate global concerns.

In terms of the **implications for schemes of learning**, our investigation revealed the following points for attention:

- Revisit guidance on the materials and resources being used in our schemes of work and advise caution when thinking about who represents an 'authentic voice' within a tradition.
- In writing materials for use in schools there is a need to recognise how the lenses being used to view content themselves affect the view. At appropriate ages and stages, pupils can understand this and can be encouraged to recognise it. Interpretive skills are key.
- The principles of progression in the Big Ideas may prove useful when applied to the current scheme – this could be further investigated by a working party.
- Ensure that the current schemes of learning adequately cater for the variety of expression being recommended in the NE and Big Ideas.
- As above, it is important to ensure that younger pupils are enabled and encouraged to apply 'higher-level' skills of critical thinking, analysis and evaluation in R&W lessons.

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