



**Notice of a public meeting of  
SACRE (Standing Advisory Council on Religious Education)**

**To:** SACRE members

Group A

Kate Bailey  
Penny Coppin-Siddall  
Ian Hodgson  
Daryoush Mazloum  
Imam Mirazam  
Ben Rich

Group B

Kirsty Hollinger

Group C

Taco Michiels  
Andy Tod

Group D

Cllr Ian Cuthbertson (Chair)  
Cllr Fiona Fitzpatrick  
Cllr Sue Hunter  
Cllr Martin Rowley

LA Officers

Janie Berry (Director of Governance)  
Maxine Squire (Assistant Director Education and Skills)

Professional RE Advisor

Olivia Seymour (Assistant Director of Education  
(Distinctiveness) Diocese of York)

**Date:** Wednesday, 30 March 2022

**Time:** 6.00 pm

**Venue:** Pathfinder Suite, Archbishop Holgate's School, Hull  
Road, York

## **AGENDA**

Members of the public wishing to attend the meeting are requested to advise the Democracy Officer (details at the end of the agenda) by 5.00pm on Monday 28 March 2022.

- 1. Chair's Announcements**
- 2. Apologies for Absence**
- 3. Declarations of Interest**
- 4. Minutes of the meeting on 5 January 2022 and Matters Arising** (Pages 1 - 6)  
To approve and sign the minutes of the meeting held on 5 January 2022 and consider matters arising from that meeting.
- 5. Member Update - Humanism** (Pages 7 - 32)  
Ian Hodgson will give a brief talk on Humanism, to be followed by questions from Members. Understanding Humanism: core knowledge (ages 5-14) is attached for information.
- 6. Ofsted and RE** (Pages 33 - 40)  
To receive an update on Ofsted and RE.
- 7. Monitoring of Standards in RE** (Pages 41 - 52)  
To receive an update on the monitoring of Standards in RE.
- 8. Correspondence on complaints/determinations**  
A verbal update will be given on complaints received and the determinations in respect of those complaints.
- 9. Dates for future meetings**  
7 June 2022 at 5.00pm
- 10. 2021-22 Work plan** (Pages 53 - 54)  
To consider the 2021-22 SACRE work plan.
- 11. Urgent Business**  
Any other business which the Chair considers to be urgent.

Democracy Officer

Angela Bielby

Contact details:

- Telephone: 01904 552599
- Email: [a.bielby@york.gov.uk](mailto:a.bielby@york.gov.uk)

For more information about any of the following please contact the Democratic Services Officer responsible for servicing this meeting:

- Registering to speak
- Business of the meeting
- Any special arrangements
- Copies of reports and
- For receiving reports in other formats

Contact details are set out above.

**This information can be provided in your own language.**

我們也用您們的語言提供這個信息 (Cantonese)

এই তথ্য আপনার নিজের ভাষায় দেয়া যেতে পারে। (Bengali)

Ta informacja może być dostarczona w twoim (Polish)  
własnym języku.

Bu bilgiyi kendi dilinizde almanız mümkündür. (Turkish)

یہ معلومات آپ کی اپنی زبان (بولی) میں بھی میا کی جاسکتی ہیں۔ (Urdu)

 (01904) 551550

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City of York Council

Minutes

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Meeting	SACRE (Standing Advisory Council on Religious Education)
Date	5 January 2022 at 6.00pm
Present	<u>Group A</u> Ben Rich Penny Coppin-Siddall Ian Hodgson Daryoush Mazloum  <u>Group C</u> Taco Michiels Andy Tod  <u>Group D</u> Cllr Ian Cuthbertson (Chair) Cllr Fiona Fitzpatrick Cllr Sue Hunter Cllr Martin Rowley [until 6.58pm]

In attendance	Janie Berry (Director of Governance) Olivia Seymour (RE Advisor)
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Apologies	Kate Bailey (Group A) Brenda Christison (Group B) Imam Mirazam (Group A) Maxine Squire (City of York Council)
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There was a SACRE training session at 5pm, prior to the start of the meeting

### **1. Chair's Announcements**

The Chair welcomed all to the meeting. Welcomed Andy Tod, new Group C Member to SACRE.

### **2. Appointment of Vice Chair**

The Director or Governance advised that Ben Rich (from Group A) had been nominated as Vice Chair. SACRE Members unanimously appointed Ben Rich as Vice Chair.

Resolved: That Ben Rich be appointed as Vice Chair for one year.

Reason: To ensure the appointment of SACRE Vice Chair.

### **3. Apologies for Absence**

Apologies for absence were received from Brenda Christison, Kate Bailey, Mirazam and Maxine Squire.

### **4. Declarations of Interest**

There were no declarations of interest.

### **5. Minutes of the meeting on 5 October 2021 and Matters Arising**

Resolved: That, subject to the removal of Olivia Seymour from the Membership list, the minutes of the meeting held on 5 October 2021 be agreed as a correct record and were to be signed by the Chair at the next available meeting.

### **6. Annual Report 2020-21**

Olivia Seymour reported that the following circulation of the draft Annual Report to Members before Christmas, the draft presented at the meeting had been updated. Members were invited to make final comments on the draft prior to submission to the DfE and NASACRE. It was suggested and agreed that information on each committee would be added to the attendance table in the report.

The meeting adjourned at 6.18pm for Members to meet in their Groups consider the Annual Report. The meeting reconvened at 6.24pm.

Each Group appointed a spokesperson to inform the Council of their chosen appointment. This was reported as follows:

Group A agreed the Annual Report

Group C agreed the Annual Report

Group D agreed the Annual Report

Regarding Group B, Brenda Christison was not present and had given apologies for the meeting. She had confirmed by email that she agreed the Annual Report.

Resolved: That the Chief Operating Officer be recommended to approve the SACRE Annual Report 2020-21

Reason: In order to approve the Annual Report for submission to the DfE and NASACRE.

## **7. Monitoring of Standards**

Olivia Seymour reported that as there had been no Ofsted reports in York she brought information from other Ofsted reports. A Member suggested that it would be good to have a benchmark to see what other authorities had said. A Member suggested that it would be good to get feedback from the Ofsted committee. Olivia Seymour clarified that SACRE would be looking at Ofsted RE deep dive reports and if there were any specific York schools' reports, they would be brought to future meetings.

Resolved: That Members receive Ofsted RE deep dive reports following the inspection of York schools.

Reason: In order to monitor Standards.

## **8. Report on school questionnaire**

Members had been provided with feedback on RE from schools and they were asked to identify themes and training needs. The following points were made during discussion:

- A Member noted the reference to YOYO in two schools questionnaires.
- It was noted that as part of the syllabus launch, schools were provided with a list of contact details for places to visit.
- A Member that had attended anti-racism training suggested that it would be useful for SACRE Members to attend. Olivia Seymour advised that the training session had been recorded and SACRE Members were welcome to access the training that way. The training was regional training funded by the Regional Ambassador role and not York SACRE hosted.
- A Member from Group C (teacher) noted that at his school they had rearranged a visit from the Imam and had had a visit from a Hindu representative. He noted that he would raise RE visits at the next RE network training session.
- It was noted that the current context was encouraging due to the number of school questionnaire responses that had been received.

Olivia Seymour thanked Andy Tod for leading the primary subject leaders group and she confirmed that teachers were accessing regional training.

This was organised through her separate role as NATRE regional ambassador for RE (which ended in December 2021).

Olivia Seymour identified that there was a number of new RE subject leaders and noted that induction training was not currently on offer for new RE subject leaders. The Chair noted that it would be good to encourage RE subject leaders to work with SACRE as well as experienced subject leaders. A Member from Group C (teacher) noted that the courses run were good and useful for newly appointed subject leaders.

Resolved: That Members receive the schools' RE questionnaire results.

Reason: In order to identify themes and training needs in relation to standards.

## **9. National RE and Collective Worship Updates**

Olivia Seymour highlighted the following items in her update to Members:

- The parliamentary question on RE from Kim Leadbeater, MP for Batley and Spen, and the response to it.
- Applications for the 2022/23 Farmington scholarships were now open. These were scholarships available to teachers of religious education and associated subjects in UK secondary, primary, and special needs schools.

Resolved: That the National RE and Collective Worship updates be noted.

Reason: In order to be kept up to date on National RE and Collective Worship updates.

## **10. York SACRE work programme 2020/2022**

The Director of Governance sought Members views on the future of the Development Plan. She noted that there was funding for it. Members expressed the following views:

- A Member suggested that it would be useful to set up a Youth SACRE. The Director of Governance advised that Maxine Squire was leading on this and it was intended that this would be built into the Development Plan.
- A Member asked if York Interfaith Group and SACRE could work together on York Interfaith Week. Olivia Seymour confirmed that this would be possible.



Resolved: That Schools' Questionnaire be added to the work programme for the March SACRE meeting and Youth SACRE for the June meeting.

Reason: In order to keep the work programme up to date.

[Cllr Rowley left the meeting at 6.58pm]

## **11. Correspondence**

It was reported that there had been no complaints to SACRE.

Resolved: That Members be updated on complaints.

Reason: In order to be kept updated on complaints to SACRE and determinations of complaints.

## **12. Dates for future meetings**

It was noted that the March and June meeting dates clashed with York Interfaith Group meetings and the Democracy Officer undertook to find alternative meeting dates.

## **13. 2021-22 Work plan**

This was covered under item 10.

## **14. Urgent Business**

Ben Rich confirmed that the visit to the Jewish exhibition at the Castle Museum on 21 January was still going ahead.

Cllr Cuthbertson, SACRE Chair

[The meeting started at 6.07 pm and finished at 7.07 pm].

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## Understanding Humanism: core knowledge (ages 5-14)

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## Introduction

This document sets out the core substantive knowledge about humanism that students should learn from ages 5-14. This will help them to develop a sound understanding of an example of a non-religious worldview as part of a rich and inclusive education about religion and worldviews.

The resources on [understandinghumanism.org.uk](https://understandinghumanism.org.uk) are divided into **five core areas of knowledge**.

- 1) Human beings (human evolution, nature, and potential)
- 2) Understanding the world (science and reason)
- 3) The one life (freedom and happiness)
- 4) Humanist ethics (empathy and the impact of our actions)
- 5) Society (actions, goals, and responsibility)

Below you will find the core knowledge students should learn within each of these areas at each age range. This identifies the key features of a humanist approach to life that they should encounter and understand. Students should be able to apply this knowledge in the following ways:

- identify the beliefs, values, and goals typically shared by humanists;
- describe the core features of a humanist approach to life (e.g. how humanists understand the world, how they make decisions about the best way to act);
- assess the likely perspective a humanist might take on particular questions;
- consider the influence of humanism on the modern world; and
- evaluate the claims a humanist might make.

Students should have the opportunity to reflect on the humanist approach, to respond to it critically and creatively, and to consider similarities to, and differences from, their own and other worldviews.

The core knowledge has been sequenced across the age ranges (for ages 5-14) to ensure that each stage expands on the previous, building on students' prior knowledge, in order to provide a coherent narrative. Sometimes the core knowledge will be repeated in more than one age range. It will need to be covered at an age-appropriate level of depth. The resources available on [understandinghumanism.org.uk](https://understandinghumanism.org.uk) will help with this. If you are aware that students have not encountered the core knowledge at an earlier age range, then work may need to be done to develop their understanding of that knowledge before moving on.

Students aged 14 and above should have the opportunity to build on this knowledge by digging more deeply into the concepts and exploring the ways humanists approach the topics and questions encountered in the Religious Studies GCSE and A level. A sound understanding of the core knowledge will support students to consider how humanists might approach contemporary ethical debates (e.g. assisted dying, war, animal welfare). It should also open up opportunities to explore the impact and influence of humanism on the modern world.

We have also included information on core knowledge about atheism and agnosticism. This is important knowledge for students to learn as part of their education about religion and worldviews and should be covered within a school's syllabus. However, it is not the most valuable thing to devote time to when learning about humanism. While it is important for students to know that humanists

will be atheist or agnostic on the question of gods, it is of greater value to focus the majority of teaching time on the things humanists do believe in.

## Resources

Resources are available on [understandinghumanism.org.uk](https://understandinghumanism.org.uk) to support the teaching of the core knowledge. Teachers can also find a [How to use guide](#) that provides information on the different types of resources and how to use them.

The core knowledge only focuses on the core features of a humanist approach to life. Resources on other areas of knowledge are also available on Understanding Humanism to support teachers and students with the time to dig deeper. These include resources on humanist history, how many humanists there are, organised humanism, humanist ceremonies, the lives of humanists around the world, and how people discover humanism.

## How to use this information

The content of this document has been designed to support teachers, schools, Standing Advisory Councils for Religious Education (SACREs), and Agreed Syllabus Conferences (ASCs) to plan their teaching or to integrate humanism into a syllabus or scheme of work.

The aim is not to present a case for how an education about religion and worldviews should be delivered. This is a guide to the core knowledge required for students to develop a sound understanding of humanism. The knowledge could be taught systematically, through a term's focus on humanism as an example of a non-religious worldview, or more thematically using perspectives from humanism to inform a wider study of topics such as beliefs, life and death, ethics, or goals for society.

The core knowledge below has been organised in two different ways as different users may prefer the information displayed in different formats. First, it has been divided into each key area of knowledge and then broken down across the age ranges, and second, it has been organised by age range and then broken down by area of knowledge.

## Things to be aware of

### Differences to religions

It is important to note that the study of humanism will often differ from the study of religions. It is a worldview without a holy text or founding figure, with no festivals, compulsory rituals, places or objects of worship, prayers, hymns, or structures of authority. What humanism shares with many religions is that it is an approach to life's big questions and a way of understanding the world and our place in it that has an impact on how people choose to live.

### **Descriptive not prescriptive**

It is important that the beliefs and values in the core knowledge are not presented as a doctrine or creed that humanists must sign up to, or a set of instructions on how a humanist must behave. Instead, they describe the typical beliefs and values held, and the approach to life taken by humanists. It is perhaps more appropriate to understand 'humanist' as a descriptive label that can be applied to those who adopt such an approach to life. There are people who hold these beliefs, values, and goals, and the word 'humanist' can be used to describe them.

In that sense, the word operates differently from many religious labels. A Christian, Muslim, or Hindu will normally adopt the label (or be labelled) as (or before) they develop the associated beliefs and practices. In contrast, a humanist will typically discover the label after (sometimes long after) they have already formed the associated beliefs. There is no compulsion to self-identify. While around 5% of the UK population adopt the label 'humanist', many more will hold a humanist worldview, but will not use the word to describe themselves.<sup>1</sup>

### **Aspirations and reality**

It is important to note that where we say something is a feature of a humanist approach to life (e.g. treating other people the way we would like to be treated) this is not to claim that all humanists will act this way all of the time. Humanists, like all people, often fail to act in ways that cohere with the things they say they believe, or to live out their values. What we have tried to provide are the features of an approach to life that many humanists say they aspire to, whether or not that approach is lived out in reality. Exploring the lived reality of humanists is an important part of an education about worldviews too.

### **Diversity**

Humanists are not all the same. We have tried to focus on the beliefs, values, and goals where you will typically find a large amount of agreement between humanists and humanist organisations. However, there may be disagreements on the level of conviction, priorities, and approach. For example, while humanists will generally agree that it is possible to lead good, happy, and meaningful lives without religion, there will be differences of opinion on how this can best be done. There is no one single humanist way to live. We have tried to include individual voices. However, none speak for all humanists.

Sometimes a little simplification is necessary to introduce new ideas and concepts to younger students to better prepare them to make sense of the more complicated reality later. However, it should be made clear to students that, like in all worldviews, there is diversity within humanism. As students develop their understanding, their learning about the core features of a humanist approach to life should be combined with learning about the messier reality of religion and belief.

Understanding Humanism does not pretend to present the final word on humanism. Humanism is an ongoing conversation. It is an approach to life open to change as we develop our understanding of the world around us, human nature, and what supports the wellbeing of sentient life.

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<sup>1</sup> YouGov (2017) 'New poll shows one in five are humanists' in [humanism.org.uk/2017/06/15/new-poll-shows-one-in-five-are-humanists-and-a-third-hold-humanist-beliefs/](https://humanism.org.uk/2017/06/15/new-poll-shows-one-in-five-are-humanists-and-a-third-hold-humanist-beliefs/)

**Overview: five common features of a humanist approach to life**

1) Humanists believe that human beings have natural origins. We **evolved** naturally like all other living things. We have evolved many capacities and, if we put them to good use, we have the **potential** to lead good and happy lives.

2) Humanists believe the world is a **natural** place with no supernatural side (they will be atheists or agnostics). They believe that **science** and the search for **evidence** provides the best way to answer our questions about the world.

3) Humanists believe this is the **one life** we have and so we need to make the most of it. For humanists, there is no single 'ultimate' meaning of life. Instead, it is up to us to make our own lives **meaningful**. They believe we should be **free** to decide how we live (as long as we do not cause harm to others), seeking **happiness** and supporting others to do the same.

4) Humanists believe that the origins of our moral capacities lie inside human beings and our evolution as social animals. They believe that, when deciding how to act, we should use reason and **empathy**, considering the consequences of our actions and the likely impact on other people and animals.

5) Humanists believe that human beings alone are **responsible** for making the world a better place. Many campaign for equality, human rights, and secularism. Many celebrate the progress humanity has made, but recognise the work that is still to be done.

## Core knowledge organised by area of knowledge

The core knowledge is in **bold** with supplementary knowledge below.

<b>Human beings</b>  Big question: What am I?	<b>Knowledge outcomes:</b> Students should know about the following common features of a <b>humanist understanding of human beings</b> .		
<b>Age 5-7</b>  <b>Key vocab:</b> natural, the Big Bang, evolution, celebrate, responsibility, potential, wonder	<b>Belief in the scientific story of where we came from</b>  <ul style="list-style-type: none"> <li>The belief the universe is a natural place and that it started with the Big Bang</li> <li>Looking for natural explanations for our origins</li> <li>The scientific story of our origins as a source of wonder</li> </ul>	<b>Recognising that human beings have good and bad features</b>  <ul style="list-style-type: none"> <li>The belief human beings evolved like all other living things (we are animals, we were not created)</li> <li>Recognising both our good and bad feelings, instincts, and behaviours</li> </ul>	<b>Believing that human beings can help to make the world a better place</b>  <ul style="list-style-type: none"> <li>The responsibility to make the most of our potential and encourage other people to do the same</li> <li>Celebrating our abilities and many of our achievements</li> </ul>
<b>Age 7-11</b>  <b>Key vocab:</b> natural, the Big Bang, evolution, celebrate, responsibility, potential, wonder	<b>Looking to science for natural explanations of our origins</b>  <ul style="list-style-type: none"> <li>Scientific explanations for our origins (the Big Bang theory, evolution by natural selection)</li> <li>The scientific story of our origins as a source of wonder</li> </ul>	<b>Recognising that human beings evolved positive and negative qualities</b>  <ul style="list-style-type: none"> <li>Humans as evolved animals</li> <li>The belief we are made from matter (atoms) and have no disembodied spirit or soul</li> <li>The belief this is the one life we have</li> <li>Recognising our naturally evolved positive and negative instincts and capacities</li> </ul>	<b>Believing that human beings have the potential to make the world a better place</b>  <ul style="list-style-type: none"> <li>The belief our capacities give rise to responsibilities</li> <li>Recognising our flaws and working to limit them where we can</li> <li>Trying to make the most of our potential and encouraging other people to do the same</li> <li>Celebrating our abilities and many of our achievements</li> </ul>



<b>Age 11-14</b>  <b>Key vocab:</b> natural, the Big Bang, evolution, mortality, celebrate, responsibility, potential, wonder	<b>Looking to science for natural explanations of our origins</b>	<b>Recognising that human beings evolved positive and negative qualities</b>	<b>Believing that human beings have the potential to make the world a better place</b>
	<ul style="list-style-type: none"> <li>Scientific explanations for our origins (the Big Bang theory, evolution by natural selection)</li> <li>The pursuit of natural explanations as answers to our questions</li> <li>The scientific story of our origins as a source of wonder</li> </ul>	<ul style="list-style-type: none"> <li>Humans as evolved animals</li> <li>The belief we are made from matter (atoms) and have no disembodied spirit or soul</li> <li>The belief we are mortal - this is the one life we have</li> <li>Recognising our naturally evolved positive and negative instincts and capacities (e.g. empathy, reason, imagination)</li> </ul>	<ul style="list-style-type: none"> <li>The belief our capacities give rise to responsibilities (considering options, imagining alternatives, and making choices)</li> <li>Adopting a scientific but cautiously optimistic understanding of human beings</li> <li>Recognising our flaws and working to limit them where we can</li> <li>Trying to make the most of our potential and encouraging other people to do the same</li> <li>Celebrating our abilities and many of our achievements</li> </ul>

<b>Understanding the world</b>  Big question: How can I know what is true?	<b>Knowledge outcomes:</b> Students should know about the following common features of a <b>humanist approach to understanding the world.</b>		
<b>Age 5-7</b>  <b>Key vocab:</b> happiness, the Happy Human, potential, support, freedom, humanist naming ceremony	<b>Asking questions</b>	<b>Looking for evidence</b>	<b>Believing the world is a natural place</b>
	<ul style="list-style-type: none"> <li>The belief that one of the things that is special about human beings is our ability to ask questions</li> <li>Asking questions as a way to learn more about the world and to help to make our lives better</li> <li>Curiosity as one of life's great pleasures</li> </ul>	<ul style="list-style-type: none"> <li>Not simply believing everything we are told</li> <li>Thinking carefully for ourselves</li> <li>The recognition that people sometimes make mistakes</li> <li>Being allowed to disagree</li> </ul>	<ul style="list-style-type: none"> <li>The absence of belief in supernatural beings or forces</li> <li>The absence of belief in a god</li> <li>The word for someone who does not believe in a god is 'atheist'</li> <li>Supporting freedom of belief (and not allowing different beliefs to get in the way of friendship)</li> </ul>

<p><b>Age 7-11</b></p> <p><b>Key vocab:</b> curiosity, responsibility, evidence, science, progress, natural, atheist</p>	<p><b>Recognising our beliefs can be mistaken and being prepared to question them</b></p> <ul style="list-style-type: none"> <li>• The recognition that our beliefs can be true or false</li> <li>• Recognising the different reasons why we believe things and why they are open to error</li> <li>• The responsibility to ask questions, think carefully, and look closely at the evidence</li> <li>• Being willing to adapt or change beliefs when faced with new evidence</li> </ul>	<p><b>Believing science provides the best way of answering questions about the world</b></p> <ul style="list-style-type: none"> <li>• Science as a process that asks questions and allows us to test claims</li> <li>• Being wary of claims that have no scientific evidence or can't be tested</li> <li>• Science as a process that sometimes makes mistakes but is able to check its results</li> <li>• Science as a source of progress in our understanding</li> <li>• Curiosity as a pleasure and science as a source of wonder</li> </ul>	<p><b>Believing that the world is a natural place, and looking for natural explanations</b></p> <ul style="list-style-type: none"> <li>• The absence of belief in supernatural beings or forces</li> <li>• The absence of belief in a god due to the absence of persuasive evidence</li> <li>• The word for someone who does not believe in a god is 'atheist'</li> <li>• Supporting freedom of belief (and not allowing different beliefs to get in the way of friendship)</li> </ul>
<p><b>Age 11-14</b></p> <p><b>Key vocab:</b> scepticism, curiosity, responsibility, evidence, science, progress, natural, atheist</p>	<p><b>Adopting a sceptical approach to the search for knowledge</b></p> <ul style="list-style-type: none"> <li>• The recognition that our beliefs can be true or false and that we can be mistaken</li> <li>• Allowing our beliefs to be open to question</li> <li>• The responsibility to use reason and to look for evidence</li> <li>• Being willing to adapt or change beliefs when faced with new evidence</li> <li>• Being patient and comfortable with uncertainty</li> </ul>	<p><b>Believing science provides the best way of answering questions about the world</b></p> <ul style="list-style-type: none"> <li>• Science as a process that asks questions and allows us to test claims</li> <li>• Being wary of claims that have no scientific evidence or can't be tested (e.g. claims based solely on faith or revelation)</li> <li>• Science as a process that sometimes makes mistakes but is self-correcting</li> <li>• Science as a source of progress in our understanding</li> <li>• Philosophy as a means of approaching questions that science can't answer</li> <li>• Curiosity as a pleasure and science as a source of wonder</li> </ul>	<p><b>Believing that the world is a natural place and looking for natural explanations</b></p> <ul style="list-style-type: none"> <li>• The absence of belief in supernatural beings or forces</li> <li>• The absence of belief in a god due to the absence of persuasive evidence</li> <li>• The word for someone who does not believe in a god is 'atheist'</li> <li>• Supporting freedom of belief (and not allowing different beliefs to get in the way of friendship)</li> </ul>

<b>The one life</b>  Big question: How should I live?	<b>Knowledge outcomes:</b> Students should know about the following common features of a <b>humanist approach to living a happy life</b> .		
<b>Age 5-7</b>  <b>Key vocab:</b> happiness, the Happy Human, potential, support, freedom, humanist naming ceremony	<b>The Happy Human as a symbol of humanism</b>  <ul style="list-style-type: none"> <li>The Happy Human represents a celebration of being human and our human potential</li> <li>The Happy Human is used by humanist organisations all around the world</li> </ul>	<b>The belief there are many different ways to be happy</b>  <ul style="list-style-type: none"> <li>The importance of finding happiness in the here and now</li> <li>The belief that there is no one single way to be happy – people are different</li> </ul>	<b>The belief that everyone should be free to find what makes them happy</b>  <ul style="list-style-type: none"> <li>Being free to do what we want as long as we do not harm other people or animals</li> <li>Supporting other people to find happiness</li> <li>The focus at a humanist naming ceremony on a child's freedom to find their own path in life and the responsibility of other people to support them</li> </ul>
<b>Age 7-11</b>  <b>Key vocab:</b> happiness, the Happy Human, support, freedom, personal autonomy, responsibility, tolerance, equality, diversity	<b>The belief we have one life and we should make the most of it</b>  <ul style="list-style-type: none"> <li>The belief that finding happiness is one of the most important things in life – the time to be happy is now</li> <li>The belief there is no one single way to be happy – people are different</li> <li>Supporting other people to find happiness (doing this can also make us happy)</li> <li>The Happy Human as a symbol of humanism</li> </ul>	<b>The belief that everyone should have the freedom to pursue what makes them happy, as long as they cause no harm</b>  <ul style="list-style-type: none"> <li>Being free to make our own choices in life about what we believe and how we live</li> <li>The responsibility to think carefully about our choices and the consequences of our actions</li> <li>Being the authors of our own lives</li> <li>Finding happiness in relationships, creativity, curiosity, achieving our goals, and making other people happy</li> </ul>	<b>Being tolerant of those whose choices are different from our own</b>  <ul style="list-style-type: none"> <li>Celebrating the diverse ways people can find happiness</li> <li>Recognising not everyone is happy, and trying to create a world in which everyone has the opportunity to find happiness in the here and now</li> <li>The focus at humanist ceremonies on freedom, the importance of connections with others, and living a happy life</li> </ul>

<p><b>Age 11-14</b></p> <p><b>Key vocab:</b> mortality, the one life, meaning, happiness, connections, wonder, freedom, personal autonomy, responsibility, tolerance, equality, diversity</p>	<p><b>The belief we have one life and it is up to us to make the most of it</b></p> <ul style="list-style-type: none"> <li>• The belief we are mortal</li> <li>• Potential positive consequences of accepting this is the one life we have on how we live</li> <li>• Recognising that our atoms, genes, ideas, works, and contributions to society can survive our deaths</li> <li>• The memories of someone who has died, and the impact they had on our lives, as sources of comfort and joy</li> <li>• Humanist funerals as an occasion for the living to grieve, to share memories, and to celebrate the life of the person who has died</li> </ul>	<p><b>The absence of belief in an ‘ultimate’ external meaning to life, but the capacity to make our own lives meaningful</b></p> <ul style="list-style-type: none"> <li>• Making life meaningful by seeking happiness in the here and now and supporting others to do the same</li> <li>• The belief there is no one single answer to what makes a happy or meaningful life</li> <li>• Finding meaning in connections, creativity, curiosity, achieving our goals, and making the world a better place</li> <li>• Feeling connected to something bigger than ourselves – a community, human history, and the natural world</li> <li>• Finding wonder in the natural world, the human story, science, and art</li> </ul>	<p><b>Believing that everyone should have the freedom to pursue what makes them happy, as long as they cause no harm</b></p> <ul style="list-style-type: none"> <li>• Supporting personal autonomy – the freedom to make choices in life about what we believe and how we live</li> <li>• Being the authors of our own lives</li> <li>• The responsibility to think carefully about our choices and the consequences of our actions</li> <li>• Being tolerant of different people’s lifestyle choices</li> <li>• Celebrating the diverse ways people can find happiness</li> <li>• Trying to create a world in which everyone has the opportunity to find happiness in the here and now</li> </ul>
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<b>Humanist ethics</b>  Big question: How can I know what is good?	<b>Knowledge outcomes:</b> Students should know about the following common features of a <b>humanist approach to ethics</b> .		
<b>Age 5-7</b>  <b>Key vocab:</b> happiness, consequences, empathy, the Golden Rule	<b>Trying to be kind to other people, animals, and the planet</b>  <ul style="list-style-type: none"> <li>Recognising that we all want to be happy – none of us wants to be harmed</li> <li>Being kind as a way to make the world a better place to live</li> <li>The belief that being good can make us happy</li> <li>Recognising that most people are good to each other most of the time</li> </ul>	<b>Thinking carefully about how other people might feel</b>  <ul style="list-style-type: none"> <li>Understanding that rules can be helpful, but believing that we also need to think about the consequences of our actions</li> <li>Trying to support happiness and reduce suffering</li> <li>Empathy as the capacity to imagine how other people might feel</li> </ul>	<b>Treating other people the way we would like to be treated</b>  <ul style="list-style-type: none"> <li>The Golden Rule as a way to think about how we should treat other people</li> <li>Recognising that being good can sometimes persuade other people to be good too – everyone benefits</li> </ul>
<b>Age 7-11</b>  <b>Key vocab:</b> consequences, empathy, the Golden Rule, responsibility	<b>Believing the reason to be good is because our actions have an impact on others</b>  <ul style="list-style-type: none"> <li>The belief that rewards and punishment are not the only reason to be good</li> <li>The belief that being good is about promoting happiness and wellbeing, and reducing suffering in the here and now</li> <li>Being good as a way to make the world a better place to live</li> <li>The belief that being good can make us happy</li> <li>Recognising that being good can sometimes persuade other people to be good too – everyone benefits</li> </ul>	<b>Thinking for ourselves about what we should do and considering the consequences of our actions</b>  <ul style="list-style-type: none"> <li>Recognising that rules and guidance can be helpful but unquestionable rules can create problems</li> <li>Taking responsibility for our own choices and actions</li> <li>The belief we can be good without the need for a god or religion – we have the right natural capacities</li> <li>Considering the impact of our action on other people, animals, and the planet</li> </ul>	<b>Using empathy and the Golden Rule to help us decide how we should act</b>  <ul style="list-style-type: none"> <li>Imagining how other people might feel</li> <li>Treating other people the way we would like to be treated</li> <li>Believing that a recognition of our shared needs and values can help us think about how to treat each other</li> <li>Recognising that empathy evolved naturally from the fact that we are social animals who live in communities</li> <li>The belief that hearing stories about other people can help to develop empathy</li> </ul>

<b>Age 11-14</b>  <b>Key vocab:</b> welfare, flourishing, shared values, consequences, reason, empathy, the Golden Rule, responsibility, evolution, social animal, instincts	<b>Believing that the origins of morality lie inside human beings</b>	<b>Aiming to improve human welfare and happiness in the here and now</b>	<b>Thinking for ourselves about how to act, using empathy and reason</b>
	<ul style="list-style-type: none"> <li>● Recognising that many animals display altruistic behaviour</li> <li>● Recognising that empathy evolved naturally from our nature as social animals who live in communities</li> <li>● Recognising we have also evolved less friendly instincts</li> <li>● Understanding that biology does not tell us how we should act, but it can help explain the origins of our moral instincts and capacities</li> <li>● The belief that we don't need to believe in a god to be good</li> </ul>	<ul style="list-style-type: none"> <li>● The absence of belief that morality is about doing what some agent outside humanity wants of us – instead believing it is about our responsibilities to other people</li> <li>● Rejecting the claim that right and wrong are just a matter of personal preference</li> <li>● Recognising that we have evolved many shared needs and values, and these help us to think about how we should treat each other and to decide which outcomes are better than others</li> <li>● Considering the wellbeing and suffering of all human beings, and other animals</li> <li>● Recognising that moral dilemmas arise when our values come into conflict with each other</li> <li>● The belief that life is happier, fuller, and richer when we are good to each other</li> </ul>	<ul style="list-style-type: none"> <li>● Recognising that rules can sometimes be helpful but unquestionable rules can create problems</li> <li>● Considering the consequences of our actions</li> <li>● Taking responsibility for our own choices and actions</li> <li>● Recognising that reason doesn't give us the answers to moral questions but it can help us to assess the evidence and be consistent</li> <li>● Treating other people the way we would like to be treated (the Golden Rule)</li> <li>● The belief that hearing stories about other people can help to broaden our empathy</li> </ul>

<b>Society</b>  Big question: What kind of world do I want?	<b>Knowledge outcomes:</b> Students should know about the following common features of a <b>humanist approach to building a healthy society</b> .		
<b>Age 5-7</b>  <b>Key vocab:</b> achievements, shared needs, freedom, fairness, kindness, responsibility	<b>Valuing our human achievements</b>  <ul style="list-style-type: none"> <li>Recognising that human beings have built and created many things that have improved our lives</li> <li>The absence of any places of worship for humanists</li> <li>Finding value in buildings and spaces that help support happiness, health, education, and community</li> </ul>	<b>Promoting freedom, fairness, and kindness</b>  <ul style="list-style-type: none"> <li>The belief that human beings share many needs, desires, and feelings</li> <li>The belief that everyone should have freedom of belief and choice over how they live</li> <li>Treating everybody equally</li> <li>Trying to treat other people with warmth and respect, and trying to live together peacefully</li> </ul>	<b>Taking responsibility for making the world a better place</b>  <ul style="list-style-type: none"> <li>The belief that we need to take action, rather than just hope for change</li> <li>The belief that it is up to human beings to make the world a better place (help won't come from elsewhere)</li> <li>Recognising that our actions can make a difference, even if it is only in a small way</li> <li>The belief that what we do can influence others</li> </ul>
<b>Age 7-11</b>  <b>Key vocab:</b> solidarity, shared needs, equality, responsibility, freedom, fairness, kindness, human rights, action	<b>Believing that human beings share many needs and feelings</b>  <ul style="list-style-type: none"> <li>The belief that human solidarity can help bring us closer together</li> <li>The belief that what we share is greater than that which divides us</li> <li>Treating people equally, not differently according to gender, race, nationality, sexuality, disabilities, or religion or belief</li> </ul>	<b>Taking responsibility for building a better world</b>  <ul style="list-style-type: none"> <li>The belief that human beings alone are responsible for improving the quality of our lives (help won't come from elsewhere)</li> <li>The absence of belief that wrongs will be put right in some future life, and the need to work for fairness and happiness in the here and now</li> <li>Recognising the progress we have made towards a fairer and better world, but that there is still much work to be done</li> <li>Taking practical action to make the world a better place, believing each of us can contribute in some way</li> </ul>	<b>Promoting freedom, fairness, and kindness</b>  <ul style="list-style-type: none"> <li>The belief that our shared needs, desires, and feelings can help us to see what kind of goals we should work for</li> <li>Supporting human rights as a way to support human freedoms and equality</li> <li>Trying to treat other people with warmth and respect, and trying to live together peacefully</li> </ul>

<b>Age 11-14</b>  <b>Key vocab:</b> plural society, veil of ignorance, freedom, equality, justice, human rights, secularism, freedom of belief, responsibility, campaigning, progress	<b>Promoting freedom, equality, and                      human rights</b>	<b>Supporting secularism and believing it                      benefits individuals and society</b>	<b>Believing that human beings alone are                      responsible for making the world a better                      place</b>
	<ul style="list-style-type: none"> <li>● Recognising a plural society as one in which there live people from different backgrounds, cultures, and traditions, with a range of worldviews</li> <li>● Believing that human beings share many needs and feelings</li> <li>● The veil of ignorance as a way to help us think about what would make a fair society and the work that needs to be done (the case for individual freedom and equality of opportunity)</li> <li>● The belief that human rights are based on our universal human needs and are designed to guarantee us all the freedom to live our lives the way we wish</li> </ul>	<ul style="list-style-type: none"> <li>● Misconceptions about secularism (it is not atheism)</li> <li>● Secularism as a position that advocates separation of church and state, freedom of belief, and equal treatment of all</li> <li>● The belief that secularism supports freedom, fairness, and peace</li> <li>● Humanists will typically be secularists, but so will many religious people</li> <li>● The UK is not a secular state</li> <li>● Secularism is under threat in many parts of the world</li> <li>● In many countries, people are not free to be non-religious</li> </ul>	<ul style="list-style-type: none"> <li>● The belief that help won't come from outside humanity</li> <li>● The absence of belief that wrongs will be put right in some future life, and the need to work for justice in the here and now</li> <li>● How individual humanists' concerns often stretch beyond the work of humanist organisations (humanists can be found campaigning for human welfare, peace, education, and the protection of the environment, and against poverty and injustice)</li> <li>● Recognising the significant progress we have made towards a fairer and better world, but that there is still much work to be done</li> </ul>



## Core knowledge organised by age range

The core knowledge is in **bold** with supplementary knowledge below.

<b>Age 5-7</b>			
<p><b>Human beings</b></p> <p>Students should know about the following common features of a humanist understanding of human beings.</p> <p>Big question: What am I?</p> <p><b>Key vocab:</b> natural, the Big Bang, evolution, celebrate, responsibility, potential, wonder</p>	<p><b>Belief in the scientific story of where we came from</b></p>	<p><b>Recognising that human beings have good and bad features</b></p>	<p><b>Believing that human beings can help to make the world a better place</b></p>
	<ul style="list-style-type: none"> <li>• The belief the universe is a natural place and that it started with the Big Bang</li> <li>• Looking for natural explanations for our origins</li> <li>• The scientific story of our origins as a source of wonder</li> </ul>	<ul style="list-style-type: none"> <li>• The belief human beings evolved like all other living things (we are animals, we were not created)</li> <li>• Recognising both our good and bad feelings, instincts, and behaviours</li> </ul>	<ul style="list-style-type: none"> <li>• The responsibility to make the most of our potential and encourage other people to do the same</li> <li>• Celebrating our abilities and many of our achievements</li> </ul>

<p><b>Understanding the world</b></p> <p>Students should know about the following common features of a humanist approach to understanding the world.</p> <p>Big question: How can I know what is true?</p> <p><b>Key vocab:</b> happiness, the Happy Human, potential, support, freedom, humanist naming ceremony</p>	<p><b>Asking questions</b></p> <ul style="list-style-type: none"> <li>• The belief that one of the things that is special about human beings is our ability to ask questions</li> <li>• Asking questions as a way to learn more about the world and to help to make our lives better</li> <li>• Curiosity as one of life's great pleasures</li> </ul>	<p><b>Looking for evidence</b></p> <ul style="list-style-type: none"> <li>• Not simply believing everything we are told</li> <li>• Thinking carefully for ourselves</li> <li>• The recognition that people sometimes make mistakes</li> <li>• Being allowed to disagree</li> </ul>	<p><b>Believing the world is a natural place</b></p> <ul style="list-style-type: none"> <li>• The absence of belief in supernatural beings or forces</li> <li>• The absence of belief in a god</li> <li>• The word for someone who does not believe in a god is 'atheist'</li> <li>• Supporting freedom of belief (and not allowing different beliefs to get in the way of friendship)</li> </ul>
<p><b>The one life</b></p> <p>Students should know about the following common features of a humanist approach to living a happy life.</p> <p>Big question: How should I live?</p> <p><b>Key vocab:</b> happiness, the Happy Human, potential, support, freedom, humanist naming ceremony</p>	<p><b>The Happy Human as a symbol of humanism</b></p> <ul style="list-style-type: none"> <li>• The Happy Human represents a celebration of being human and our human potential</li> <li>• The Happy Human is used by humanist organisations all around the world</li> </ul>	<p><b>The belief there are many different ways to be happy</b></p> <ul style="list-style-type: none"> <li>• The importance of finding happiness in the here and now</li> <li>• The belief that there is no one single way to be happy – people are different</li> </ul>	<p><b>The belief that everyone should be free to find what makes them happy</b></p> <ul style="list-style-type: none"> <li>• Being free to do what we want as long as we do not harm other people or animals</li> <li>• Supporting other people to find happiness</li> <li>• The focus at a humanist naming ceremony on a child's freedom to find their own path in life and the responsibility of other people to support them</li> </ul>

<p><b>Humanist ethics</b></p> <p>Students should know about the following common features of a humanist approach to ethics.</p> <p>Big question: How can I know what is good?</p> <p><b>Key vocab:</b> happiness, consequences, empathy, the Golden Rule</p>	<p><b>Trying to be kind to other people, animals, and the planet</b></p> <ul style="list-style-type: none"> <li>• Recognising that we all want to be happy – none of us wants to be harmed</li> <li>• Being kind as a way to make the world a better place to live</li> <li>• The belief that being good can make us happy</li> <li>• Recognising that most people are good to each other most of the time</li> </ul>	<p><b>Thinking carefully about how other people might feel</b></p> <ul style="list-style-type: none"> <li>• Understanding that rules can be helpful, but believing that we also need to think about the consequences of our actions</li> <li>• Trying to support happiness and reduce suffering</li> <li>• Empathy as the capacity to imagine how other people might feel</li> </ul>	<p><b>Treating other people the way we would like to be treated</b></p> <ul style="list-style-type: none"> <li>• The Golden Rule as a way to think about how we should treat other people</li> <li>• Recognising that being good can sometimes persuade other people to be good too – everyone benefits</li> </ul>
<p><b>Society</b></p> <p>Students should know about the following common features of a humanist approach to building a healthy society.</p> <p>Big question: What kind of world do I want?</p> <p><b>Key vocab:</b> achievements, shared needs, freedom, fairness, kindness, responsibility</p>	<p><b>Valuing our human achievements</b></p> <ul style="list-style-type: none"> <li>• Recognising that human beings have built and created many things that have improved our lives</li> <li>• The absence of any places of worship for humanists</li> <li>• Finding value in buildings and spaces that help support happiness, health, education, and community</li> </ul>	<p><b>Promoting freedom, fairness, and kindness</b></p> <ul style="list-style-type: none"> <li>• The belief that human beings share many needs, desires, and feelings</li> <li>• The belief that everyone should have freedom of belief and choice over how they live</li> <li>• Treating everybody equally</li> <li>• Trying to treat other people with warmth and respect, and trying to live together peacefully</li> </ul>	<p><b>Taking responsibility for making the world a better place</b></p> <ul style="list-style-type: none"> <li>• The belief that we need to take action, rather than just hope for change</li> <li>• The belief that it is up to human beings to make the world a better place (help won't come from elsewhere)</li> <li>• Recognising that our actions can make a difference, even if it is only in a small way</li> <li>• The belief that what we do can influence others</li> </ul>

Age 7-11				
<p><b>Human beings</b></p> <p>Students should know about the following common features of a humanist understanding of human beings.</p> <p>Big question: What am I?</p> <p><b>Key vocab:</b> natural, the Big Bang, evolution, celebrate, responsibility, potential, wonder</p>	<p><b>Looking to science for natural explanations of our origins</b></p>	<p><b>Recognising that human beings evolved positive and negative qualities</b></p>	<p><b>Believing that human beings have the potential to make the world a better place</b></p>	
	<ul style="list-style-type: none"> <li>• Scientific explanations for our origins (the Big Bang theory, evolution by natural selection)</li> <li>• The scientific story of our origins as a source of wonder</li> </ul>	<ul style="list-style-type: none"> <li>• Humans as evolved animals</li> <li>• The belief we are made from matter (atoms) and have no disembodied spirit or soul</li> <li>• The belief this is the one life we have</li> <li>• Recognising our naturally evolved positive and negative instincts and capacities</li> </ul>	<ul style="list-style-type: none"> <li>• The belief our capacities give rise to responsibilities</li> <li>• Recognising our flaws and working to limit them where we can</li> <li>• Trying to make the most of our potential and encouraging other people to do the same</li> <li>• Celebrating our abilities and many of our achievements</li> </ul>	
<p><b>Understanding the world</b></p> <p>Students should know about the following common features of a humanist approach to understanding the world.</p> <p>Big question: How can I know what is true?</p> <p><b>Key vocab:</b> curiosity, responsibility, evidence, science, progress, natural, atheist</p>	<p><b>Recognising our beliefs can be mistaken and being prepared to question them</b></p>	<p><b>Believing science provides the best way of answering questions about the world</b></p>	<p><b>Believing that the world is a natural place, and looking for natural explanations</b></p>	
	<ul style="list-style-type: none"> <li>• The recognition that our beliefs can be true or false</li> <li>• Recognising the different reasons why we believe things and why they are open to error</li> <li>• The responsibility to ask questions, think carefully, and look closely at the evidence</li> <li>• Being willing to adapt or change beliefs when faced with new evidence</li> </ul>	<ul style="list-style-type: none"> <li>• Science as a process that asks questions and allows us to test claims</li> <li>• Being wary of claims that have no scientific evidence or can't be tested</li> <li>• Science as a process that sometimes makes mistakes but is able to check its results</li> <li>• Science as a source of progress in our understanding</li> <li>• Curiosity as a pleasure and science as a source of wonder</li> </ul>	<ul style="list-style-type: none"> <li>• The absence of belief in supernatural beings or forces</li> <li>• The absence of belief in a god due to the absence of persuasive evidence</li> <li>• The word for someone who does not believe in a god is 'atheist'</li> <li>• Supporting freedom of belief (and not allowing different beliefs to get in the way of friendship)</li> </ul>	

<p><b>The one life</b></p> <p>Students should know about the following common features of a humanist approach to living a happy life.</p> <p>Big question: How should I live?</p> <p><b>Key vocab:</b> happiness, the Happy Human, support, freedom, personal autonomy, responsibility, tolerance, equality, diversity</p>	<p><b>The belief we have one life and we should make the most of it</b></p> <ul style="list-style-type: none"> <li>• The belief that finding happiness is one of the most important things in life – the time to be happy is now</li> <li>• The belief there is no one single way to be happy – people are different</li> <li>• Supporting other people to find happiness (doing this can also make us happy)</li> <li>• The Happy Human as a symbol of humanism</li> </ul>	<p><b>The belief that everyone should have the freedom to pursue what makes them happy, as long as they cause no harm</b></p> <ul style="list-style-type: none"> <li>• Being free to make our own choices in life about what we believe and how we live</li> <li>• The responsibility to think carefully about our choices and the consequences of our actions</li> <li>• Being the authors of our own lives</li> <li>• Finding happiness in relationships, creativity, curiosity, achieving our goals, and making other people happy</li> </ul>	<p><b>Being tolerant of those whose choices are different from our own</b></p> <ul style="list-style-type: none"> <li>• Celebrating the diverse ways people can find happiness</li> <li>• Recognising not everyone is happy, and trying to create a world in which everyone has the opportunity to find happiness in the here and now</li> <li>• The focus at humanist ceremonies on freedom, the importance of connections with others, and living a happy life</li> </ul>
<p><b>Humanist ethics</b></p> <p>Students should know about the following common features of a humanist approach to ethics.</p> <p>Big question: How can I know what is good?</p> <p><b>Key vocab:</b> consequences, empathy, the Golden Rule, responsibility</p>	<p><b>Believing the reason to be good is because our actions have an impact on others</b></p> <ul style="list-style-type: none"> <li>• The belief that rewards and punishment are not the only reason to be good</li> <li>• The belief that being good is about promoting happiness and wellbeing, and reducing suffering in the here and now</li> <li>• Being good as a way to make the world a better place to live</li> <li>• The belief that being good can make us happy</li> <li>• Recognising that being good can sometimes persuade other people to be good too – everyone benefits</li> </ul>	<p><b>Thinking for ourselves about what we should do and considering the consequences of our actions</b></p> <ul style="list-style-type: none"> <li>• Recognising that rules and guidance can be helpful but unquestionable rules can create problems</li> <li>• Taking responsibility for our own choices and actions</li> <li>• The belief we can be good without the need for a god or religion – we have the right natural capacities</li> <li>• Considering the impact of our action on other people, animals, and the planet</li> </ul>	<p><b>Using empathy and the Golden Rule to help us decide how we should act</b></p> <ul style="list-style-type: none"> <li>• Imagining how other people might feel</li> <li>• Treating other people the way we would like to be treated</li> <li>• Believing that a recognition of our shared needs and values can help us think about how to treat each other</li> <li>• Recognising that empathy evolved naturally from the fact that we are social animals who live in communities</li> <li>• The belief that hearing stories about other people can help to develop empathy</li> </ul>

<b>Society</b>	<b>Believing that human beings share many needs, and feelings</b>	<b>Taking responsibility for building a better world</b>	<b>Promoting freedom, fairness, and kindness</b>
<p>Students should know about the following common features of a humanist approach to building a healthy society.</p> <p>Big question: What kind of world do I want?</p> <p><b>Key vocab:</b> solidarity, shared needs, equality, responsibility, freedom, fairness, kindness, human rights, action</p>	<ul style="list-style-type: none"> <li>• The belief that human solidarity can help bring us closer together</li> <li>• The belief that what we share is greater than that which divides us</li> <li>• Treating people equally, not differently according to gender, race, nationality, sexuality, disabilities, or religion or belief</li> </ul>	<ul style="list-style-type: none"> <li>• The belief that human beings alone are responsible for improving the quality of our lives (help won't come from elsewhere)</li> <li>• The absence of belief that wrongs will be put right in some future life, and the need to work for fairness and happiness in the here and now</li> <li>• Recognising the progress we have made towards a fairer and better world, but that there is still much work to be done</li> <li>• Taking practical action to make the world a better place, believing each of us can contribute in some way</li> </ul>	<ul style="list-style-type: none"> <li>• The belief that our shared needs, desires, and feelings can help us to see what kind of goals we should work for</li> <li>• Supporting human rights as a way to support human freedoms and equality</li> <li>• Trying to treat other people with warmth and respect, and trying to live together peacefully</li> </ul>

Age 11-14			
<b>Human beings</b> Students should know about the following common features of a humanist understanding of human beings.  Big question: What am I?  <b>Key vocab:</b> natural, the Big Bang, evolution, mortality, celebrate, responsibility, potential, wonder	<b>Looking to science for natural explanations of our origins</b>	<b>Recognising that human beings evolved positive and negative qualities</b>	<b>Believing that human beings have the potential to make the world a better place</b>
	<ul style="list-style-type: none"> <li>• Scientific explanations for our origins (the Big Bang theory, evolution by natural selection)</li> <li>• The pursuit of natural explanations as answers to our questions</li> <li>• The scientific story of our origins as a source of wonder</li> </ul>	<ul style="list-style-type: none"> <li>• Humans as evolved animals</li> <li>• The belief we are made from matter (atoms) and have no disembodied spirit or soul</li> <li>• The belief we are mortal - this is the one life we have</li> <li>• Recognising our naturally evolved positive and negative instincts and capacities (e.g. empathy, reason, imagination)</li> </ul>	<ul style="list-style-type: none"> <li>• The belief our capacities give rise to responsibilities (considering options, imagining alternatives, and making choices)</li> <li>• Adopting a scientific but cautiously optimistic understanding of human beings</li> <li>• Recognising our flaws and working to limit them where we can</li> <li>• Trying to make the most of our potential and encouraging other people to do the same</li> <li>• Celebrating our abilities and many of our achievements</li> </ul>
<b>Understanding the world</b> Students should know about the following common features of a humanist approach to understanding the world.  Big question: How can I know what is true?  <b>Key vocab:</b> scepticism, curiosity, responsibility, evidence, science, progress, natural, atheist	<b>Adopting a sceptical approach to the search for knowledge</b>	<b>Believing science provides the best way of answering questions about the world</b>	<b>Believing that the world is a natural place and looking for natural explanations</b>
	<ul style="list-style-type: none"> <li>• The recognition that our beliefs can be true or false and that we can be mistaken</li> <li>• Allowing our beliefs to be open to question</li> <li>• The responsibility to use reason and to look for evidence</li> <li>• Being willing to adapt or change beliefs when faced with new evidence</li> <li>• Being patient and comfortable with uncertainty</li> </ul>	<ul style="list-style-type: none"> <li>• Science as a process that asks questions and allows us to test claims</li> <li>• Being wary of claims that have no scientific evidence or can't be tested (e.g. claims based solely on faith or revelation)</li> <li>• Science as a process that sometimes makes mistakes but is self-correcting</li> <li>• Science as a source of progress in our understanding</li> <li>• Philosophy as a means of approaching questions that science can't answer</li> <li>• Curiosity as a pleasure and science as a source of wonder</li> </ul>	<ul style="list-style-type: none"> <li>• The absence of belief in supernatural beings or forces</li> <li>• The absence of belief in a god due to the absence of persuasive evidence</li> <li>• The word for someone who does not believe in a god is 'atheist'</li> <li>• Supporting freedom of belief (and not allowing different beliefs to get in the way of friendship)</li> </ul>

<p><b>The one life</b></p> <p>Students should know about the following common features of a humanist approach to living a happy life.</p> <p>Big question: How should I live?</p> <p><b>Key vocab:</b> mortality, the one life, meaning, happiness, connections, wonder, freedom, personal autonomy, responsibility, tolerance, equality, diversity</p>	<p><b>The belief we have one life and it is up to us to make the most of it</b></p> <ul style="list-style-type: none"> <li>• The belief we are mortal</li> <li>• Potential positive consequences of accepting this is the one life we have on how we live</li> <li>• Recognising that our atoms, genes, ideas, works, and contributions to society can survive our deaths</li> <li>• The memories of someone who has died, and the impact they had on our lives, as sources of comfort and joy</li> <li>• Humanist funerals as an occasion for the living to grieve, to share memories, and to celebrate the life of the person who has died</li> </ul>	<p><b>The absence of belief in an ‘ultimate’ external meaning to life, but the capacity to make our own lives meaningful</b></p> <ul style="list-style-type: none"> <li>• Making life meaningful by seeking happiness in the here and now and supporting others to do the same</li> <li>• The belief there is no one single answer to what makes a happy or meaningful life</li> <li>• Finding meaning in connections, creativity, curiosity, achieving our goals, and making the world a better place</li> <li>• Feeling connected to something bigger than ourselves – a community, human history, and the natural world</li> <li>• Finding wonder in the natural world, the human story, science, and art</li> </ul>	<p><b>Believing that everyone should have the freedom to pursue what makes them happy, as long as they cause no harm</b></p> <ul style="list-style-type: none"> <li>• Supporting personal autonomy – the freedom to make choices in life about what we believe and how we live</li> <li>• Being the authors of our own lives</li> <li>• The responsibility to think carefully about our choices and the consequences of our actions</li> <li>• Being tolerant of different people’s lifestyle choices</li> <li>• Celebrating the diverse ways people can find happiness</li> <li>• Trying to create a world in which everyone has the opportunity to find happiness in the here and now</li> </ul>
<p><b>Humanist ethics</b></p> <p>Students should know about the following common features of a humanist approach to ethics.</p> <p>Big question: How can I know what is good?</p> <p><b>Key vocab:</b> welfare, flourishing, shared values, consequences, reason, empathy, the Golden Rule,</p>	<p><b>Believing that the origins of morality lie inside human beings</b></p> <ul style="list-style-type: none"> <li>• Recognising that many animals display altruistic behaviour</li> <li>• Recognising that empathy evolved naturally from our nature as social animals who live in communities</li> <li>• Recognising we have also evolved less friendly instincts</li> <li>• Understanding that biology does not tell us how we should act, but it can help explain the origins of our moral instincts and capacities</li> <li>• The belief that we don’t need to believe in a god to be good</li> </ul>	<p><b>Aiming to improve human welfare and happiness in the here and now</b></p> <ul style="list-style-type: none"> <li>• The absence of belief that morality is about doing what some agent outside humanity wants of us – instead believing it is about our responsibilities to other people</li> <li>• Rejecting the claim that right and wrong is just a matter of personal preference</li> <li>• Recognising that we have evolved many shared needs and values, and these help us to think about how we should treat each other and to decide which outcomes are better than others</li> <li>• Considering the wellbeing and suffering of all human beings, and other animals</li> </ul>	<p><b>Thinking for ourselves about how to act, using empathy and reason</b></p> <ul style="list-style-type: none"> <li>• Recognising that rules can sometimes be helpful but unquestionable rules can create problems</li> <li>• Considering the consequences of our actions</li> <li>• Taking responsibility for our own choices and actions</li> <li>• Recognising that reason doesn’t give us the answers to moral questions but it can help us to assess the evidence and be consistent</li> <li>• Treating other people the way we would like to be treated (the Golden Rule)</li> </ul>



<p>responsibility, evolution, social animal, instincts</p>		<ul style="list-style-type: none"> <li>• Recognising that moral dilemmas arise when our values come into conflict with each other</li> <li>• The belief that life is happier, fuller, and richer when we are good to each other</li> </ul>	<ul style="list-style-type: none"> <li>• The belief that hearing stories about other people can help to broaden our empathy</li> </ul>
<p><b>Society</b></p> <p>Students should know about the following common features of a humanist approach to building a healthy society.</p> <p>Big question: What kind of world do I want?</p> <p><b>Key vocab:</b> plural society, veil of ignorance, freedom, equality, justice, human rights, secularism, freedom of belief, responsibility, campaigning, progress</p>	<p><b>Promoting freedom, equality, and human rights</b></p>	<p><b>Supporting secularism and believing it benefits individuals and society</b></p>	<p><b>Believing that human beings alone are responsible for making the world a better place</b></p>
	<ul style="list-style-type: none"> <li>• Recognising a plural society as one in which there live people from different backgrounds, cultures, and traditions, with a range of worldviews</li> <li>• Believing that human beings share many needs and feelings</li> <li>• The veil of ignorance as a way to help us think about what would make a fair society and the work that needs to be done (the case for individual freedom and equality of opportunity)</li> <li>• The belief that human rights are based on our universal human needs and are designed to guarantee us all the freedom to live our lives the way we wish</li> </ul>	<ul style="list-style-type: none"> <li>• Misconceptions about secularism (it is not atheism)</li> <li>• Secularism as a position that advocates separation of church and state, freedom of belief, and equal treatment of all</li> <li>• The belief that secularism supports freedom, fairness, and peace</li> <li>• Humanists will typically be secularists, but so will many religious people</li> <li>• The UK is not a secular state</li> <li>• Secularism is under threat in many parts of the world</li> <li>• In many countries people are not free to be non-religious</li> </ul>	<ul style="list-style-type: none"> <li>• The belief that help won't come from outside humanity</li> <li>• The absence of belief that wrongs will be put right in some future life, and the need to work for justice in the here and now</li> <li>• How individual humanists' concerns often stretch beyond the work of humanist organisations (humanists can be found campaigning for human welfare, peace, education, and the protection of the environment, and against poverty and injustice)</li> <li>• Recognising the significant progress we have made towards a fairer and better world, but that there is still much work to be done</li> </ul>

## Core knowledge: atheism and agnosticism

<b>Atheism and agnosticism</b>	<b>Knowledge outcomes:</b> Students should learn the following about <b>atheists and agnostics</b>		
<b>Age 5-7</b>  <b>Key vocab:</b> belief, atheist, humanist, evidence	<b>An atheist is somebody who does not believe in a god</b>	<b>Many people don't believe in a god because they don't see any reason or evidence to believe</b>	<b>Humanists are people who believe it is possible to lead good and happy lives without the need to believe in a god</b>
<b>Age 7-11</b>  <b>Key vocab:</b> belief, knowledge, atheist, agnostic, humanist, theist, certain, possible, probable, evidence, faith, proof	<b>An atheist is somebody who does not believe in a god</b> <ul style="list-style-type: none"> <li>• Atheists don't see any persuasive reason or evidence to believe in a god</li> <li>• The evidence of suffering in the world makes many atheists find it hard to believe in an all-powerful, good god</li> <li>• Atheists don't believe a god created human beings, but believe human beings invented gods</li> </ul>	<b>An agnostic is somebody who says we cannot know whether a god exists or not</b> <ul style="list-style-type: none"> <li>• People can be more or less confident about their belief, or their absence of belief, in a god</li> <li>• Many atheists are also agnostic – they accept we can't know for certain, but they don't think that there is a good reason to believe</li> <li>• It is impossible to prove something does not exist</li> </ul>	<b>Humanists are atheists and agnostics who believe we can lead good and happy lives</b> <ul style="list-style-type: none"> <li>• Knowing someone is an atheist or agnostic doesn't tell you anything else about how they live their life</li> <li>• Many atheists and agnostics believe it is important people know that it is OK not to believe in a god</li> <li>• Humanists believe that it is possible to lead good, happy, and meaningful lives without the need to believe in a god</li> <li>• Around half of the UK are atheists or agnostics</li> </ul>

<b>Age 11-14</b>  <b>Key vocab:</b> belief, knowledge, atheist, agnostic, humanist, theist, certain, possible, probable, evidence, faith, proof	<b>An atheist is somebody who does not believe in a god</b>  <ul style="list-style-type: none"> <li>• Atheists don't see any persuasive reason or evidence to believe in a god</li> <li>• The evidence of suffering in the world makes many atheists find it hard to believe in an all-powerful, good god</li> <li>• There are scientific and social explanations for why people might believe in a god</li> <li>• Atheists don't believe a god created human beings, but believe human beings invented gods</li> </ul>	<b>An agnostic is somebody who says we cannot know whether a god exists or not</b>  <ul style="list-style-type: none"> <li>• People can be more or less confident about their belief or their absence of belief in a god</li> <li>• Many atheists are also agnostic – they accept we can't know for certain, but they don't think that there is a good reason to believe</li> <li>• Atheists believe the burden of proof should rest on the believer</li> <li>• It is impossible to prove something does not exist</li> </ul>	<b>Humanists are atheists and agnostics who believe we can lead good and happy lives</b>  <ul style="list-style-type: none"> <li>• Knowing someone is an atheist or agnostic doesn't tell you anything else about how they live their life</li> <li>• Many atheists and agnostics believe it is important people know that it is OK not to believe in a god</li> <li>• Humanists believe that it is possible to lead good, happy, and meaningful lives without the need to believe in a god</li> <li>• Around half of the UK are atheists or agnostics (including some religious people)</li> </ul>
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## Inspecting RE: An examination of OFSTED inspections

The [publication of the Religious Education Research Review](#) was greeted positively by many teachers as it appeared to indicate that Religious Education was not only on Ofsted's radar but potentially fairly high up their list of priorities.

The press release for the publication in May 2021 states, "The review recognises that there is no single way of constructing and teaching a high-quality RE curriculum. However, it does identify some common features." This article examines the inspections published between **1<sup>st</sup> May -14<sup>th</sup> Oct 2021**. We investigate whether inspectors are taking account of the factors identified in the research and if this is improving the potential of inspections to drive up standards in RE.

### 1. Studying the curriculum in depth, knowing more and remembering more

Unsurprisingly, one of the key mantras of the inspection framework, echoed in the research review, appears frequently in the latest set of reports and those that refer to RE are no exception. This 'depth of knowledge' is also linked to the need to avoid misconceptions.

The following is from a primary school report where a deep dive was part of the inspection:

*Subject leaders have improved the organisation of the curriculum in some subjects, such as geography and personal, social and health education (PSHE). However, in others, such as religious education (RE), the curriculum does not help pupils to know more and remember more.*

In another primary school report however,

*Teachers accurately assess how well pupils are doing. Assessment is well suited to the age of the pupil and the subject they are learning. For example, they ... know what the word 'faith' means in different religions. Because teachers do this, any misconceptions from pupils are picked up quickly.*

2. **A well sequenced** curriculum to ensure that pupils learn the knowledge they need for later topics.

This is another focus of the framework which most teachers have recognised:

A junior school where the inspection included a RE Deep Dive includes the following:

*Leaders have set out clear guidance on what should be taught in most subjects over time. Teachers use this to plan well-sequenced lessons. As yet, religious education (RE), design and technology (DT) and computing are less developed than other curriculum subjects.*

An infant school where the inspection included an RE Deep dive received this comment:  
*Teachers plan lessons that develop pupils' knowledge in each subject. For instance, in religious education, children start by learning about religious festivals in Reception Year. They then build on this knowledge by developing their understanding of beliefs and worship in Year 1.*

This middle school report makes the link between clearly planned sequencing and depth of knowledge.

*Pupils are respectful and understanding of differences. However, they do not always remember the knowledge that they learn about faiths and other cultures. Leaders should ensure that they promote diversity through planned and sequenced opportunities in the curriculum, so that pupils develop a deeper knowledge of different faiths and cultures.*

### **3. Planning an ambitious curriculum**

This secondary school report highlights the way that an ambitious curriculum allows pupils to achieve depth in their learning.

*"There are similar strengths in the wider curriculum. In religious education, for example, leaders have created an ambitious curriculum. Pupils develop a strong foundation of knowledge to engage with complex ethical, moral and faith-based issues."*

A different secondary school report, where provision for RE is combined with other subject areas, the curriculum is judged to lack ambition.

*"Some curriculum plans are not ambitious enough. This means that pupils do not develop rich knowledge in some subjects. This is particularly the case in religious education, which is delivered through 'life' lessons. Leaders should ensure that curriculum plans are ambitious in all subjects, particularly religious education."*

A secondary report highlights the impact of shortening key stage 3:

*Pupils make their options choices at the end of Year 8. They continue to study a range of subjects in Year 9. However, the curriculum is not ambitious enough in the subjects that pupils decide not to study at key stage 4.*

### **4. Collectively enough**

The research review found that high quality curriculums cover substantive content and concepts collectively (or 'collectively enough'), rather than covering excessive amounts of content superficially

This primary school deep dive highlights the danger of trying to cover too much content in the curriculum:

*“In some subjects, for example in the history and Religious Education (RE) lessons visited, teachers try to cover too much content. This means pupils become confused about what the key knowledge is they need to remember.”*

5. Adequate **curriculum time** is given to RE, so that leaders can deliver an **ambitious curriculum**.

The other side of the coin to the expectation that pupils are entitled to experience an ambitious curriculum is having sufficient time to deliver it as these two secondary school reports illustrate:

*“There is not enough planned curriculum time in some subjects. Pupils study a breadth of subjects, but sometimes not to sufficient depth. This is hindering some pupils from making the most of their learning. Leaders must make sure that the curriculum allows pupils to deepen their understanding and to apply their learning with fluency.”*

*“In key stage 4, the opportunities for some pupils to expand upon their knowledge of different religious traditions are limited. This means that they do not build on what they have learned in key stage 3. **Leaders should ensure that there are sufficient opportunities for all pupils to continue to develop their knowledge of, and respect for, different faiths as they become older.**”*

6. Developing pupils’ **personal knowledge** helps them to relate the content to themselves (for example, their own prior assumptions).

This secondary school report identifies the consequences of insufficient attention to opportunities in this area in planning the curriculum:

*“Pupils do not have sufficient knowledge of different people’s faiths and beliefs and have limited opportunities to reflect on their own beliefs and perspectives on life. Leaders need to ensure that all pupils experience purposeful opportunities that allow for their spiritual development.”*

7. **There is sufficient training and professional development so that teachers have appropriate subject professional knowledge.**

NATRE has regularly reported on the challenges of providing high quality RE when teachers have not received sufficient training. This secondary monitoring report highlights an example of good practice:

*“There is also appropriate support put in place for non-specialist teachers to help with planning and teacher subject knowledge. Consequently, more pupils are opting to study this subject at key stage 4.”*

A primary school report also explains the consequences of lack of teacher subject knowledge:

*“Most of the curriculum is making sure that all pupils have learned more and can remember and build on specific vocabulary and knowledge. However, this is not the case in all subjects, for example RE and history. Teachers should improve their specific subject knowledge further in all subjects so they can deliver leaders’ plans even better and pupils can learn more.”*

In addition to the features of high quality RE identified in the Research Review, inspectors also highlight other important areas as follows

### **8. The importance of visits and visitors**

This comment appears in a secondary report:

*“During the pandemic, pupils have not been able to visit local historical sites or places of worship. However, teachers arranged virtual visits where possible, to ensure that pupils continued to enjoy cultural, historical and spiritual experiences.”*

Similarly, this statement features in a primary school report:

*“Leaders and governors, rightly, take pride in the breadth of experiences and opportunities the curriculum provides for pupils. Pupils learn to understand and respect those with different customs, beliefs and lifestyles to their own. Visits to interview and learn from Sikh, Muslim and Buddhist leaders have helped pupils to broaden their religious understanding.”*

### **9. Links to SMSC and Personal Development**

A primary school report includes the following:

*Pupils’ spiritual, moral, social and cultural development is weak. Pupils are not able to talk about British values such as democracy, liberty and law. They have limited understanding and knowledge about other cultures.*

Conversely this Primary School received this more positive comment:

*Teachers plan regular classroom conversations about spirituality. This encourages pupils to express their personal opinions and discuss their beliefs.*



## 10. Generally poor or non-existent provision

An example from two secondary schools, the first currently in special measures and the second now deemed inadequate:

*“Despite this work, there are some areas of the curriculum in which pupils still receive a poor-quality subject education. For example, senior leaders have identified that there is an unacceptable standard of religious education (RE), and they are taking actions to build a more suitable RE curriculum, using the locally agreed syllabus.”*

*“Pupils do not currently have lessons in religious education (RE). The programme for pupils’ personal, social, health and economic (PSHE) education is poorly planned and taught. Consequently, pupils do not build up their knowledge and understanding effectively in these subjects.”*

## 11. The importance of subject leadership

A primary school report includes this statement:

*“You have taken action to improve the quality of the wider curriculum. Smaller building blocks of knowledge allow pupils to understand ideas that are more complex. Some subjects, such as science and religious education, are further on with this work than other subjects, such as computing. Subject leaders understand their role in supporting teachers to develop their subject expertise. The role of subject leaders in checking that pupils have learned the curriculum is less well developed.”*

NATRE would be pleased if inspectors could consider the impact on the quality of the curriculum of the allocation of staff to the timetable for RE. In secondary schools, excessive use of teachers who mainly teach other subjects can have a significant impact on learning and on the effectiveness of the subject leader. Likewise, in primary schools, where teaching assistants or higher-level teaching assistants deliver RE *without proper training or support*, inspectors should also consider the impact on learning.

It is disappointing that there are so few deep dives of RE, especially during secondary inspections. Even when you take into account those schools with a religious character where the RE is not inspected by Ofsted, the number of RE Deep Dives is significantly lower than would be expected. On the other hand, we note that RE is commented on in some schools where it has not been selected as a subject for a deep dive. We hope that the number of Deep dives and schools where RE is commented on will continue to increase.

In conclusion, there is certainly some evidence of inspector training leading to a greater awareness of elements of high quality RE included in the Research Review. It is good to see schools encouraged to offer a curriculum in RE that is ambitious. We are not yet seeing reference to phrases from the report such as the value of learning being grounded in academic study, but most other areas of the research review do appear to be having an impact on the inspection process. We will continue to monitor the reports produced by OFSTED.

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## Failure to meet statutory requirements on RE will be taken into consideration in the Ofsted 'quality of education' judgement.

UK Government – Education Committee – Ofsted

Dame Christine Ryan: Chair of Ofsted, gave evidence to the parliamentary Education Committee in September 2021 and was asked about the inspection of RE by the Chair; Robert Halfon MP. The committee showed real concern about schools and academies breaking the law by not teaching RE to pupils in all year groups. NATRE has noted an increase in OFSTED reporting on the lack of RE in schools.

We were pleased that Robert Halfon MP, cited data collected by NATRE and quoted in the Ofsted Research Review 2021.

The result of the exchange below was this statement from Dame Christine provided as additional evidence to the committee:

**"If during inspection inspectors found that the school's provision for RE was of poor quality, including if it did not meet its statutory obligations, then they would use this evidence, along with the wider evidence collected from other subjects, to assess the school's overall quality of education"** [Accountability hearings - Committees - UK Parliament](#)



Dame Christine Ryan: Chair of Ofsted  
<<http://www.nationalarchives.gov.uk/doc/open-government-licence/version/3>>, via Wikimedia

**Q949 Chair:** In May, Ofsted published a research report into how schools deliver religious education. It showed that in secondary schools only 44% met the threshold of curriculum time, with 34% of all academies reporting no timetabled religious education, which is against the law. This has been a particular concern given the intolerance and anti-Semitism exhibited in some schools at the end of the last academic year and the legal requirement of schools in this area and in their duty to teach respect for other religions, which is one of the protected characteristics, as you know. What action has Ofsted taken in response to this report and have any schools been downgraded as a result of their lack of teaching of RE?

**Dame Christine Ryan:** That is an operational question and unfortunately, I do not have the operational information before me, but no such concern has been raised with the board as far as I am aware. **Certainly, if that is a question you would like me to seek an answer to, I will happily pass it to my colleagues.**

**Q950 Chair:** As delivery in RE is a legal requirement, will Ofsted treat schools who do not deliver in this area as it would without delivering adequately in regard to the protected characteristics?

**Dame Christine Ryan:** Again, I am afraid that is **an operational matter** for the chief inspector, it is not something that would come to the board.

**Q951 Chair:** All right. The reason why I ask is that clearly Ofsted jumps on schools that it feels are not teaching RSHE, and if there are legal requirements to teach RE and some schools are not doing it, surely it is a matter of balance that Ofsted also makes it very clear that this is not acceptable?

**Dame Christine Ryan:** Balance in inspection is what it is all about. These things are often not hard and fast and it is the job of the chief inspector, in creating a framework and guidance for inspectors, to ensure that balance is reached and that things are dealt with in a proportionate way.

Read the committee transcript here: <https://committees.parliament.uk/oralevidence/2746/pdf/>

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## Monitoring Standards in RE: Ofsted reports September 2021- March 2022

### Report of the local authority adviser to SACRE

#### Summary

This report provides members of SACRE with information about the outcomes of Ofsted inspections of York Schools during the current academic year, 2021-22.

#### Background

There have been 5 inspections of York Schools between September 2021 and March 2022. Four primary schools have been inspected and one secondary school.

The outcomes of the inspections were as follows:

School	Inspection outcome
Archbishop Holgate's Church of England School (Academy)	Outstanding
Clifton with Rawcliffe Primary (Academy)	Good
New Earswick Primary (Academy)	Good
Naburn Church of England Primary (Maintained)	Inadequate
Woodthorpe	Report not yet published

The Ofsted reports for 4 out of the 5 schools make no direct reference to Religious Education.

There are references in the reports to the quality of the curriculum overall. Inspectors noted the following:

- Archbishop Holgate's: 'The curriculum at this school is exemplary'.
- Clifton with Rawcliffe: 'Leaders have curriculum plans in all subjects'.
- New Earswick: 'Leaders have worked together with teachers to develop a curriculum that helps pupils to learn more, over time, in most subjects'.
- Naburn: 'Leaders have concentrated on securing the Christian ethos of the school. They are rooting this in the vision of the Parable of the Sower. However



Pupils knowledge of other religions is limited'.

**Recommendations:**

- SACRE members are asked to consider the role of Ofsted reports in monitoring the quality of religious education in York.
- Members are asked to discuss what additional sources of information York SACRE will need to effectively discharge their duty to monitor standards in Religious Education.

Author: Maxine Squire (Assistant Director, Education and Skills)

Local Authority Adviser to SACRE

## Monitoring and supporting standards in RE

### What does the NASACRE/DFE Self Evaluation tool say?

Key Area: <b>2a - RE provision across the LA.</b> <i>How effectively does the SACRE gain information about RE provision in schools and put in place strategies to support the delivery of pupil entitlement?</i>		
<b>Established</b> A SACRE with established practice would:	have some knowledge of which schools are providing adequate time for effective learning in RE and have a scheme of work that enables them to deliver the AS. SACRE's process for acquiring this information is adequate but lacks coherence. Have limited opportunities to implement strategies in support of pupil entitlement. Ofsted reports are read and any comments on RE noted and brought to SACRE.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	build upon a strong relationship with the LA, whereby the LA shares its information and from this SACRE gains an overview of RE provision within the LA. It works effectively with the LA to support and promote pupil entitlement. Examples of different models for fulfilling pupil entitlement within local schools will be shared with all schools so that schools can have a menu from which to adapt an approach that delivers pupil entitlement whilst meeting the specific needs and priorities of their schools.	<input type="checkbox"/>
Key Area: <b>2b - Standards of achievement and public examination entries</b> <i>How does SACRE use information about standards and examinations to target support and training for schools?</i>		
<b>Established</b> A SACRE with established practice would:	have some process in place to find out how well learners are doing in KS 1-3, (e.g. by meeting teachers, pupils and through the LA). SACRE will be provided with adequate information about examination entries and standards in examinations in secondary schools and how these relate to national figures.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have robust processes with the LA whereby SACRE can gain accurate information about standards in schools and examination entries in all secondary schools, with useful analysis that enables it to address issues effectively in partnership with the LA.	<input type="checkbox"/>
Key Area: <b>2c - Quality of learning and teaching.</b> <i>How well does SACRE use knowledge of quality of learning and teaching to target support appropriately?</i>		
<b>Established</b>	have some information regarding the quality of learning and teaching from a range of sources including contact with teachers and pupils. Limited analysis of this information is undertaken; however, this means that SACRE's	<input type="checkbox"/>

A SACRE with established practice would:	attempts to improve learning and teaching have limited effect. Be able to circulate information about national courses and support mechanisms to schools	
<b>Advanced</b> A SACRE with advanced practice would:	have a robust relationship with schools and the LA to gather meaningful information about the quality of learning and teaching in RE. This information is analysed to identify trends, areas of strength and areas for development and SACRE draws on expertise in effective schools to support all schools in the LA. Advise the LA on the support that is needed and have access to professional support, linked to schools in need.	<input type="checkbox"/>
Key Area: <b>2d Quality of interaction and communication with leadership and management of RE in schools</b> <i>To what extent does SACRE have and pass on information that supports high quality RE in schools</i>		
<b>Established</b> A SACRE with established practice would:	have RE key messages communicated regularly into schools. Sends regular updates and information to schools, headteachers and governors. SACRE discussions are used to enhance leadership and management of RE in schools.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have a constructive relationship with senior leaders and subject managers in schools to develop the subject.	<input type="checkbox"/>

### What could we do in York SACRE to develop this?

<b>Annual questionnaire to schools</b> We have recently approved an annual questionnaire to go out to schools. This enables us to meet some of our basic statutory role. Do the questions give us the information we need to fulfil our role?
<b>Reports from officers</b> Reports giving an overview of data e.g GCSE/A-Level data in City of York, reporting in workforce data etc
<b>Reports from Ofsted</b> In what format do we want to receive this information? What might it tell us?
<b>Feedback from LA visits to schools</b> An opportunity for partnership with the LA, to receive professional feedback on standards in RE across our schools



<p><b>Presentations from RE subject leads</b> An opportunity to hear directly from RE subject leads about how they have developed their RE curriculum and the impact it has had. Support for members own subject knowledge about RE at different phases in education.</p>
<p><b>Presentations from pupils</b> An opportunity to hear directly from pupils about the impact of their learning in RE</p>
<p><b>Visits to schools</b> An opportunity to see things in action, talk to teachers and pupils and build up our own understanding of RE and the curriculum.</p>
<p><b>SACRE termly newsletter</b> An opportunity to communicate with schools, share best practice and ensure schools receive local, regional and national updates. (See example attached)</p>
<p><b>Termly RE Professional Practice groups</b> An opportunity for termly training for RE subject leaders building on national curriculum conversations in RE e.g Ofsted research review, Religion and Worldviews project, curriculum symposium</p>
<p><b>Stand-alone training opportunities</b> Opportunities to provide a conference or training sessions on key themes e.g curriculum, assessment, subject knowledge, training for new subject leaders.</p>
<p><b>Engagement with RE Quality Mark <a href="http://www.reqm.org">www.reqm.org</a></b> Supporting schools to engage with the quality mark, offer bursaries/ incentive for schools to apply for the accreditation. Offer training for schools on how to apply</p>
<p><b>Religion and Worldview events</b> Opportunities for subject knowledge support for schools such as carousel of faiths events, visiting speakers to schools, events for pupils</p>
<p><b>Headteacher and Governor briefings</b> Opportunities to feed in to LA briefings or set up a stand-alone briefing for Headteachers and governors on the statutory aspects of RE, Ofsted messages etc</p>

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# North Yorkshire SACRE Newsletter

## School Improvement and Early Years' Service January 2022

### PLEASE PASS ON TO YOUR RE SUBJECT LEADER

Welcome to the autumn term SACRE newsletter for North Yorkshire schools. This termly newsletter will keep you up to date on what SACRE is doing and the support it offers to North Yorkshire schools alongside national and regional updates and news on RE resources and training.

#### What is SACRE?

The acronym SACRE stands for: Standing Advisory Council on Religious Education

#### Why is there a SACRE?

Every local authority (LA) has to have a SACRE by law. The Children's Services division of the LA that takes responsibility for making sure SACRE works well and SACRE's work is related to schools and their curriculum.

#### What does a SACRE do?

The law says that RE must be taught in all schools and a SACRE's role is to advise its local authority on what needs to be done to improve religious education (RE) and collective worship for schools in its area. This is because RE is not part of the National Curriculum; it is a local responsibility. Through the SACRE, local communities and teachers have the opportunity to influence and support what pupils learn in RE.

The SACRE's main function is to advise the local authority on matters related to the religious education, which follows the locally agreed syllabus, and on collective worship in schools.

### Where do I go for advice relating to RE or Collective Worship in my school?

Olivia Seymour, is the Professional RE Adviser for maintained schools in North Yorkshire over the coming academic year. (Please note for church schools Olivia can provide advice relating to the Agreed Syllabus but we encourage church schools to seek wider RE advice from their home diocese)

Olivia also provides advice to community schools on matters relating to collective worship (church schools should again seek advice from their home diocese)

Enquires into the Local Authority can be directed to [schoolimprovementservice@northyorks.gov.uk](mailto:schoolimprovementservice@northyorks.gov.uk) and the service will provide a conduit to the specialist advice.



You can find out more about RE in North Yorkshire schools here:

<https://cyyps.northyorks.gov.uk/religious-education-re>

You can find out more about collective worship in North Yorkshire schools here:

<https://cyyps.northyorks.gov.uk/collective-worship>

## Spring Term training and Professional Practice Groups for Primary and Secondary RE Leads



This year NYCC is offering termly online professional practice networks for all schools. These networks will include support for subject knowledge, curriculum-planning using the North Yorkshire Agreed Syllabus, national and local updates, resources to support RE and an opportunity to ask questions and share good practice.

**Primary** This term the Primary RE professional practice networks will focus on 'Assessment in RE' including a focus on the Ofsted Research Review for Religious Education. There are two options for the network.

Tuesday 1<sup>st</sup> March 2022 09.30-11.30 course code SI-0322-T039

**To book go to** <https://www.nyestraining.co.uk/Event/156873>

Monday 7<sup>th</sup> March 2022 13.30-15.30 course code SI-0322-T040

**To book go to** <https://www.nyestraining.co.uk/Event/156876>

**Secondary** This term the secondary RE professional practice network will focus on intent and implementation of an effective RE curriculum (with a particular focus on curriculum progression, deep dives and Ofsted expectations)

Monday 28<sup>th</sup> March 2022 16.00-18.00 course code SI-0322-T041

**To book go to** <https://www.nyestraining.co.uk/Event/156877>

## Primary Religious Education Subject Leadership Course

This practical course is suitable for new or developing Primary RE subject leads to support developing an effective RE curriculum. This course will be split over 2 sessions with a gap task in between.

The course focuses on

- developing an effective RE curriculum using the locally Agreed Syllabus
- developing an understanding of the role of Primary RE lead
- developing meaningful and manageable monitoring and evaluation

### Day 1: Wednesday 16<sup>th</sup> March 2022 09:30 - 11:30

The role of a curriculum leader

Curriculum intent and implementation

Supporting effective teaching and learning

Subject knowledge and supporting professional development

### Day 2: Thursday 31<sup>st</sup> March 2022 13:30 - 15:30

The role of a curriculum leader

Curriculum implementation and impact

Assessment in RE

Effective monitoring and evaluation

Deep dives in RE

**To book go to** <https://www.nyestraining.co.uk/Event/156894>

## Spotlight on SACRE members



Each term we want to introduce a different member of North Yorkshire SACRE and this term the spotlight is on one of our North Yorkshire SACRE teacher representatives Tara Askew

I have been teaching RE, known as RPE- Religion, Philosophy and Ethics in my current school, for the last 10 years. I currently work at Tadcaster Grammar School, I have also worked in York and Harrogate.

I am now a curriculum team leader in my current school and I oversee the teaching and learning within my department. I teach KS3-5 and I am the Ethics and Christianity specialist at KS5. At Tadcaster I tasked myself with 'turning the tide' for the subject. The subject was undervalued by staff and students, so over the past 4 years I have worked to improve SOWs, build in extra-curricular activities including an overseas trip to Rome. I have a keen interest in ensuring that quality teaching of the subject takes place

and that there is a clear value given. Our ethos for the subject is- 'Everyone is different and that is OK'.

I am an exam marker for AQA and took part in the Chester and Bangor university sessions during the covid pandemic with my students. I strive to be the best classroom practitioner I can be, to ensure I give the best for my students. To do this I am part of the research practitioner group at Tadcaster. A group of teachers who are tasked with researching and developing classroom practice that is shared at whole school training. Other areas of interest to me are running. This year I have set myself a target of running each month for my physical and mental health. My yearly target is to reach 1000 Kilometres over the year and gain a medal each month.

### Why I am a member of SACRE

I am a member of SACRE as I think it is important to ensure a teacher representative is able to give an insight from inside of the classroom. It is important to share what is happening within schools and discuss areas for development and success.

Schools and curriculums need to adapt as society does, therefore working with others and building an RE space, curriculum and voice for our area is very important.

## RE Online competition back for 2022: Lessons that make a difference!

*Closing Date: Monday 14<sup>th</sup> March 2022 at noon.*

- Which lesson changed or challenged your pupils' thinking?
- Which lesson made a difference to your pupils?
- Which lesson had the greatest impact on your pupils' learning?
- Which lesson inspired your pupils most?

RE:Online are inviting **children and young people** to write a **500-word blog or record a 2-minute audio or visual file** about a Religion and Worldviews (or RE) lesson that has made a difference to them. The aim of this competition is to celebrate an education in religion and worldviews, but also to demonstrate its importance in changing, challenging, and inspiring children and young people. The lesson could be one which takes place in the classroom or could be an out of classroom experience. Winning entries will be notified and their blogs/vlogs posted on RE:ONLINE in Summer 2022.



### Who can enter?

The competition is open to all pupils aged 5-18. Pupils can enter individually or in pairs. Entries are limited to five per school per age group. Schools may want to hold their own internal competition and submit to RE:ONLINE their best selection.

To find out more go to: <https://www.reonline.org.uk/news/pupil-blog-competition-2022/>

## New FREE teaching resources on Humanism and non-religious worldviews

How do humanists decide what to believe?  
Can you be good without a god?  
How do non-religious people find meaning and happiness?



Designed by teachers for teachers, Understanding Humanism provides over 100 new resources for ages 5-18. Featuring: presentations, information sheets, activities, films, and assessment.

To find out more visit the website: <https://understandinghumanism.org.uk/resources/>



### Teacher Training

Humanists UK deliver teacher training about humanism to help with subject knowledge and practical ideas for the classroom. They can offer training as part of initial teacher training (ITT) and for continued professional development (CPD). They regularly host their own training sessions, which teachers and subject leaders can sign up to individually. You can also arrange bespoke training sessions for your school, trust, university, or organisation. To find out more go to: <https://understandinghumanism.org.uk/training/>

### Online Teachers' CPD with the Jewish Museum

What does it actually mean to be Jewish? Is Judaism a religion, culture or ethnicity? How do I teach Judaism holistically, whilst giving space to the different intersectional communities?



Join the Jewish Museum for Virtual Teachers CPD that explores what it really means to be Jewish and how best to teach an authentic and inclusive Judaism in your classrooms. This CPD is open to both Primary and Secondary School Teachers.

- **Date:** 30 March 2022
- **Location:** via Zoom (the link will be sent to you once booked)
- **Time:** 4:00pm-5:30pm
- **Cost:** £10
- **To book a place:** <https://jewishmuseum.org.uk/event/inclusive-judaism-teachers-cpd/>

### Religion Media Centre Factsheets



The Religion and Media Centre offers factsheets for various religious and non-religious worldviews. These are useful to top up subject knowledge. This website is also a great place to find up to date news items around the theme of religion and worldviews.

Find out more here: <https://religionmediacentre.org.uk/factsheets/>

## Belonging and Believing resources for 3-7year olds

Belonging and Believing is a new series of books which will help you enable young children to **engage with the lives of a five/six year old child from eight different religions and worldviews.**

With the author and photographer having worked directly with the families, the books focus on the **'lived experience'** of the children, their families and communities, bringing **real lives** into the classroom.

The Belonging and Believing resources aim to inform, inspire, engage and excite children, teachers, and everyone interested in **understanding and respecting diversity of religion and worldviews.**

Books are £14.99 each or a complete set of 8 books is £110 and can be ordered here:

<https://www.booksatpress.co.uk/ordering.html>

### The titles are:

[My Bahá'í Family](#)

[My Buddhist Family](#)

[My Christian Family](#)

[My Hindu Family](#)

[My Humanist Family](#)

[My Jewish Family](#)

[My Muslim Family](#)

[My Sikh Family](#)



## If you read one thing this week....

**Primary teachers:** take a look at Justine Ball's fascinating research into 'decolonising' Jesus in Primary schools. You will find a helpful summary and a video of Justine talking about her research here:

<https://www.reonline.org.uk/research/research-of-the-month/>



**Secondary teachers:** take a look at Joe Kinnaird's blog and this new article on Whole Class Feedback in the RE classroom: Defining Excellence

<https://mrkinnairdre.wordpress.com/2022/01/15/whole-class-feedback-in-the-re-classroom-defining-excellence/>

## Festival Calendar

Search for religious festivals by religion and/or month here: <https://www.reonline.org.uk/festival-calendar/>



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## Standing Advisory Council on Religious Education (SACRE) – draft work plan

Theme	Item	Lead officers	Scope
<b>5 January 2022</b>	Member training	Professional RE advisor	A focus on sections 1 and 2 of the NASACRE self-evaluation tool
Standing item	Monitoring of standards (Ofsted reports, LA monitoring, SACRE support)	LA officer / Professional RE advisor	LA officer report Feedback from school questionnaire Ofsted reports overview work plan shared with members
Standing item	National RE and Collective worship updates Updates from NASACRE	Professional RE advisor	Professional RE Adviser report
Standing item	Correspondence on complaints / determinations	Professional RE advisor	
	Final approval of Annual report	LA officer / Professional RE advisor	Draft shared via email to members on 13 <sup>th</sup> December with request for comments made by 17 <sup>th</sup> December. Final draft presented at the meeting for approval by group vote. LA officer makes amendments required by SACRE and document sent to NASACRE and DFE
	Report on school questionnaire and identified training needs for schools	Professional RE advisor	
	Work programme for SACRE	LA officer/Janie Berry	
<b>30 March 2022</b>	Member training	Professional RE advisor	A focus on sections 3 and 4 of the NASACRE self-evaluation tool
Standing item	Monitoring of standards (Ofsted reports, LA monitoring, SACRE support)	LA officer / Professional RE advisor	
Standing item	National RE and Collective worship updates Updates from NASACRE	Professional RE advisor	
Standing item	Correspondence on complaints / determinations	Professional RE advisor	
	Training and support for schools	Professional RE	

		advisor	
	<a href="#">Schools' Questionnaire</a>	LA officer / Professional RE advisor	
<b>22 June 2022</b>	Member training	Professional RE advisor	A focus on sections 5 of the NASACRE self-evaluation tool
Standing item	Monitoring of standards (Ofsted reports, LA monitoring, SACRE support)	LA officer / Professional RE advisor	
Standing item	National RE and Collective worship updates Updates from NASACRE	Professional RE advisor	
Standing item	Correspondence on complaints / determinations	Professional RE advisor	
	Report back from NASACRE conference	LA officer / Professional RE advisor	
	Looking ahead to Interfaith week	Professional RE advisor	
	Development plan 2022-24 Annual report planning	LA officer / Professional RE advisor	
	<a href="#">Youth SACRE</a>	LA officer / Professional RE advisor	