

# Barnet Agreed Syllabus Document

A Religion and Worldviews Approach

Ann Taves Six Big Questions

September 2024



## The Agreed Syllabus for Barnet

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## Foreword by the Education lead/ Cabinet member

*(To be inserted once agreed by Cabinet)*

## Foreword from the Chair of Barnet SACRE

I am delighted to be able to introduce the new Barnet Agreed Syllabus for Religious Education, which becomes statutory for all maintained schools in Barnet from September 2025. This new syllabus brings fresh and innovative thinking to the study of Religious Education (RE) in Barnet schools. It is rooted in a vision for the subject which acknowledges the importance of religious and non-religious worldviews in all human life. This syllabus captures this vision and develops a curriculum with 'Big Questions' (BQs) about religion and worldviews at its heart. It is a syllabus which is built on the respected academic work of Professor Ann Taves who has worked with the ASC team to create this curriculum. Ann Taves six BQs ask six key questions that humans ask and supports pupils' balanced exploration and understanding of the world in which they live. This new syllabus has been evolved into a workable curriculum for the classroom by our Barnet adviser Jan McGuire and an excellent team consisting of academics: Prof Ann Taves and Dr David Robertson, teachers, curriculum leads and advisers including, Neil Marlow (Director of Education and Learning BELS), Jennifer Brodtkin and Louise Yarwood (Learning Network Inspectors BELS), Ruth Marx (RE Adviser and Secondary Specialist), Jack Robertson (Head of RE Department, Queen Elizabeth's Boys School), Tim Sanders (Head of RE Department, Ashmole Academy), Sally Giovanelli (RE Leader, Danegrove Primary) and Sophia Tsiaparis (RE Leader, Underhill Primary), Gill Vaisey (National RE Adviser Primary Specialist) and the members of the committed Barnet SACRE ASC.

This Agreed Syllabus is a significant departure from that of 2012 and the temporary revision of 2019. It establishes RE as a religion and worldviews Evolutionary subject for the first time. I would like to pay tribute to the hard work of all those involved and commend this syllabus to you.

The ASC Team was a true collaboration between Community faith members, Teachers, specialist RE leads in Primary, Secondary and Pedagogy and Local Government Education and curriculum Leads.

Kevin McSharry

Chair of Barnet SACRE

## Introduction

**It is a legal requirement that all pupils are entitled to RE.**


The Barnet Agreed Syllabus 2025 provides a new approach to Religious Education. It endeavours to place RE within a strong academic tradition founded on the work of Professor Ann Taves. It aims to raise expectations of both teachers and pupils in terms of the scholarly study of religion and worldviews through a defined focus on the six questions that Ann Taves argues most humans try to explore and find answers to make sense of their own situation in the world.

- What is real? BQ1
- Where do we come from? BQ2
- How do we know? BQ3
- What is our situation? BQ4
- What is our goal? BQ5
- How do we get there? BQ6

A school's RE curriculum should be set within the broader intent of the whole school curriculum. This syllabus is designed to support school leaders by clearly stating the intent, appropriate implementation, and potential impact of RE on the lives of children and young people so that they may grow to navigate the diverse, complex world around them, in relation to religion, belief and situation.

## The Purpose of Religious Education

The purpose of studying high-quality Religious Education is outlined in the purpose statements of the Religious Education Council (REC) (i), Ofsted (ii) and Freedom of Religion or Belief (FoRB)(iii). These three areas have influenced the development of this model, and highlight the importance of a clearly understood purpose in RE.



- 'In religious education (RE), pupils enter into a rich discourse about the religious and non - religious traditions that have shaped Great Britain and the world. RE in primary and secondary schools enables pupils to take their place within a diverse multi-religious and multi-secular society. At its best, it is intellectually challenging and personally enriching. It affords pupils both the opportunity to see the religion and non - religion in the world, and the opportunity to make sense of their own place in that world.'  
*Ofsted May 2021 Religious Education Review document*



FoRB is a Human Right. It is part of the United Declaration of Human Rights, Article 18. The heart of FoRB is the freedom to have, choose, change or leave a religion or belief, and the freedom to practice or manifest a religion or belief. The relationship between high quality RE and FoRB principles is clear: high quality RE can only be taught in an environment where FoRB principles flourish; if FoRB is to be promoted and protected, children must have access to high quality RE.

*"Prioritising inclusive curricula and teaching, matched to all students' needs, regardless of their background... provides foundational skills for all. In addition, curricula should provide positive and accurate information about different faith and belief communities and combat negative stereotypes."*

2022 FoRB Ministerial on FoRB and Education  
Freedom of religion or belief in UK Culham St Gabriels Trust

## National Content Standard for RE 2023



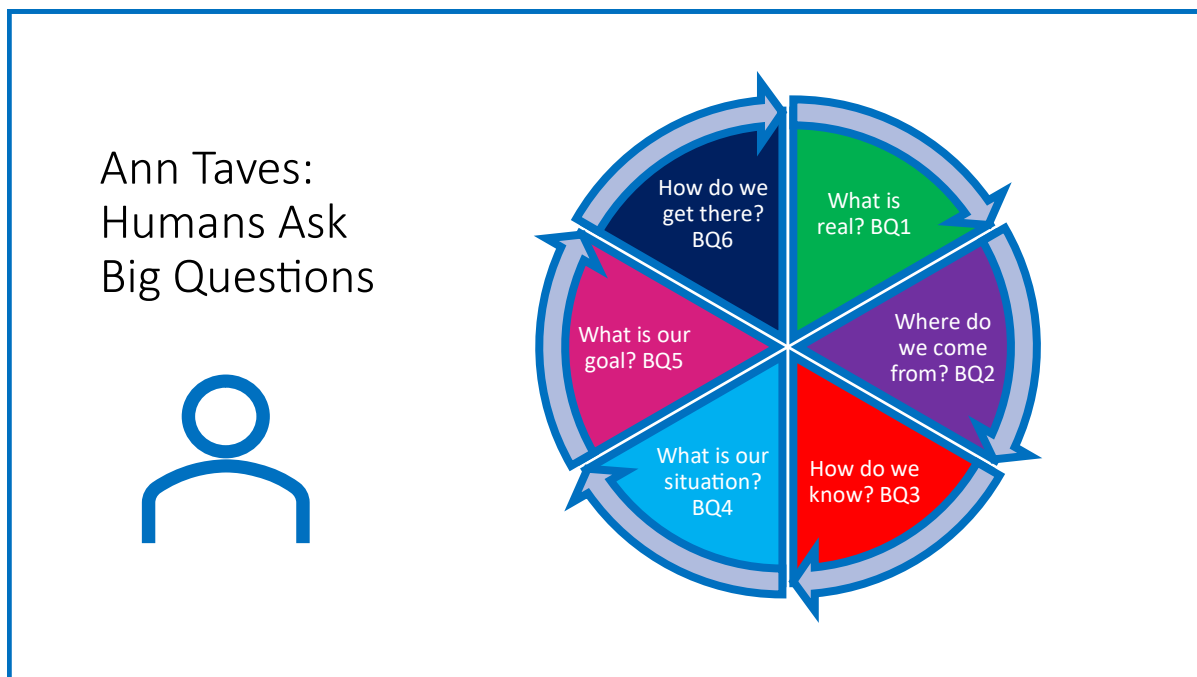
An education in religion and worldviews should:

- introduce pupils to the rich diversity of religion and non-religion, locally and globally, as a key part of understanding how the world works and what it means to be human
- stimulate pupils' curiosity about, and interest in, this diversity of worldviews, both religious and non-religious
- provide opportunities for pupils to reflect on the relationship between their personal worldviews and the content studied, equipping them to develop their own informed responses in the light of their learning.

## Aims (Intention)

The Barnet Religious Education (RE) Agreed Syllabus document aims to provide a carefully designed sequential approach that enables pupils to enter into a rich discourse about the religious and non-religious traditions that shape Great Britain and the world.

This Religious Education (RE) Agreed Syllabus is based on the six big questions (BQs) from the academic work of Ann Taves (iv):



These questions intend to provide an opportunity for pupils to explore what it means to be human, and their situation within the wider diverse multi-religious and multi-secular world. The Barnet curriculum model aims to be both intellectually challenging and personally enriching.

The intention is for the six Big Questions (BQs) to act as the 'golden threads' of learning that are woven throughout the Agreed Syllabus from age four to nineteen.

Pupils' progress is assessed in relation to the purpose and aims of the subject. Therefore, this primarily concerns how able the pupils are to hold balanced and well-informed conversations about religion or worldviews, as explored through the six Big Questions (BQs) of Ann Taves.

## RE as Part of the Basic Curriculum

A school's RE curriculum should be set within the broader intent of the whole school curriculum. This syllabus is designed to support school leaders by clearly stating the intent, possible implementation, and potential impact of RE on the lives of children and young people so that they can flourish in a changing world.

RE supports the aims of the school curriculum which is to be balanced and broadly based. This curriculum must:

- Promote the spiritual, moral, cultural, mental, and physical development of pupils

- Prepare pupils for the opportunities, responsibilities, and experiences of later life

The purpose of RE is to enable pupils to enter into a rich discourse about the religious and non-religious traditions in the world, and the opportunity to make sense of their own place in that world.

The essential outcomes for RE are therefore related to the knowledge and understanding of religion and worldviews. There are many other desirable outcomes for RE. For example, the subject may also contribute significantly to the following broader educational aims but is distinct from and not reducible to these:

- Spiritual, moral, social, and cultural development
- Personal, social, health and citizenship education
- Literacy and articulacy: reading and writing, vocabulary development, spoken language
- The wider curriculum: arts, humanities, sciences, numeracy

## Inclusion

The Agreed Syllabus is designed to be inclusive. Our aim is that all children can access the ideas explored in the big questions. Adaptations can be made to meet the needs of all children. Ann Taves six BQs fundamentally raise questions about what it is to be human, and therefore, the questions raised are inclusive by nature.

## Pupils and SEND

All children and young people, including those with special educational needs and disabilities (SEND) have the right to a rich Religious Education experience suitable to their needs.

- RE **must** be provided for **all registered pupils** in full time education except those withdrawn at their parents' request.
- **Special schools must** comply with this requirement by ensuring that every pupil receives RE as far as is practicable.

This Agreed Syllabus document can be used in planning an appropriate and best possible RE experience for pupils with SEND, alongside the statutory 'Engagement Model' five areas of engagement: exploration, realisation, anticipation, persistence, and initiation. ( [www.gov.uk](http://www.gov.uk) Statutory guidance engagement model).

## Statutory Requirements for the Provision of RE

### The Legal Requirements and Formal Recommendations

It is a legal requirement that all pupils are entitled to RE. RE is a core subject of the curriculum for all pupils. The requirements of this agreed syllabus are not subject to the flexibility of the Foundation Subjects.

#### The Legal Requirements and Formal Recommendations

- It is a legal requirement that all pupils are entitled to RE. RE is a core subject of the curriculum for all pupils. The requirements of this agreed syllabus are not subject to the flexibility of the Foundation Subjects.
- This syllabus recommends that schools allocate around 5% of curriculum time to Key Stage 1-4.
- To deliver RE deeply, sequentially and with integrity, it is recommended that schools need to allocate the equivalent of one hour a week.
- All schools that follow this Agreed Syllabus **must** ensure that the six 'Big Questions' are covered at each Key Stage.
- The **Head Teacher**, along with the **governing body** and the **Local Authority**, is responsible for the provision of RE in Foundation and Community Maintained schools and in Voluntary Controlled schools.
- **Schools must** provide an **annual report** for parents on the attainment and progress of each child in RE.



The primary legislation passed regarding RE between 1944 and 1993 was consolidated by The Education Act (1996) and the School Standards and Framework Act (1998). Circular 1/94 and the subsequent revision of this guidance in 2010 (Religious Education in English Schools: Non-Statutory Guidance 2010) offered an interpretation of the legislation.

- It is a legal requirement that **all** pupils are entitled to RE. RE is a core subject of the curriculum for all pupils. The requirements of this agreed syllabus are not subject to the flexibility of the Foundation Subjects.
- This syllabus recommends that schools allocate around **5%** of curriculum time to Key Stage 1-4.
- To deliver RE deeply, sequentially and with integrity, it is recommended that schools need to allocate the equivalent of **one hour** a week.
- All schools that follow this Agreed Syllabus **must** ensure that the six Big Questions are covered at **each Key Stage**. It is recommended that the six BQs are included throughout the curriculum and are covered in every year group.
- The **Head Teacher**, along with the **governing body** and the **Local Authority**, is responsible for the provision of RE in Foundation and Community Maintained schools and in Voluntary Controlled schools.
- **Schools must** provide an **annual report** for parents on the attainment and progress of each child in RE.

- RE **must** be provided for **all registered pupils** in full time education except those withdrawn at their parents' request.
- **Barnet Community and Voluntary Controlled schools will** meet the legal requirement for RE where they implement the Barnet Agreed Syllabus. These schools are not at liberty to plan and teach RE from any other basis.
- **Early years:** The law relating to RE for **pupils who are not yet in Key Stage One** is different from that relating to subjects of the National Curriculum as RE **must** be taught to 'all registered pupils at the school', it includes pupils in reception classes, but not those in nursery classes or play groups. This syllabus does not specify a set time allocation for early years RE. It is recommended that RE may be delivered flexibly by being integrated into the children's learning according to the statutory requirements of the Early Years (EYFS) Framework. Effective practice will mean that the RE curriculum will help children achieve a 'Good Level of Development' (GLD) in the early learning goals as outlined in the EYFS Profile. Teachers will need to be able to indicate the opportunities they are providing to integrate RE into the children's learning and continuous provision and the Early Learning Goals (ELG) that RE meets. Some settings have children from both nursery and Reception in an EYFS unit. Planning will need to take account of the needs and expectations of both age groups.
- **Nursery:** RE is non-statutory, but teachers are encouraged to incorporate RE material into the children's activities.
- **Reception:** RE is a compulsory part of the basic curriculum for all Reception-age pupils and should be taught according to this syllabus.
- **Special schools must** comply with this requirement by ensuring that every pupil receives RE as far as is practicable.
- **Community schools, Foundation schools and Voluntary Controlled schools:** RE **must** be taught in accordance with this Agreed Syllabus. However, in Foundation and Voluntary Controlled Schools with a religious foundation, parents may request RE in accordance with the school's trust deed, or in accordance with the beliefs or denomination specified in the designation of the school.
- **Voluntary Aided schools with a religious character:** RE is taught in accordance with the Trust Deed, or with the beliefs or denomination specified in the designation of the school, to reflect the religious character of the foundation. A governing body **may** accept a recommendation from their Diocese to adopt the Locally Agreed Syllabus.
- **City Technology Colleges, Academies and Free Schools are independent schools:** however, as a condition of grant funding, they are **required** to make provision for RE. For denominational Academies with a religious character (Church of England or Roman Catholic, but also Muslim and most Jewish academies), the RE curriculum will be in line with the denominational syllabus.
- **Non-denominational (such as Christian) faith Academies:** the curriculum **may** be in accordance with this Agreed Syllabus or a denominational syllabus, depending on the wishes of the sponsor and what is agreed by Government Ministers.
- **City Technology Colleges, Academies and Free Schools without a religious character:** it is **good practice** and government recommendation for these schools to use the principles of the Locally Agreed Syllabus for their RE.
- **Sixth form:** RE **must** be provided for all students in school sixth forms (but not those in Sixth Form Colleges, which must provide RE for all students wishing to receive it).

- **A Locally Agreed Syllabus must** reflect the fact ‘that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain’. [1996 Act, Ch 56 S375]
- In schools where an Agreed Syllabus applies teaching about denominational differences is permitted. [Education Act 1944 S26]
- This agreed syllabus has six ‘Big Questions’ that are designed to be taught sequentially throughout a child’s education ideally as a **discreet timetabled subject**, preferably with a trained Religious Education **specialist**.



## Barnet Community and Voluntary Controlled schools

**Barnet Community and Voluntary Controlled schools will meet the legal requirement for RE where they implement the Barnet Agreed Syllabus 2025. These schools are not at liberty to plan and teach RE from any other basis. This becomes statutory for these schools with effect from September 2025.**

## Reporting of Pupils Progress and Attainment

Schools **must** provide an annual report for parents on the attainment and progress of each child in RE. This syllabus requires that the six Big Questions provide the curriculum framework that outlines the intent, implementation and impact that will direct the reporting process.

## Withdrawal from RE

The Barnet Religious Education (RE) Agreed Syllabus document aims to provide a carefully designed sequential approach that enables pupils to enter into a rich discourse about the religious and non-religious traditions that shape Great Britain and the world. The Agreed Syllabus is designed to be inclusive. Our aim is that all children can access the ideas explored in the six big questions raised by Ann Taves about what it is to be human, and therefore, we would hope that RE can be a positive and enriching experience welcomed by parents and pupils.

A parent of a pupil may request:

- that their child be wholly or partly excused from receiving RE given in accordance with the Agreed Syllabus.
- that a pupil who is wholly or partly excused from receiving RE provided by the school may receive RE of the kind desired by the parent elsewhere, if it will not interfere with the attendance of the pupil on any day except at the beginning or end of a school session.
- that a pupil who is wholly or partly excused from receiving RE provided by the school may receive RE of the kind desired by the parent on the school premises if it does not entail any expenditure by the responsible authority.

A teacher may not be required to teach RE (although this may not be the case in a school with a religious foundation) or discriminated against for their religious opinions or practices.

Schools **should** have procedures in place to facilitate such withdrawals when required.

## Time for Religious Education: Organising the Curriculum

The status of Religious Education within the whole school curriculum can be reinforced with the provision of adequate time to deliver a challenging sequential curriculum. The Ofsted research review on Religious Education (RE) from May 2021 and the Ofsted Annual Report from November 2023 highlights the importance of adequate time to deliver a challenging and enriching high quality Religious Education curriculum.



### Time for Religious Education

- It is a legal requirement that all pupils are entitled to RE. RE is a core subject of the curriculum for all pupils. The requirements of this agreed syllabus are not subject to the flexibility of the Foundation Subjects.
- This syllabus recommends that schools allocate around 5% of curriculum time to Key Stage 1-4.
- To deliver RE deeply, sequentially and with integrity, it is recommended that schools need to allocate the equivalent of one hour a week.

**Early Years:** This syllabus does not specify a set time allocation for early years RE. It is recommended that RE should be delivered flexibly by being integrated into the children's learning according to the statutory requirements of the Early Years (EYFS) Framework.

**Nursery:** RE is non-statutory, but teachers may choose to incorporate RE material into the children's activities.

**Reception:** RE is a compulsory part of the basic curriculum for all Reception-age pupils and should be taught according to this syllabus.

**Key Stage 1-4:** Following the government advice on time allocation for Religious Education contained within the DfE 'Religious Education in English schools; non-statutory guidance 2010' and the Dearing Report (1997) this syllabus recommends that schools allocate around 5% of curriculum time. To deliver RE deeply, sequentially and with integrity, it is recommended that schools need to allocate the equivalent of one hour a week. Organisation for this time is a matter for schools.

**Key Stage 4:** RE should be a clearly identifiable element in the curriculum which either follows a publicly accredited course in Religious Education/ Studies or should provide allocated time to cover the six BQs within this syllabus. GCSE courses will normally require more than an hour a week for effective deep learning.

**Key Stage 5:** By law, RE should be included in the curriculum for every sixth form student in maintained schools. Some students will opt for examined Religious Studies or Philosophy courses. All other students should be offered RE to support the development of cultural literacy and critical thinking on contemporary issues using the six BQs of this syllabus.

**RE should be a clearly identifiable element in the curriculum.** RE is usually most effective when it is delivered as a **discrete timetabled subject**. This approach enables for a deep and sequential curriculum experience where the characteristics of a diverse array of religions or worldviews can be explored. Adequate time demonstrates that the subject is valued by the school.

**Other models:** when Religious Education is incorporated within themed curriculum days, 'dropdowns' or where it is integrated with other subjects as part of topic studies, projects or within organised visit and speaker sessions, great care needs to be taken. When these curriculum strategies are adopted a Religious Education specialist should be involved in the planning and delivery to ensure that the integrity and distinctiveness of RE is maintained and not watered down.

**However schools decide to organise the timetable and teaching of RE, the integrity of the curriculum must be maintained. The RE content should be challenging, deep, sequential and the six BQs clearly identified.**

## Teaching with the Barnet Agreed Syllabus: Rationale (Ann Taves Six BQ's)

This Agreed Syllabus charts a new way forward for RE, placing the subject within a strong academic tradition, and founded on the higher-level academic work of Professor Ann Taves. It aims to raise expectations of both teachers and pupils in terms of the scholarly study of religion and worldviews. Taves' Big Questions allows us to explore the lived experiences of humans in relation to both multi-religious and multi-secular worldviews and ways of life.



***Applied to “religious education in pluralistic contexts, it has the potential to help both religious and non-religious students to articulate, discuss, reflect, critique, compare, and develop their worldview and at the same time, reflect on what it is like to live life as they do, and what, in their view, makes life meaningful.”***

*religious studies to worldview studies (2019) AnnTaves*

## The Legal Requirements: Curriculum Content that MUST Be Covered: Ann Taves' Six Big Questions: BQs

All schools that follow this Agreed Syllabus **must** ensure that the six Big Questions are covered at each Key Stage. It is recommended that the six BQs are included throughout the curriculum and are covered in every year group as best practice.

What is real? BQ1

Where do we come from? BQ2

How do we know? BQ3

What is our situation? BQ4

What is our goal? BQ5

How do we get there? BQ6

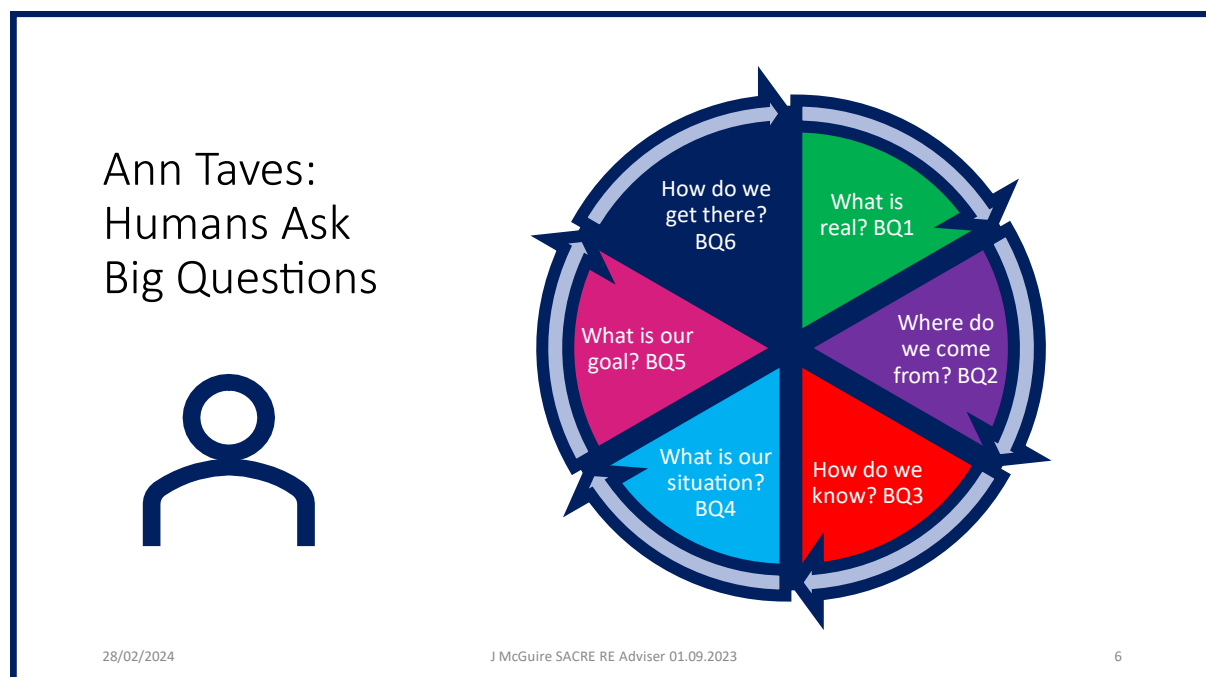
## Challenge: Designing a Sequential, Progressive and Balanced Curriculum

A school's RE curriculum should be set within the broader intent of the whole school curriculum. This syllabus is designed to support school leaders by clearly stating the intent, appropriate implementation, and potential impact of RE on the lives of children and young people so that they can flourish in a changing world.




The Barnet Agreed Syllabus provides a sequential curriculum model built upon six carefully considered Big Questions (BQs) that are designed to provide a progressive, rich, and deep exploration of questions that humans may consider when trying to make sense of their own situation in the world. The six BQs offer challenge through reflection on and exploration of questions, concepts and the deep study of religion and worldviews.




This carefully researched and constructed model based on the six BQs of Ann Taves will enable schools to design their own sequential, progressive, and balanced curriculum in school.

When designing the school RE curriculum teachers must keep in mind the Intent, Implementation, and Impact elements alongside the six Big Questions of Ann Taves.



## Six Big Questions: Statement Grid

<p><b>BQ1</b></p> <p><b>REALITY</b> (ontology)</p>  <p>“What exists? What is real? (What is?) What is the deepest nature of things (ultimate reality)? Is there something eternal and unchanging? If so, what?”</p> <p>Ann Taves</p>	<p><b>What is real?</b></p> <p><b>Reality (Ontology)</b> is about understanding what different religion and worldviews teach about what is real and what is not.</p> <p><b>Pupils</b> should explore a range of questions from both their perspective and the perspective of the religion and worldviews being studied.</p> <p><b>Questions</b> may include: What exists? What is real? Is there something eternal and unchanging? If so, what? Is there a God, or gods or spiritual entities (angels, spirits, ancestors)? Is there an ultimate reality? If there is a God what is their nature (loving, merciful, wrathful, disinterested, omnipotent, omniscient)?</p> <p><b>Reflection:</b> Pupils will be invited to reflect on their own personal view of reality and where that comes from.</p>
<p><b>BQ2</b></p> <p><b>ORIGINS</b> (cosmology)</p>  <p>“Where did this “ultimate reality” come from? How did we get here? (where is ‘here’)”</p> <p>Ann Taves</p>	<p><b>Where do we come from?</b></p> <p><b>Origins (Cosmology)</b> is about understanding what different religion and worldviews teach about the origins of the universe, the nature of existence and our place in the world.</p> <p><b>Pupils</b> should explore a range of questions from both their own perspective, and the perspective of the religion and worldviews being studied.</p> <p><b>Questions</b> may include: Where did everything come from? How did we come into existence? What is the origin of the universe, humanity, and life itself? What are the different narratives from different religious, cultural, and scientific communities for how the universe came to be (including creation stories)?</p> <p><b>Reflection:</b> Pupils will be invited to reflect on their own personal view of the origins of the universe.</p>
<p><b>BQ3</b></p> <p><b>KNOWLEDGE</b> (epistemology)</p>  <p>“How do we know this (about ourselves and reality more generally)? What is true and what is false?”</p> <p>Ann Taves</p>	<p><b>How do we know?</b></p> <p><b>Knowledge (Epistemology)</b> is about understanding what different religion and worldviews teach about the nature of knowledge, belief and things that are considered to be true.</p> <p><b>Pupils</b> should explore a range of questions from both their perspective and the perspective of the religion and worldviews being studied.</p> <p><b>Questions</b> may include: How do people know what they know? What is true and what is false: and how do we know this? Where do people gain knowledge from? (Sources of knowledge could include experience, intuition, observation, religious and non-religious leaders, spiritual experiences, communities, texts, and revelation). Why are certain sources of knowledge seen as trusted and reliable? How is knowledge different from belief (faith)? Why do people in different, or within the same, religion and worldviews sometimes disagree about what is true or false and how do they navigate this?</p> <p><b>Reflection:</b> Pupils will be invited to reflect on their own personal view of what they believe to be true or false and may consider what they could do if someone disagreed with their views.</p>

<p><b>BQ4</b> <b>SITUATION</b></p>  <p>“What is the situation in which we find ourselves? (Who are ‘we’?) What is our nature?” Ann Taves</p>	<p><b>What is our situation?</b></p> <p><b>Situation</b> is about understanding the position we find ourselves in, the person we are and how we live and interact in the world.</p> <p><b>Pupils</b> should explore a range of questions from both their perspective and the perspective of the religion and worldviews being studied.</p> <p><b>Questions</b> may include: What is the situation in which we find ourselves? Which influences or factors shape a person’s situation? (Influences or factors could include time, place, society, religion or worldview, family, nature - biology). Who are we? What is our nature? Why may religion and worldviews give meaning to an individual’s position or situation? How does a person’s position or situation form a ‘lens’ through which they may understand the world? How can our lens (situation) lead to misconceptions and stereotypes? How may our situation change over time, in our life?</p> <p><b>Reflection:</b> Pupils will be invited to reflect on how their own worldview reflects their own situation.</p>
<p><b>BQ5</b> <b>GOAL</b> <b>(axiology)</b></p>  <p>What is the goal (the good) for which we should strive? What is good and what is evil? Where are (or should) we be going?</p>	<p><b>What is our goal?</b></p> <p><b>Goal (Axiology)</b> is about understanding what different religion and worldviews teach about what is good, of worth or value, and the ultimate goal that individuals should aim for.</p> <p><b>Pupils</b> should explore a range of questions from both their perspective and the perspective of the religion and worldviews being studied.</p> <p><b>Questions</b> may include: What is meant by ‘good’ and ‘evil’? What does it mean to say something is good, valuable, or moral? What is the goal (good) we are aiming for? How do we know what is “good” and “right”? What is morally, culturally, and theologically acceptable as good? How and why may this change over time and across cultures? How do ideas of the “good” expressed within religion and worldviews influence people’s moral decision making? What does it mean when the ‘good’ of one worldview may be at odds with the ‘good’ of the laws or norms of a country?</p> <p><b>Reflection:</b> Pupils will be invited to reflect on their own values and goals, and why they may see these as good or worthwhile, while also appreciating the diversity of perspectives held by others.</p>
<p><b>BQ6</b> <b>PATH</b> <b>(praxeology)</b></p>  <p>“What do we need to do to reach the goal? What path should we follow? How do we ensure that we are on the path? How should we act? How do we get there?” Ann Taves</p>	<p><b>How do we get there?</b></p> <p><b>Path (Praxeology)</b> is about understanding that humans may carry out certain actions, behaviours and rituals that are seen as essential to progress and remain on their path, to reach a goal.</p> <p><b>Pupils</b> should explore a range of questions from both their perspective and the perspective of the religion and worldviews being studied.</p> <p><b>Questions</b> may include: What do individuals that follow a religion or worldview path need to do to reach their goal? What path should be followed when there are so many? How can a person know they are on the right path? How should an individual act if they want to stay on the path and reach a goal? What actions and behaviours do religion and worldviews say are ‘good’ and essential to progress and remain on a path? What guidance and support do religion and worldviews offer to individuals on how to live their lives and the path they should take (examples could include: teachings, role models, leaders and teachers, moral codes, ethical guidelines, diverse local and global community guidance, stories and texts and interpretation (tafsir)).</p> <p><b>Reflection:</b> Pupils will be invited to reflect on the paths that they have explored to consider the path that they are on themselves (whatever this may be).</p>

## Six BQs of Ann Taves: Intent, Implementation, and Impact

### Intent:

- This Agreed Syllabus intends to provide a curriculum model that is sequential.
- The model provides six 'golden threads' or areas to focus on, in the form of the six Big Questions (BQs) of Ann Taves (intent).
- The six BQs are revisited throughout the Religious Education journey of a child: age 4 – 19. Each key stage will build upon prior knowledge.
- This Agreed Syllabus carefully considers the intent-implementation-impact process. What is intended, the teaching of the six BQs, will be implemented in the lessons and experiences and then the impact will be monitored. The intention should be clear throughout this learning process.

### Implementation:

- The curriculum focuses on the six BQs to allow for the development of depth of learning and understanding, encouraging rich discourse.
- The sequential nature of this curriculum built on the six BQs allows the child to revisit the areas multiple times. This allows for an inclusive curriculum, where the child may develop an understanding of the six Big Questions as they progress.
- The six BQs allow for the needs of individual schools and communities to shape the curriculum to reflect the school intake- it allows flexibility to reflect the demographic and needs of the school to be inclusive. It is possible to include local exemplars of religion and worldviews and local stories as content to deliver the six Big Questions.
- This Agreed Syllabus encourages the use of rich vocabulary, interesting artefacts including real live artefacts, visitors from the community, school visits to places of worship and community venues and the use of beautiful texts, stories, art, and music to bring the lesson alive to help enrich and challenge. (VAT of RE)
- Quantifiers such as '**some, many, may**' should be chosen when framing questions to avoid referring to '**all** Christians/ Hindu's / Humanists' to avoid misconceptions and generalisations.
- Open questions around diversity within **one** religion or within a worldview should be encouraged to explore a **plurality of voices** within 'lived' religion and worldviews. The six BQ approach, especially BQ4 Situation, encourages the exploration of the diversity of 'lived' worldviews and the many branches, streams and 'voices' that may exist.
- Multi-religious and multi-secular exemplars are encouraged to bring the lessons alive.
- Deep learning is encouraged through the VAT in RE pedagogy that builds rich learning through a clear focus on vocabulary, artefacts (including humans) and texts (including stories).
- Authoritative texts, information, facts, resources that are referred to in lesson planning and in lessons should be sourced from national associations and trusted RE websites that are representative of religion and worldviews and are respected by the Religious Education community.

## Impact:

- The impact of the six Big Questions explored within the Religious Education curriculum **must** be checked throughout the learning journey.
- The impact statements should reflect the intent statements, and the pupils should have had opportunities to explore the intent through their lessons (implementation) before the impact is monitored.
- The impact can be checked multiple times, as the same six BQs are revisited throughout the RE journey.

## Prior Knowledge:

- Prior knowledge statements have been built into the **guidance materials** to support the 'impact' and evaluation process, and aids teachers and pupils at each transition stage.

## Attainment and Progress in RE

**Schools must** provide an **annual report** for parents on the attainment and progress of each child in RE. The six BQs should underpin the reporting process for RE. The guidance materials that support this Agreed Syllabus provide exemplars of 'Impact statements' along with exemplar activities to capture the learning of the six BQ approach. Schools have flexibility to use a preferred model to monitor and record the attainment and progress in RE.

## Teaching Religion and Worldviews: What Must Be Included?

The very nature of ‘Religious Education’ is to allow curriculum time to explore religion and worldviews in the modern world.

This Agreed Syllabus is using the Religious Education Council’s entry-point definition of ‘Worldview’:

***‘Worldview describes the way in which a person encounters, interprets, understands and engages with the world’***



This Agreed Syllabus acknowledges that it is important to provide opportunities for children to gain an appreciation of the plurality of voices that exist within just one single named religion or the variety of worldviews that individuals may have. Examining a plurality of voices can help to unpack and prevent **generalisations and misconceptions** through discussing the complexity of religion and worldviews and the different interpretations that may be presented.

**A Locally Agreed Syllabus must** reflect the fact ‘that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain’. [1996 Act, Ch 56 S375 (3).] This Agreed Syllabus states the number of religion and worldviews, including Christianity, that should be covered at each Key Stage.

In schools where an Agreed Syllabus applies, RE **must** be non-denominational, but teaching about denominational differences is permitted. [Education Act 1944 S26 (2)]

This Agreed Syllabus encourages examining the ‘religion and worldviews on the doorstep’ of the local school community as can be found reflected in the 2021 census data as well as school data. The religion and worldviews chosen, in addition to Christianity, should reflect the community and school contextualising factors.

Census 2021	Area Name	No Religion	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	Not answered
Barnet	2021	78,684 20.2%	142,321 36.6%	4,158 1.1%	22,105 5.7%	56,616 14.5%	47,688 12.2%	1,524 0.4%	5,192 1.3%	31,056 8.0%

# Religion on our doorstep

This Agreed Syllabus encourages examining the ‘religions and worldviews on the doorstep’ of the local school community as can be found reflected in the 2021 census data as well as school data. The religions and worldviews chosen, in addition to Christianity, should reflect the community and school contextualising factors.



In addition, all children at each key stage **should** be exposed to a range of religion and worldviews as exemplars to help them to understand how different individuals may answer the six Big Questions from within their own situation, tradition, or worldview.

The Ann Taves Big Questions approach enables inclusion of the large group of citizens that may describe themselves as a ‘none’ or non-religious who may align themselves with a fixed or fluid non-religious, philosophical, spiritual, political, cultural communal or individual worldviews (Census 2021).

Over time the Agreed Syllabus intends for children to have time to explore the religion and worldviews of a **multi-religious and multi-secular world** to prepare them for the encounters that they will experience in the modern world.

To allow for deep substantive knowledge it is **recommended** that careful thought is given to the religion and worldviews that will be explored at each key stage. Focusing on fewer religion and worldviews in each year group, or key stage, allows for deep, meaningful, and sequential learning.

Learning opportunities within the six BQs should be illustrated at each key stage from **AT LEAST** the stated number of religious traditions and worldviews:

By the end of each Key Stage the stated number of religion and worldviews MUST be covered	Early Years:	KS 1:	KS 2 & 3:	KS 4 Core:	KS 5:
<b>AT LEAST the following religions &amp; worldviews</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>2</b>	<b>2</b>
Christianity	✓	✓	✓	✓	✓
Other Abrahamic		✓	✓		
Dharmic			✓		
Other religion or worldviews reflected in the local context	✓	✓	✓	✓	✓

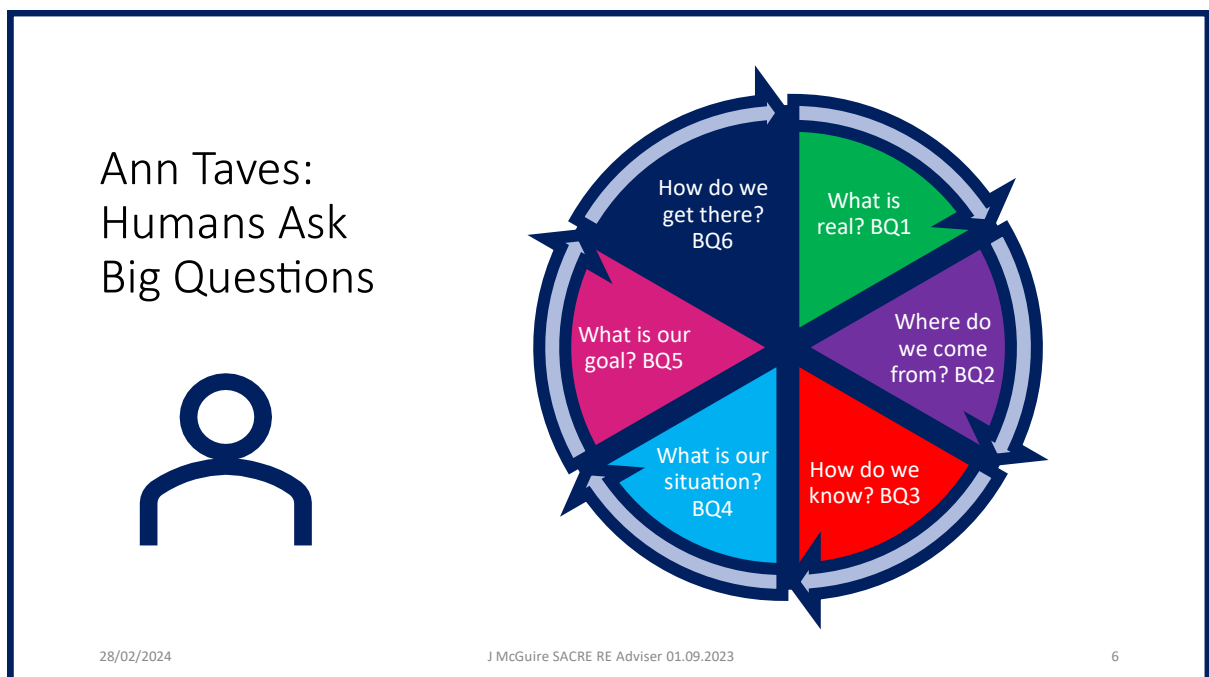
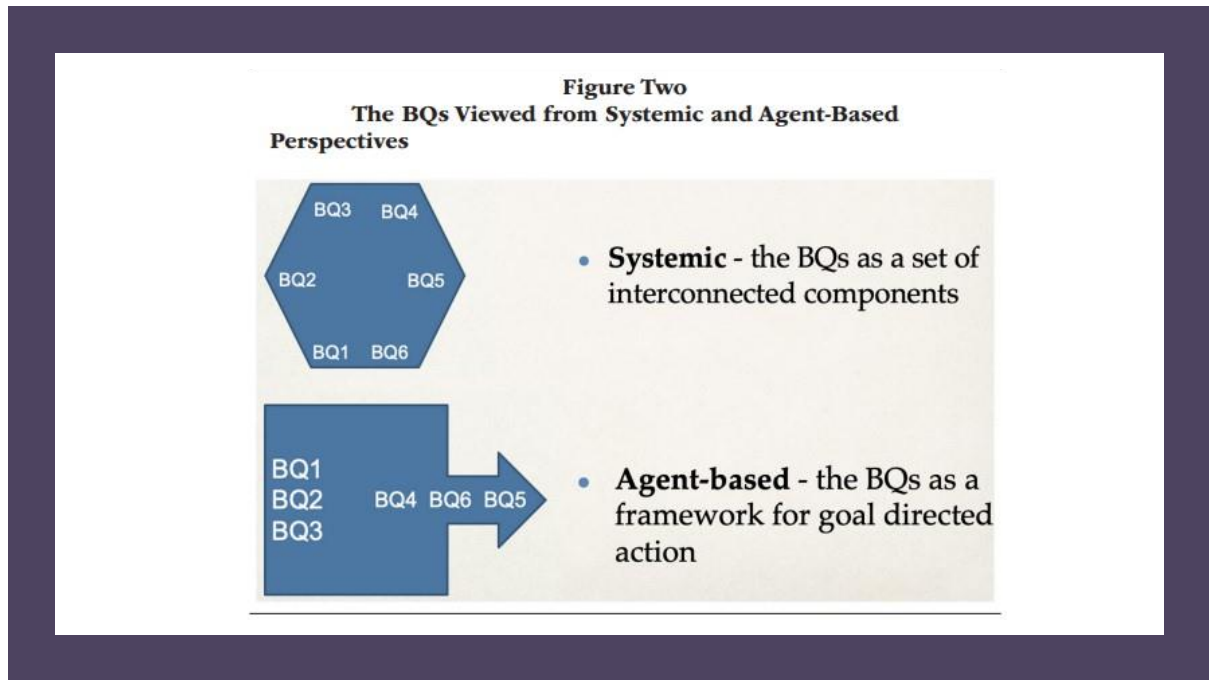
*\*See guidance materials for further detail*

The census from 2021 indicates that Barnet has a high percentage of Jewish, Christian, and Muslim families and these three significant religion or worldviews will be taught throughout a child’s Religious Education to reflect the local context.

## Further Considerations

### Ann Taves Agent-Based v Systemic Approach

The six BQs in this Agreed Syllabus have mainly been explored in a linear way: taking one BQ at a time, although all six remain interconnected. Ann Taves calls this a systemic approach. The six BQs also lend themselves to what Ann Taves calls an 'agent-based' approach, where all six big questions could be explored at the same time. Using this approach, each one of Ann Taves BQs can be focused on sometimes with more and sometimes with less intensity. The agent-based approach can be a useful curriculum planning tool especially at KS4 and KS5 through extended research projects.

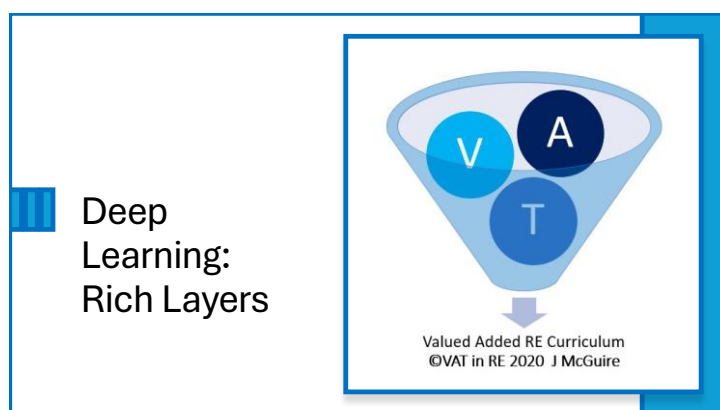


## Disciplinary Approach to RE

The Barnet approach is mindful of building in high quality questions that reflect a range of disciplines and lenses, to help to provide a multidisciplinary approach to the understanding of RE that pupils are exposed to. This would allow questions based on a breadth of disciplines such as theology, philosophy, hermeneutics, ethnographical approaches, ethics, sociology, psychology, geographical and historical contextual questions. This allows for a rich and nuanced approach to questions and answers, and maybe extends understanding. When planning a curriculum for your school stating the disciplines you are intending to focus on is encouraged.

## Vocabulary (definitions) Artefacts and Texts: VAT in RE Pedagogy

VAT in RE is an approach that was devised in Barnet in 2020. At its simplest level, the VAT approach encourages you to build three areas into your planning and delivery to create rich and challenging and 'deep' Religious Education learning experiences.



(1) **Vocabulary:** well-chosen three tier words: specialist and challenging Religious Education words and terms, and clear definitions. Etymology and meanings of words to aid deeper learning.

(2) **Artefacts:** an item, art, religious object, place, religious building, virtual tour or interview, music or a 'human artefact' - a real person identifying with a religion or worldview to speak to. Providing a focus for dialogue and deep learning.

(3) **Texts,** story, narrative, including audio and video stories, in lessons to provide richness, depth, meaning and focus.

The exemplar documents supporting this Agreed Syllabus refer to VAT in RE.

## **Additional Guidance Materials to Support this Agreed Syllabus Document**

Schools and bodies subscribing to this Agreed Syllabus will have access to a full range of supporting exemplars, curriculum plans and summary grids to assist in the implementation of this curriculum framework on the Barnet Education and Learning Service website [www.bels.org.uk](http://www.bels.org.uk) .

In addition, sample exemplars will also be available on the Culham St Gabriel's Trust website [www.cstg.org.uk](http://www.cstg.org.uk)

## **Appendices**

Appendix A: Template: Blank overview

Appendix B: Template: Mapping document: Barnet 2019 Agreed Syllabus + Ann Taves 6 BQ's + REC National Content Statement

Appendix C: Supporting Materials – these documents represent the 'living voices' of our SACRE members and how they personally interpret the Ann Taves six big questions.

- Christianity
- Judaism
- Humanism

There are many more documents that will be added to the area as the teacher training programme becomes live.

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This Agreed Syllabus stands on broad shoulders, absorbing the rich dialogue of the national RE community, Culham St Gabriels Trust, Religious Education Council, Farmington, AREIAC and AULRE and the wealth of Agreed Syllabus documents produced by respected RE colleagues nationwide.

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