



Children's Services  
Education

Redcar and Cleveland

**Agreed**

**Syllabus**

**Outline**

Religious Education

**Section 1**

## CONTENTS

<b>Section</b>	<b>Page</b>
<b>Forward from the Service Director for Children’s Services and the Portfolio Holder for Children and Young People</b>	<b>3</b>
<b>Preface from the Chair of SACRE</b>	<b>4</b>
<b>Religious Education Agreed Syllabus Outline</b>	
<b>A. Religious Education Agreed Syllabus Outline</b>	<b>5</b>
<b>B. Religious Education and Collective Worship</b>	<b>6</b>
<b>C. Developing a Whole School Policy for RE</b>	<b>8</b>
<b>D. The Role of the Subject Leader and Teachers for Religious Education</b>	<b>10</b>
<b>E. Key Concepts and Themes</b>	<b>13</b>
<b>F. Key Processes</b>	<b>14</b>
<b>G. Range and Content</b>	<b>19</b>
<b>H. Curriculum Opportunities</b>	<b>20</b>
<b>I. Assessment in Religious Education</b>	<b>22</b>
<b>J. Religious Education and Cross Curriculum Dimensions</b>	<b>35</b>
<b>K. Religious Education and Citizenship</b>	<b>35</b>
<b>L. Relationships Education, Relationships and Sex Education (RSE) and Health Education and Personal, Social, Health and Economic (PSHE) Education</b>	<b>36</b>
<b>M. Resources</b>	<b>40</b>

## Foreword

We are pleased to commend the Agreed Syllabus for Religious Education from the 'Agreed Syllabus Conference' (ASC) of the Local Authority (LA) on behalf of the 'Standing Advisory Council for Religious Education' (SACRE) and Redcar and Cleveland Children's Services.

This syllabus has been split into four sections:

- Section 1 covers: Legislation Guidelines, Ofsted guidance, Curriculum Guidance Responsibilities, Alternative Provision and Inclusion.
- Section 2 covers: The Curriculum through Programmes of Study and Assessment to Policies and Planning.
- Section 3 covers: SOW/POS Early Years, KS1 & KS2
- Section 4 covers: SOW/POS KS3, KS4 & KS5

It is the outcome from the five-year statutory review process carried out by the Redcar and Cleveland ASC. The revision of the Agreed Syllabus provides a framework for Redcar and Cleveland schools to take Religious Education forward in the next five years.

We believe this Agreed Syllabus will not only help teachers as they deliver good quality Religious Education in our MATs, standalone Academies and Maintained Schools geographically positioned within the LA, but will also enhance the spiritual, moral, social and cultural development of all pupils.

We are particularly pleased to note the emphasis put on continuity and progression within and between Key Stages, Inclusion, and the vital role Religious Education plays in encouraging race equality and community cohesion. May we take this opportunity to thank all those involved in the process of revision, particularly all the teachers and SACRE members who made such valuable contribution to the review and consultation process.

Kathryn Boulton

Service Director for Children's Services

Councillor Alison Barnes

Portfolio Holder for Children and Young People

## Foreword from the Chair of SACRE

We welcome you to the Redcar and Cleveland LA Agreed Syllabus for Religious Education.

The review of this syllabus has taken place over the last academic year and I would like to thank the teachers and members of SACRE, who have been prepared to give their time and to share their expertise and good practice in drafting and reviewing the Redcar & Cleveland LA Agreed Syllabus. I also would like to thank the teachers within the wider LA education providers who have also contributed with their knowledge and practice in teaching RE.

As a community, we are aware of the responsibility we have, to provide the best educational opportunities for our young people to become enthusiastic and responsible members of society, with the ability to contribute economically and socially in the modern world. The key values of religions have contributed to building our inclusive society and this revision of the Agreed Syllabus introduces to young people worldview values and beliefs. The Agreed Syllabus enables teachers, faith communities and others engaged in the education of our young people to identify and access these values and to gain insights into the human condition and what it is like to live in contemporary society.

As the 'Review of Religious Education in England' by the Religious Education Council of England and Wales points out, Religious Education teaching "should equip pupils with systematic knowledge and understanding of a range of religions and worldviews, enabling them to develop their ideas, values and identities. It should develop in pupils an aptitude for dialogue so that they can participate positively in our society with its diverse religions and worldviews."<sup>1</sup>

Development of Religious Education in Redcar and Cleveland is the responsibility of the Standing Advisory Council on Religious Education (SACRE) and we work in close partnership with the Local Authority. We continue to welcome representatives of religious bodies and teachers to be part of SACRE. If you would like to be considered as a member of SACRE please contact:

[EducationBusinessSupport@redcar-cleveland.gov.uk](mailto:EducationBusinessSupport@redcar-cleveland.gov.uk)

**Bernie Hewison**  
**Chair of Standing Advisory Council for Religious Education**

**This Document has been compiled by this Local Authorities Agreed Syllabus Conference(ASC). All educational establishments and religious faiths were given the opportunity to join the group.**

---

<sup>1</sup> A Review of Religious Education in England *The Religious Education Council of England and Wales* p.14

## **A. Religious Education Agreed Syllabus Outline**

All state-funded schools must teach religious education (RE). Maintained schools without a religious character follow the syllabus agreed by the Local Agreed Syllabus Conference (ASC), an occasional body which local authorities are required to establish and support.

The Department for Education's Governors' Handbook provides information on the teaching of RE in other schools:

- Voluntary aided schools with a religious character should provide RE in accordance with the trust deed or religious designation of the school, unless parents request the locally agreed syllabus.
- Foundation schools and voluntary controlled schools with a religious character should follow the locally agreed syllabus, unless parents request RE in accordance with the trust deed or religious designation of the school.
- RE is also compulsory in faith and non-faith academies and free schools as set out in their funding agreements.

### **Support for RE**

#### **Religion and belief communities**

Members of religions and belief organisations can make a real contribution to RE both locally and nationally. By working with people whose beliefs they may or may not share in an atmosphere of respect and mutual understanding, faith and belief representatives can act as models of community cohesion in action. They may also contribute a greater awareness of inter-religious perspectives, as well as representing their own individual traditions.

At a national level, representatives of different denominations, religions and communities of belief can contribute to the continuing improvement of RE. They might, for example, take part in consultation on RE matters through membership of national bodies, work with others to produce resources such as web-based materials for school use, act as consultants to publishers and respond to enquiries from teachers about their tradition.

At a local level, representatives of religious and other interests can serve as formal or co-opted members of SACREs and ASCs. This gives them opportunities to help make sure the RE curriculum deals accurately and sensitively with their own religious or other perspective, and that any concerns about RE are raised and considered. They may, for example, raise awareness of sensitive issues when a SACRE is giving advice to schools on resources recommended for use in RE lessons. Membership of SACRE or an ASC gives community members a chance to raise and respond to questions from their own and others' communities as well as to contribute to wider public understanding of their beliefs, practices and values.

## **B. Religious Education and Collective Worship**

<https://www.gov.uk/government/publications/collective-worship-in-schools>

**Religious education and collective worship** (Circular 1/94) Issued 31 January 1994, this circular contains extensive guidance on the duty of local education authorities, standing advisory council on religious education (SACREs) and agreed syllabus conferences (ASCs), regarding religious education and collective worship. This remains extant regarding guidance on collective worship.

### **Religious Education and Collective Worship Summary of Contents**

All schools must provide religious education **and** daily collective worship for all registered pupils and promote their spiritual, moral and cultural development.

**I've emboldened the "and" to emphasise there must be both.**

Collective worship in schools must be wholly or mainly of a broadly Christian character, though not distinctive of any Christian denomination.

The parental right, student right in post 16 or Teacher right of withdrawal from collective worship are unchanged.

Local bodies advise on RE and collective worship and recommend new RE syllabuses. They represent faith groups, teachers, the LA and Academy schools. Information and inspection requirements apply to collective worship.

### **Academies and daily collective worship**

An academy's funding agreement is drafted to mirror the requirements for acts of collective worship in maintained schools. Each pupil must take part in a daily act of collective worship unless they have been withdrawn by their parents, or if in the sixth form they have decided to withdraw themselves. This applies to academies with and without a religious designation.

### **Kinds of collective worship provided by an academy with a religious designation**

Such an academy must provide collective worship in accordance with the tenets and practices of the academy's designated faith. It can also choose to reflect the other principal religions and those found in the local community.

### **Kinds of collective worship provided by former voluntary-controlled or foundation schools with a religious designation that have converted to an academy**

A former voluntary-controlled or foundation school with a religious designation that has converted to an academy must provide collective worship in accordance with the tenets and practices of the academy's designated faith.

### **Collective worship of a broadly Christian nature in an academy without a religious designation**

Such an academy must provide collective worship that is wholly or mainly of a broadly Christian character. A school can reflect the religious backgrounds represented in its community, as long as the majority of provision is broadly Christian.

### **Academies without a religious designation applying for exemption from providing broadly Christian collective worship**

A maintained school can apply to the local SACRE for an exemption not to provide broadly Christian collective worship for some or all of its pupils, having considered the family background of pupils attending the school. An equivalent provision applies to academies but the academy trust would apply, through the EFA, to the Secretary of State for the determination.

Such a determination does not mean that the academy or school would be exempted from providing any collective worship. They would still be required to provide daily collective worship, but of a different character that is more appropriate given the family backgrounds of the pupils in the school. The Secretary of State may approach the local SACRE for its view when considering such an application.

## **C. Developing a Whole School Policy for RE**

Section 78 (1) of the 2002 Education Act states that all pupils should follow a balanced and broadly based curriculum which 'promotes the spiritual, moral, cultural, social, mental and physical development of pupils and of society, and prepares pupils for the opportunities, responsibilities and experiences of later life'. Learning about and from religions and beliefs, through the distinct knowledge, understanding and skills contained in RE within a broad-based curriculum, is essential to achieving these aims. Exploring the concepts of religion and belief and their roles in the spiritual, moral and cultural lives of people in a diverse society helps individuals develop moral awareness and social understanding.

### **Policy and Planning**

All schools should have a policy for RE. This should be approved by governors and made available for parents. The policy should include:

#### **1 A Rationale**

A paragraph which contains a definition of RE, legal requirements, the place of RE in the basic curriculum, the statutory status of the Agreed Syllabus, pupil entitlement. Please refer to Section 1 'Guidance' Pg7.

#### **2 Aims and Importance of RE**

This should be taken from The Importance of RE of this Agreed Syllabus and should be linked to the school aims.

#### **3 Organisation of RE**

Allocation of curriculum time, how RE is delivered (e.g. mainly weekly lessons or blocks of time), how the subject is managed, monitored and evaluated (role of RE Subject Leader).

#### **4 Right of Withdrawal**

A statement of the right of parents to withdraw their children wholly or partially from RE and how this is managed by the school.

#### **5 Personal development and well-being**

RE plays an important role in preparing pupils for adult life, employment and lifelong learning. It helps children and young people become successful learners, confident individuals and responsible citizens. It gives them the knowledge, skills and understanding to discern and value truth and goodness, strengthening their capacity for making moral judgements and for evaluating different types of commitment to make positive and healthy choices.

#### **6 Community cohesion**

RE makes an important contribution to a school's duty to promote community cohesion. It provides a key context to develop young people's understanding and



appreciation of diversity, to promote shared values and to challenge racism and discrimination.

## **7 The school community**

RE provides a positive context within which the diversity of cultures, beliefs and values can be celebrated and explored.

- **The community within which the school is located** – RE provides opportunities to investigate patterns of diversity of religion and belief and forge links with different groups in the local area.
- **The UK community** – a major focus of RE is the study of diversity of religion and belief in the UK and how this influences national life.
- **The global community** – RE involves the study of matters of global significance recognising the diversity of religion and belief and its impact on world issues.

RE subject matter provides opportunities to promote an ethos of respect for others, challenge stereotypes and build understanding of other cultures and beliefs. This contributes to promoting a positive and inclusive school ethos that champions democratic values and human rights.

### **In summary, religious education for children and young people should:**

- **provoke challenging questions** about the meaning and purpose of life, beliefs, the self, issues of right and wrong, and what it means to be human. It develops pupils' knowledge and understanding of Christianity, other principal religions, and religious traditions that examine these questions, fostering personal reflection and spiritual development
- **encourage pupils to explore their own beliefs** (whether they are religious or non-religious), in the light of what they learn, as they examine issues of religious belief and faith and how these impact on personal, institutional and social ethics; and to express their responses. This also builds resilience to anti-democratic or extremist narratives
- **enable pupils to build their sense of identity and belonging**, which helps them flourish within their communities and as citizens in a diverse society
- **teach pupils to develop respect for others**, including people with different faiths and beliefs, and helps to challenge prejudice
- **prompt pupils to consider their responsibilities** to themselves and to others, and to explore how they might contribute to their communities and to wider society. It encourages empathy, generosity and compassion

## **D. The Role of the Subject Leader and Teachers for Religious Education**

There should be a person in school with a designated responsibility for leading and co-ordinating the subject. Responsibilities should cover some or all the following, per the staffing and responsibilities structure in the school.

### **1 Leadership - promote RE**

- Be familiar with the requirements of the Agreed Syllabus.
- Produce an RE file/handbook.
- Represent RE to staff, parents, governors and within the LA e.g. by preparing statements about RE for parents and governors, as required.
- Write school policy for RE.
- Lead curriculum development in RE.
- Prepare a Development Plan, including short-term and long-term targets and a funding policy.
- Prepare teacher guidance and Long-Term Plan for Scheme of Work, in consultation with headteacher and the whole staff or department.

### **2 Management - implement RE**

Ensure that there is:

- A detailed Scheme of Work, which includes Medium-Term Plans.
- Devise appropriate procedures for assessment, recording and reporting of pupils' work in line with whole school policy.
- Time set aside to work with teachers to set individual pupil, class, year group performance targets.
- Good liaison with partner schools during transition and transfer.
- Opportunity for visits to places of religious interest and visitors to the classroom.
- Appropriate display of pupils' work in RE.
- An audit of resources regularly undertaken.
- Appropriate resources available for the young people.
- Staff use of resources which effectively promotes learning in RE.

### **3 Monitoring and Review - evaluate RE**

- Scrutinise planning in relation to Agreed Syllabus requirements and implementation.
- Support the headteacher in preparation of the whole school self-evaluation form (SEF) (contribution of RE) for Ofsted.
- Interview teachers and pupils regarding the provision of RE.
- Observe RE lessons and give feedback.
- Coordinate portfolio of pupils' work (primary).
- Scrutinise samples of pupils' work in relation to levels of attainment.
- Produce annual report on RE provision for the headteacher and governors. This should be in relation to the RE Development Plan.
- Devise a departmental SEF for RE (secondary).

#### **4 Training - lead curriculum development**

- Keep up-to-date with new developments in RE, both locally and nationally.
- Ensure staff development (for themselves and others) through courses and in school meetings and training.
- Run staff meetings on RE, for example in relation to new developments, resources, courses.
- Act as a consultant and give support to non-specialist teachers.

### **Guidance for Teachers**

The RE Subject Leader should put together guidance for teachers that will enable them to implement the policy and the Agreed Syllabus. Guidance may include relevant pages from the Agreed Syllabus.

It should include:

- An overview of the Agreed Syllabus – concepts, themes, attitudes and skills;
- A Long-Term Plan for each key stage and guidance on Medium-Term Planning with any existing Medium-Term Plans for year groups;
- Assessment, recording and reporting – the Levels of Attainment and their importance for planning and assessing, approaches and systems for recording pupils' progress and reporting to parents;
- A paragraph on the contribution RE makes across the curriculum.
- Procedures for monitoring and the self-evaluation of RE – e.g. curriculum audit, lesson observation, scrutiny of pupil work, interviewing pupils, scrutiny of planning;
- Development Plan – annual Development Plan and progress made;
- Resources available in school.

### **RE and the Use of Language**

Religious Education provides a range of opportunities through which pupils develop the language to reflect on and make sense of their experiences. Religious Education can make an important contribution to pupils' use of language by enabling them to:

- acquire and develop a specialist vocabulary;
- communicate their ideas with depth and precision;
- listen to the views and ideas of others, including people from religious traditions;
- be enthused about the power and beauty of language, recognising its limitations;
- develop their speaking and listening skills when considering religions, beliefs and ideas and articulating their responses;
- read, particularly from sacred texts;
- write in different styles, such as poetry, diaries, extended writing and the synthesis of differing views, beliefs and ideas;
- evaluate clearly and rationally, using a range of reasoned, balanced arguments.

## Teachers Planning for Skills in Religious Education

Progress in RE is dependent upon the development of general educational skills and processes. The following skills are central to RE and should be reflected in the planning.

- 1 **Investigation and Enquiry** – this includes:
  - asking relevant questions;
  - knowing how to use different types of sources to gather information;
  - knowing what may constitute evidence for understanding religion(s).
- 2 **Interpretation** – this includes:
  - drawing meaning from artefacts, works of art, poetry and symbolism;
  - interpreting religious language;
  - suggesting the meanings of religious texts.
- 3 **Expression** – this includes:
  - explaining concepts, rituals and practices;
  - communicating the significance of religious symbols, technical terms and religious imagery;
  - identifying and articulating matters of deep conviction and concern
  - responding to religious issues through a variety of media.
- 4 **Application** – this includes:
  - making the association between religions and the individual;
  - community, national and international life;
  - identifying key religious values and their interplay with secular ones.
- 5 **Analysis** – this includes:
  - distinguishing between opinion, belief and fact;
  - distinguishing between the features of different religions.
- 6 **Evaluation** – this includes:
  - debating issues of religious significance with reference to evidence and argument;
  - weighing the respective claims of self-interest, consideration for others, religious teaching and individual conscience.
- 7 **Synthesis** – this includes:
  - linking significant features of religion together in a coherent pattern;
  - connecting different aspects of life into a meaningful whole.
- 8 **Reflection and Response** – this includes:
  - thinking reflectively about feelings, relationships, experience, ultimate questions, beliefs and practices, moral issues.
- 9 **Empathy** – this includes:
  - considering the thoughts, feelings, experiences, attitudes, beliefs and values of others;
  - developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow;
  - seeing the world through the eyes of others, and considering issues from their point of view.

## **E. Key Concepts and Themes**

There are six key concepts that pupils need to understand to deepen and broaden their knowledge, skills and understanding.

The key concepts are:

### **A. Beliefs, teachings and sources**

- Interpreting teachings, sources, authorities and ways of life to understand religions and beliefs.
- Understanding and responding critically to beliefs and attitudes.

### **B. Practices and ways of life**

- Exploring the impact of religions and beliefs on how people live their lives.
- Understanding that religious practices are diverse, change over time and are influenced by cultures.

### **C. Expressing Meaning**

- Appreciating that individuals and cultures express their beliefs and values through many different forms.

### **D. Identity, diversity and belonging**

- Understanding how individuals develop a sense of identity and belonging through faith or belief
- Exploring the variety, difference and relationships that exist within and between religions, values and beliefs.

### **E. Meaning, purpose and truth**

- Exploring some of the ultimate questions that confront humanity, responding imaginatively to them.

### **F. Value and commitments**

- Understanding how moral values and a sense of obligation can come from beliefs and experience
- Evaluating their own and others' values to make informed and imaginative choices.

**These six key concepts (A-F) are incorporated in the two Attainment Targets for RE.**

## **F. Key Processes**

### **(this links with - Key Concepts and Themes and Teachers Planning for Skills)**

These are the essential skills and processes in Religious Education that pupils will need to learn to make progress. The teaching of concepts, skills and attitudes are focused on two attainment targets, **both of equal value**.

**Learning about religion and worldviews** includes enquiry into, and investigation of, the nature of religion, the nature of worldviews, including the beliefs, teachings and ways of life, sources, practices and forms of expression. It includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary. It also includes identifying and developing an understanding of ultimate questions and ethical issues. Learning about religion and worldviews covers pupils' knowledge and understanding of individual religions and worldviews and how they relate to each other as well as the study of the nature and characteristics of religion and secular worldviews.

**Learning from religion and worldviews** is concerned with developing pupils' reflection on and response to their own and others' experiences in the light of their learning about religion and worldviews. It develops pupils' skills of application, interpretation and evaluation of what they learn about religion and worldviews. Pupils learn to develop and communicate their own ideas, particularly in relation to questions of identity, diversity and belonging, meaning, purpose and truth, and values and commitments.

**N.B.** These skills are then contained in the assessment statements.

### **The Redcar and Cleveland Syllabus is based on four key concepts or strands:**

- **Belief**
- **Teachings and Authority**
- **Worship**
- **Impact of Faith**

Each of these concepts conveys a fundamental idea in religion, are distinctive, but relate to each other, and can be explored at any key stage at differing depths.

### **How these four concepts or strands relate to the six key concepts (A-F) above:**

- **Belief** incorporates key concepts **A** (Beliefs, teachings and sources), **E** (Meaning, purpose and truth) and may also relate to **F** (Values and commitments).
- **Teachings and Authority** incorporates key concepts **A** (Beliefs, teachings and sources), **F** (Values and commitments), and in the theme 'Science and Religion', relates to **E** (Meaning, purpose and truth).
- **Worship** incorporates key concepts **B** (Practices and ways of life), **C** (Expressing meaning) and **D** (Identity, diversity and belonging).

- **Impact of Faith** incorporates key concepts **A** (Beliefs, teachings and sources), **B** (Practices and ways of life), **C** (Expressing meaning), **D** (Identity, diversity and belonging), and **F** (Values and commitments).

### Themes (Key Stage 1- Key Stage 3)

The themes exemplify the key concepts and themes, provide the context for 'learning about religion and world views' and 'learning from religion and worldviews'. They are distinctive but relate to each other and they provide progression within and across the key stages.

The themes are set out in the context of the four key concepts or strands of learning of this syllabus.

### Belief

Belief is central to a person of faith, affecting daily life, values, attitudes and behaviour. Belief may be about God, creation, the meaning of life, good and evil, forgiveness, equality, truth claims, and life after death. Belief is fundamental to differences both within and between religions (e.g. belief about Jesus, oneness of God, reincarnation). Beliefs may be expressed through creedal statements and prayers (e.g. Shahadah, Nicene Creed, Shema prayer) and moral codes.

The key belief for most religions (not Buddhism) is the belief in a deity as a power or being beyond human comprehension, but who is ultimate creator and sustainer of this world and afterlife, and who can only be experienced through faith. Exploration of belief in deity raises questions in relation to theism (belief in God) and atheism (belief that there is no God).

### Themes relating to Belief

#### KS1

- **Believing:** what people believe about God, humanity and the natural world

#### KS2

- **Beliefs and questions:** how people's beliefs about God, the world and others impact on their lives
- **The journey of life and death:** why some occasions are sacred to believers, and what people think about life after death (*also part of Worship*)

#### KS3

- **Beliefs and concepts:** the key ideas and questions of meaning in religions and beliefs, including issues related to God, truth, explanation, meaning and purpose
- **Religion and science:** issues of truth, explanation, meaning and purpose (*also part of Teachings and Authority*)

## Links to the Key Concepts in the Levels of Attainment

**AT1** – A. Beliefs, teachings and sources

**AT2** – E. Meaning, purpose and truth

### Teachings and Authority

This covers all aspects of how adherents of a faith know what to believe, what to do, and how to behave. It may take the form of a holy book (e.g. Bible, Guru Granth Sahib), the teachings and example of the founder of a religion (e.g. Jesus, the Buddha, Muhammad), the teachings and examples of religious leaders today (e.g. the Pope, Dalai Lama, local priest, imam, rabbi) or experience of God (e.g. through prayer life, visions). The basis for authority can be interpreted differently by different religious communities within a faith (e.g. differing interpretations of the Bible) and can lead to diversity or division within and between faiths.

### Themes relating to Teachings and Authority

#### KS1

- **Story:** how and why some stories are sacred and important in religion
- **Leaders and teachers:** figures who have an influence on others locally, nationally and globally in religion

#### KS2

- **Teachings and authority:** what sacred texts and other sources say about God, the world and human life (*this clearly overlaps with Belief*)
- **Inspirational people:** figures from whom believers find inspiration

#### KS3

- **Authority:** different sources of authority and how they inform believers' lives
- **Religion and science:** issues of truth, explanation, meaning and purpose (*also part of Belief*)

## Links to the Key Concepts in the Levels of Attainment

**AT1** – A. Beliefs, teachings and sources

**AT2** – E. Meaning, purpose and truth  
– F. Values and commitments

### Worship



This can take many forms through prayer, praise, singing, music, ritual movements and actions. It is a way of communicating with the deity and expressing beliefs, spirituality, faith and commitment. Worship can be both public and private. Worship can demonstrate beliefs and emotions, e.g. awe, reverence, submission, devotion, praise, thanksgiving, confession, sorrow, joy, unity of belief and commitment. Worship can be explored through the study of prayer, places of worship, pilgrimage, home life, ceremony, festivals, ritual, rites of passage, symbols, language.

### **Themes relating to Worship**

#### **KEY STAGE 1**

- **Celebrations:** how and why celebrations are important in religion
- **Symbols:** how and why symbols express religious meaning

#### **KS2**

- **Worship, pilgrimage and sacred places:** where, how and why people worship, including at sites
- **Symbols and religious expression:** how religious and spiritual ideas are expressed
- **The journey of life and death:** why some occasions are sacred to believers, and what people think about life after death (*also part of Belief*)

#### **KS3**

- **Expressions of spirituality:** how and why human self-understanding and experiences are expressed in a variety of forms

### **Links to the Key Concepts in the Levels of Attainment**

**AT1** – B. Practices and ways of life  
– C. Expressing meaning

**AT2** – D. Identity, diversity and belonging

### **Impact of Faith**

The impact of having a religious faith may be expressed through worship, moral behaviour, attitudes, action, commitment to a faith community and commitment to others. Commitment to others may include other people from within the same faith tradition, those who follow a different tradition within the same faith (e.g. ecumenism), those with no religious faith (e.g. atheists, agnostics, humanists) and those who have a different faith tradition (e.g. interfaith dialogue). It may also be concerned with wider ethical and political issues that have a national or global impact. In some cases, the impact of a faith on a believer leads to a particular type of vocation, protest, resistance to pressure, manipulation of others and fanaticism.

## Themes relating to Impact of Faith

### KEY STAGE 1

- **Belonging:** where and how people belong and why belonging is important
- **Myself:** who I am and my uniqueness as a person in a family and a community

### KS2

- **Religion and Worldviews and the individual:** what is expected of a person in following a religion or a worldview
- **Religion, family and community:** how religious families and communities practice their faith and the contribution this makes to local life.
- **Humanism, family and belief:** how humanist families contribute to local life.
- **Beliefs in action in the world:** how religions and worldviews respond to global issues of human rights, fairness, social justice and the importance of the environment

### KS3

- **Ethics and relationships:** questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil
- **Rights and responsibilities:** what religions and worldviews say about human rights and responsibilities, social justice and citizenship
- **Global issues:** what religions and worldviews say about health, wealth, war, animal rights and the environment
- **Interfaith dialogue:** a study of relationships and collaboration within and between religions and beliefs

## Links to the Key Concepts in the Levels of Attainment

**AT1** – A. Beliefs, teachings and sources

– B. Practices and ways of life

– C. Expressing meaning

**AT2** – D. Identity, diversity and belonging

– F. Values and commitments

In describing progression in RE, the NCFRE illustrates how pupils will develop increasing understanding of wide areas of RE subject knowledge, and also how pupils can develop religious literacy, including the skills of:

- investigating religions and worldviews through varied experiences, approaches and disciplines;
- reflecting on and expressing their own ideas and the ideas of others with increasing creativity and clarity;
- becoming increasingly able to respond to religions and worldviews in an informed, rational and insightful way.

## G. Range and Content

The law requires that local authority RE agreed syllabuses and RE syllabuses used in academies that are not designated with a religious character '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'. This means that from the ages of 5 to 19 pupils in schools learn about diverse religions and worldviews including Christianity and the other principal religions. Some schools with a religious character will prioritise learning about and from one religion, but all types of school need to recognise the diversity of the UK and the importance of learning about its religions and worldviews, including those with a significant local presence.

### Range (Breadth of study)

Key Stage	The learning strands should be delivered, in the main, through these religions.	In addition, aspects of the following religions can be used if appropriate.
Foundation stage	Christianity	Buddhism, Hinduism, Islam, Judaism, Sikhism, secular worldviews where appropriate <i>Or</i> study of a religious community with significant local presence.
One	Christianity Judaism	Buddhism, Hinduism, Islam, Sikhism, secular worldviews where appropriate <i>Or</i> study of a religious community with significant local presence.
Two	Christianity Buddhism Hinduism Islam Humanism	Judaism, Sikhism, secular worldviews where appropriate <i>Or</i> study of a religious community with significant local presence.
Three	Christianity Islam Sikhism Humanism	Buddhism, Judaism, Hinduism, secular worldviews where appropriate <i>Or</i> study of a religious community with significant local presence.
Four	Christianity and <b>at least one</b> other religion from Buddhism Hinduism Islam Judaism Sikhism	secular worldviews where appropriate <i>Or</i> study of a religious community with a significant local presence.

## **H. Curriculum Opportunities**

During their study of Religious Education pupils should be offered the following opportunities that are integral to their learning and enhance their engagement with the strands, processes and content of the subject.

### **Key Stage One**

- a) Visit places of worship and focus on symbols and feelings
- b) Listen and respond to visitors from local faith communities
- c) Use their senses and have times of quiet reflection
- d) Use art and design, music, dance and drama to develop their creative talents and imagination
- e) Share their own beliefs, ideas and values and talk about their feelings and experiences
- f) Begin to use Computing to explore religions and beliefs as practised in the local and wider community.

### **Key Stage Two**

- a) Encounter religion and worldviews through visitors and visits to places of worship, and focus on the impact and reality of religion on the local and global community
- b) Discuss religious and philosophical questions, giving reasons for their own beliefs and those of others
- c) Consider a range of human experiences and feelings
- d) Reflect on their own and others' insights into life and its origin, purpose and meaning
- e) Express and communicate their own and others' insights through art and design, music, dance, drama and Computing
- f) Develop the use of Computing, particularly in enhancing pupils' awareness of religions and beliefs globally.

### **Key Stage Three**

- a) Encounter people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and moral issues, where possible
- b) Visit places of major religious significance, where possible
- c) Use Computing to enhance understanding of religion
- d) Discuss, question and evaluate important issues in religion and philosophy, including ultimate questions and ethical issues. Reflect upon and carefully evaluate their own and others' beliefs and values, using reasoned and balanced arguments
- e) Use a range of forms of expression to communicate their ideas and responses
- f) Explore the connections between RE and other subject areas.

### **14-19**

All courses should provide opportunities within and beyond school for learning that involves first-hand experiences and activities involving people, places and events (for example the local area, places of worship and community activities, public meetings, and places of employment, education, training or recreation). Pupils will have different experiences of Religious Education per the courses chosen.

## **I. Assessment in Religious Education**

The assessment guidance for Religious Education sets out the knowledge, skills and understanding that pupils of different abilities and maturities are expected to have by the end of the Key Stages.

Pupils and students are expected to know, apply and understand the matters, skills and processes specified in the relevant programme of study.<sup>2</sup> It has been decided by the Agreed Syllabus Conference to offer information about how teachers may wish to assess pupils' work, however we acknowledge that different academic establishments will have differing methods on assessing RE.

Regular assessment of all pupils at key stages is necessary in RE, so that:

- pupils know how well they are achieving and what they need to do to improve;
- teachers know how well pupils are achieving so that they can plan for further progress;
- teachers can evaluate the effectiveness of their teaching;
- teachers can report to parents.

### **Planning for Assessment**

It is vital that assessment is planned for at the start of the medium-term planning process and not tagged on at the end. It should be based on the appropriate prior attainment and linked to learning objectives and learning outcomes for the progress of individual young people. This can then be tracked for progression of young people's learning and inform teachers future planning.

The key words from the attainment targets can be used for assessing progress and can be used to:

- set the focus of the assessment;
- set a suitable assessment task;
- give pupils clear criteria for what they need to do.

### **DfE Teacher Assessment Guidance for core subjects could be adapted for RE:**

#### **Early Years**

- not yet reaching expected levels ('emerging')
- meeting 'expected' levels
- 'exceeding' expected levels

#### **Key Stage 1**

- 'working towards the expected standard'
- 'working at the expected standard'
- 'working at greater depth within the expected standard'

#### **Key Stage 2**

- 'working towards the expected standard'
- 'working at the expected standard'
- 'working at greater depth within the expected standard'

---

<sup>2</sup> A Review of Religious Education in England p.15

**Key Stage 3** (individual schools may differ)

- 'working towards the expected standard'
- 'working at the expected standard'
- 'working at greater depth within the expected standard'

**Key Stage 4** Subject aims and Learning Outcomes for GCSE RE

GCSE specifications in religious studies should:

- develop students' knowledge and understanding of religions and non-religious beliefs, such as atheism and humanism
- develop students' knowledge and understanding of religious beliefs, teachings, and sources of wisdom and authority, including through their reading of key religious texts, other texts, and scriptures of the religions they are studying
- develop students' ability to construct well-argued, well-informed, balanced and structured written arguments, demonstrating their depth and breadth of understanding of the subject
- provide opportunities for students to engage with questions of belief, value, meaning, purpose, truth, and their influence on human life
- challenge students to reflect on and develop their own values, beliefs and attitudes in the light of what they have learnt and contribute to their preparation for adult life in a pluralistic society and global community

GCSE specifications in religious studies must require students to:

- demonstrate knowledge and understanding of two religions
- demonstrate knowledge and understanding of key sources of wisdom and authority including scripture and/or sacred texts, where appropriate, which support contemporary religious faith
- understand the influence of religion on individuals, communities and societies
- understand significant common and divergent views between and/or within religions and beliefs
- apply knowledge and understanding to analyse questions related to religious beliefs and values
- construct well-informed and balanced arguments on matters concerned with religious beliefs and values set out in the subject content below

**Key Stage 5** Subject aims and Learning Outcomes for GCE RE

GCE specifications in religious studies should:

Within the chosen approach, all AS and A level specifications in religious studies must require students to acquire and develop knowledge and a critical understanding of:

- religious thought, belief and practice and the different ways in which these are expressed in the lives of individuals, communities and societies
- how religious texts and/or other relevant sources of wisdom and authority are interpreted and applied
- major issues, challenges and questions within and about the study of religion (for example, the role of tolerance, respect and recognition and interreligious dialogue, methods of study, relevance to contemporary society) and responses to these
- the causes, meanings and significance of similarities and differences in religious thought, belief and practice within and/or between religion(s)

In addition, through the study of three of the four approaches described above, A level specifications in religious studies must also require students to demonstrate critical awareness of:

- questions, issues and arguments posed by scholars from within and outside religious traditions
- social, religious and historical factors that have influenced developments in the study of religions and beliefs
- connections between the various elements of the area(s) of study, as set out in content above

GCE AS and A level specifications in religious studies must require students to demonstrate their ability to:

- reflect on, select and apply specified knowledge
- construct well informed and reasoned arguments substantiated by relevant evidence
- understand, interpret and evaluate critically religious concepts, texts and other sources
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from the chosen approaches
- engage in debate in a way that recognises the right of others to hold a different view

In addition, A level specifications in religious studies will require students to demonstrate their ability to:

- critically analyse and evaluate the views and arguments of scholars/academics
- account for the influence of social, religious and historical factors on developments in the study of religions and beliefs
- analyse the nature of connections between the various elements of their course of study
- develop breadth and depth in their understanding of the connections between the knowledge, understanding and skills set out in the specification as a whole

## Attainment Targets

<p style="text-align: center;"><b>AT1 - LEARNING <u>ABOUT</u> RELIGION AND WORLDVIEWS</b></p> <p>How pupils develop their knowledge, skills and understanding regarding:</p> <ul style="list-style-type: none"> <li>• <b>beliefs, teachings and sources</b></li> <li>• <b>practices and ways of life</b></li> <li>• <b>expressing meaning.</b></li> </ul>	<p style="text-align: center;"><b>AT2 - LEARNING <u>FROM</u> RELIGION AND WORLDVIEWS</b></p> <p>How pupils, in the light of their learning about religion and worldviews, express their responses and insights about questions and issues about:</p> <ul style="list-style-type: none"> <li>• <b>identity, diversity and belonging</b></li> <li>• <b>meaning, purpose and truth</b></li> <li>• <b>values and commitments.</b></li> </ul>
<p>To do this pupil should be able to:</p> <ul style="list-style-type: none"> <li>• <b>Describe</b></li> <li>• <b>Identify</b></li> </ul>	<p>To do this pupil should be able to:</p> <ul style="list-style-type: none"> <li>• <b>Reflect</b></li> <li>• <b>Express</b></li> </ul>

<ul style="list-style-type: none"> <li>• Explain</li> <li>• Interpret</li> <li>• Analyse</li> <li>• Use specialist vocabulary</li> </ul>	<ul style="list-style-type: none"> <li>• Empathise</li> <li>• Apply</li> <li>• Interpret</li> <li>• Evaluate</li> </ul>
--	---

Over a series of assessment tasks, opportunities should be given for pupil assessment of both AT1 and AT2. While not all aspects of AT2 are accessible (e.g. pupils' personal views, experiences, emotions), pupils can be assessed on their ability to demonstrate empathy, ask questions, suggest answers, evaluate and express opinions

The two attainment targets are of equal importance and this should be reflected in teachers' planning, schemes of work and assessment for learning.

**AT1 - LEARNING ABOUT RELIGION AND WORLDVIEWS:** involves enquiry into, and investigation of, the nature and characteristics of religion, focussing on

- beliefs, teachings and sources (Belief, Teachings and Authority)
- practices and ways of life (Worship, Impact of Faith)
- expressing meaning (Worship, Impact of Faith)

It includes skills of interpretation, analysis and explanation, using specialist vocabulary, of ultimate questions, ethical issues and key ideas in religion such as belief, deity, worship, authority and commitment.

**AT2 - LEARNING FROM RELIGION AND WORLDVIEWS:** promotes a reflective approach to learning about religion and worldviews. It develops skills of application, interpretation and evaluation of religious ideas, particularly around

- questions of identity, diversity and belonging (Worship, Impact of Faith)
- meaning, purpose and truth (Belief)
- values and commitments (Teachings and Authority, Impact of Faith)

Learning from religion and worldviews plays a vital role in promoting pupils' spiritual, moral, social and cultural development.

### **Making Judgements About Pupils' Progress**

The two attainment targets; **Learning about religion and worldviews** and **Learning from religion and worldviews** are closely related and neither should be taught in isolation. Therefore, assessment needs to take place in relation to both attainment targets.

It should be remembered that the assessment statement guidance refers to attainment at the end of a key stage, therefore teachers must judge which description best fits pupils' attainment. There are no national statutory assessment requirements in Religious Education but schools must report progress to parents.



It is important to note that not all aspects of Religious Education can be assessed. For example, pupils may express personal views and ideas that, although integral to teaching and learning, would not be appropriate for formal assessment.

## **14-19**

National qualifications are the means of assessing attainment in Key Stages 4 and 5.

If the time allocated to Religious Education in schools is less than that required by the Agreed Syllabus, this may adversely affect achievement.

### **Planning Using the Assessment Guidance**

The assessment guidance should be used to set challenging and appropriate tasks to enable pupils to demonstrate their progress in Religious Education. The language of the descriptors should be used to inform the way the intended learning outcomes are expressed. The focus, method and outcomes of assessment should be clearly identified from the outset. When planning a topic, teachers should ask themselves what they must do in the topic to consolidate what pupils already know and to create opportunities for them to begin working at the next level.

### **Reporting using the Assessment Guidance**

Effective assessment is important to provide feedback for pupils, parents and school staff, ensure progression and assist in teachers' planning. Assessment for learning should be a normal part of day to day teaching and learning so that pupils know what they need to do to improve and can set appropriate targets.

It is good practice for schools to report progress and attainment;

- **to the pupils**, when appropriate, to inform them of their progress. There should be sufficient time between judgements to allow a pupil to show progress.
- **within schools to school leadership teams** to assist in monitoring teaching and learning. The frequency with which data is reported in this context should reflect the fact that many secondary Religious Education teachers are teaching whole cohorts in limited amounts of time and therefore workload should be considered.
- **to parents** to inform them of their children's and young people's progress in Religious Education. It is strongly recommended that schools use appropriate language when using the level descriptors to report to parents to ensure a clear understanding.
- **between key stages and schools** to aid transition. It is recommended that schools work together in moderating levels across the key stages.
- **to SACRE** to inform their planning of support for teachers and advice to the local authority to raise standards. SACRE have a legal obligation to monitor the quality and provision of Religious Education and therefore require information from schools, particularly at the end of Key Stages Two and Three.

## Religious Education for pupils with special educational needs

Pupils with special needs are entitled by law to access the National Curriculum and Religious Education, therefore Religious Education must be taught in all special schools from 5-18 years 'as far as practicable'. This means that special schools must consider the individual needs of their pupils. Key factors might include:

- the range of language used, both orally and in writing;
- the accessibility of the ideas being expressed and explored;
- a variety of teaching and learning approaches, e.g. visual, aural, tactile and opportunities for means of expression through non-verbal and creative media;
- the use of practical activities and first-hand experience;
- ways in which pupils can be involved in the planning of their own work as a means of helping their understanding;
- devising small, manageable units of work to help achievement and motivation;
- extension activities for the more able;
- using a range of teaching material and resources suitable for the intellectual and emotional development of pupils which may involve drawing on POS from other key stages;
- recognising that limitations in other areas of the curriculum do not necessarily mean a limited capacity to respond to the spiritual and religious.

Staff in special schools are required to use the Agreed Syllabus programmes of study but modify the curriculum in RE, to meet the range of the needs of their pupils by:

- choosing material from earlier key stages, if appropriate;
- maintaining, consolidating, reinforcing and generalising, as well as introducing new knowledge, skills and understanding;
- focusing on one aspect, or a limited number of aspects, in depth or in outline;
- accessing RE through personal exploration and contact with a range of people.

**Staff should ensure that pupils are given the opportunity to encounter Christianity plus at least one other principal religion at each key stage.**

### Special School Assessment Statements for 'P' (Pre-) Levels of Attainment

These levels are for children and young people working well below their year group in mainstream education in Religious Education.

Level	Description
P1	<ul style="list-style-type: none"><li>• Children and young people encounter activities and experiences. They may be passive or resistant. They may show simple reflex responses, (for example, being startled at sudden noises or movements). Any participation is fully prompted.</li></ul>
P2	<ul style="list-style-type: none"><li>• Children and young people show emerging awareness of activities and experiences. They may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects, (for example, becoming still in response to silence). They may give intermittent reactions, (for example, vocalising occasionally during group celebrations and acts of worship).</li></ul>

	<ul style="list-style-type: none"> <li>Children and young people begin to be proactive in their interactions. They communicate consistent preferences and affective responses, (for example, showing that they have enjoyed an experience or interaction). They recognise familiar people, events and objects, (for example, becoming quiet and attentive during a certain piece of music). They perform actions, often by trial and improvement, and they remember learned responses over short periods of time, (for example, repeating a simple action with an artefact). They cooperate with shared exploration and supported participation, (for example, performing gestures during ritual exchanges with another person performing gestures).</li> </ul>
P3	<ul style="list-style-type: none"> <li>Children and young people begin to communicate intentionally. They seek attention through eye contact, gesture or action. They request events or activities, (for example, prompting a visitor to prolong an interaction). They participate in shared activities with less support. They sustain concentration for short periods. They explore materials in increasingly complex ways, (for example, stroking or shaking artefacts or found objects). They observe the results of their own actions with interest, (for example, when vocalising in a quiet place). They remember learned responses over more extended periods, (for example, following a familiar ritual and responding appropriately).</li> <li>Children and young people use emerging conventional communication. They greet known people and may initiate interactions and activities, (for example, prompting an adult to sing or play a favourite song). They can remember learned responses over increasing periods of time and may anticipate known events, (for example, celebrating the achievements of their peers in assembly). They may respond to options and choices with actions or gestures, (for example, choosing to participate in activities). They actively explore objects and events for more extended periods, (for example, contemplating the flickering of a candle flame). They apply potential solutions systematically to problems, (for example, passing an artefact to a peer in order to prompt participation in a group activity).</li> </ul>
P4	<ul style="list-style-type: none"> <li>Children and young people use single elements of communication, (for example, words, gestures, signs or symbols, to express their feelings). They show they understand 'yes' and 'no'. They begin to respond to the feelings of others, (for example, matching their emotions and laughing when another pupil is laughing). They join in with activities by initiating ritual actions or sounds. They may demonstrate an appreciation of stillness and quietness.</li> </ul>
P5	<ul style="list-style-type: none"> <li>Children and young people respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings. They respond to a variety of new religious experiences, (for example, involving music, drama, colour, lights, food, or tactile objects). They take part in activities involving two or three other learners. They may also engage in moments of individual reflection.</li> </ul>
P6	<ul style="list-style-type: none"> <li>Children and young people express and communicate their feelings in different ways. They respond to others in group situations and cooperate when working in small groups. Children and young people listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals. They carry out ritualised actions in familiar circumstances. They show concern and sympathy for others in distress, (for example, through gestures, facial expressions or by offering comfort). They start to be aware of their own influence on events and other people.</li> </ul>
P7	<ul style="list-style-type: none"> <li>Children and young people listen to and follow religious stories. They communicate their ideas about religion, life events and experiences in simple phrases. They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or</li> </ul>

wrong on the basis of the consequences. They find out about aspects of religion through stories, music or drama, answer questions and communicate their responses. They may communicate their feelings about what is special to them, (for example, using role play). They begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activity.

## Special Education Assessment P scales to aid planning within Statements

### P1(i) - RELIGIOUS EDUCATION

<b>1. The learner will encounter activities and experiences</b>	<b>2. The learner will show simple reflex responses</b>
1.1 I can experience various sounds.	2.1 I can make a startled response to a sudden noise.
1.2 I can experience light patterns.	2.2 I can make a startled response to a sudden movement.
1.3 I can experience music.	2.3 I can make a startled response to a sudden bright light.
1.4 I can experience a combination of action with sound.	2.4 I can be passive or resistant.
1.5 I can experience movement.	

### P1(ii) - RELIGIOUS EDUCATION

<b>1. The learner will show emerging awareness of activities and experiences</b>	<b>2. The learner will show intermittent reactions</b>
1.1 I can make a brief response to sound.	2.1 I can react to movement.
1.2 I can make a brief response to a picture.	2.2 I can react to physical contact.
1.3 I can make a brief response to music.	2.3 I can react to a change in temperature.
1.4 I can make a brief response to physical sensory source.	
1.5 I can make a brief response to light patterns.	
1.6 I can make a brief response to a moving object.	

### P2(i) - RELIGIOUS EDUCATION

<b>1. The learner will react to new activities and</b>	<b>2. The learner will begin to show interest in people, events and</b>	<b>3. The learner will participate in shared</b>
--	---	--

<b>experiences</b>	<b>objects</b>	<b>activities</b>
1.1 I can react to unfamiliar sounds.	2.1 I can respond consistently to familiar people.	3.1 I can engage in co-active exploration.
1.2 I can react to unfamiliar images.	2.2 I can respond consistently to familiar events.	
1.3 I can react to a new task.	2.3 I can respond consistently to familiar objects.	
1.4 I can react to a new experience.		

### **P2(ii) - RELIGIOUS EDUCATION**

<b>1. The learner will communicate consistent preferences</b>	<b>2. The learner will communicate affective responses</b>	<b>3. The learner will recognise familiar people, events and objects</b>	<b>4. The learner will perform simple actions</b>	<b>5. The learner will remember learned responses</b>	<b>6. The learner will participate in shared activities</b>
1.1 I can communicate preference for certain images.	2.1 I can respond with volume variation.	3.1 I can recognise familiar people.	4.1 I can attempt to perform a simple action.	5.1 I can remember learned responses over short periods of time.	6.1 I can co-operate with shared exploration.
1.2 I can communicate preference for certain sounds.	2.2 I can respond to specific stimulation.	3.2 I can recognise familiar events.	4.2 I can use trial and improvement to perform an action.		6.2 I can co-operate with supported participation.
		3.3 I can recognise familiar objects.			

### **P3(i) - RELIGIOUS EDUCATION**

<b>1. The learner will</b>	<b>2. The learner will</b>	<b>3. The learner will sustain</b>	<b>4. The learner will explore</b>	<b>5. The learner will perform</b>	<b>6. The learner will</b>

<b>request events or activities</b>	<b>participate in shared activities</b>	<b>concentration</b>	<b>materials</b>	<b>simple actions</b>	<b>remember learned responses</b>
1.1 I can request for an event or activity.	2.1 I can participate in shared exploration with less support.	3.1 I can sustain concentration for short periods.	4.1 I can explore different materials in increasingly complex ways.	5.1 I can perform simple actions.	6.1 I can remember learned responses over extended periods.
				5.2 I can observe the result of my action.	6.2 I can remember a learned activity.
				5.3 I can demonstrate an awareness of change as a result of my action.	6.3 I can remember the purpose of equipment.

### **P3(ii) - RELIGIOUS EDUCATION**

<b>1. The learner will initiate interactions and activities</b>	<b>2. The learner will remember learned responses</b>	<b>3. The learner will respond to options and choices</b>	<b>4. The learner will actively explore objects and events</b>	<b>5. The learner will apply potential solutions systematically to problems</b>
1.1 I can greet familiar people.	2.1 I can remember learned responses over increasing periods.	3.1 I can respond to an option or choice.	4.1 I can actively explore objects.	5.1 I can attempt to solve simple problems.
1.2 I can initiate interactions with familiar people.	2.2 I can anticipate familiar events.	3.2 I can demonstrate dissatisfaction.	4.2 I can actively explore events.	
1.3 I can initiate activities with familiar people.		3.3 I can demonstrate satisfaction.	4.3 I can remain interested in an activity for a short period.	
		3.4 I can indicate preference.		

**P4 – RE**

<b>1. The learner will use single elements of communication</b>	<b>2. The learner will show an understanding of 'yes' and 'no'</b>	<b>3. The learner will respond to the feelings of others</b>	<b>4. The learner will participate in activities</b>	<b>5. The learner will demonstrate an appreciation of stillness and quietness</b>
1.1 I can express my feelings using single elements of communication.	2.1 I can demonstrate an understanding of "yes".	3.1 I can begin to respond to the feelings of others.	4.1 I can join in with activities by initiating ritual actions or sounds.	5.1 I can remain still.
	2.2 I can demonstrate an understanding of "no".			5.2 I can demonstrate being quiet.

**P5 – RE**

<b>1. The learner will respond appropriately to simple questions</b>	<b>2. The learner will respond to a variety of new experiences</b>	<b>3. The learner will participate in activities with others</b>	<b>4. The learner will engage in individual reflection</b>
1.1 I can respond appropriately to simple questions about familiar religious events or experiences.	2.1 I can respond to new religious experiences.	3.1 I can join in with activities involving another person.	4.1 I can engage in moments of individual reflection.
1.2 I can communicate simple meanings.		3.2 I can join in with activities involving two other people.	

**P6 – RE**

<b>1. The learner will express their feelings in different ways</b>	<b>2. The learner will respond to others in a group</b>	<b>3. The learner will listen and respond to familiar religious narrative</b>	<b>4. The learner will carry out ritualised actions</b>	<b>5. The learner will show concern and sympathy for others</b>	<b>6. The learner will be aware of their own influence</b>
1.1 I can communicate	2.1 I can respond to	3.1 I can listen and respond to	4.1 I can carry out ritualised	5.1 I can show concern and	6.1 I can demonstrate

my feelings in different ways.	others in a group situation.	familiar religious stories, poems and music.	actions in familiar circumstances.	sympathy for others in distress.	awareness of my influence on events and people.
	2.2 I can cooperate when working as part of a small group.	3.2 I can make a contribution to celebrations and festivals.			

#### P7 – RE

<b>1. The learner will listen to and follow religious stories</b>	<b>2. The learner will communicate ideas about religion</b>	<b>3. The learner will evaluate their own work and behaviour</b>	<b>4. The learner will understand religious aspects</b>	<b>5. The learner will understand the needs of others</b>	<b>6. The learner will make purposeful relationships</b>
1.1 I can listen to and follow religious stories.	2.1 I can communicate ideas about religion.	3.1 I can evaluate my own work.	4.1 I can find out about religion through stories, music or drama.	5.1 I know to respect the needs of others.	6.1 I can make purposeful relationships with others.
	2.2 I can communicate about life events.	3.2 I can evaluate my behaviour.	4.2 I can answer simple questions about religion.		
	2.3 I can communicate about experiences.	3.3 I can identify right and wrong from experience.			

#### P8 – RE

<b>1. The learner will listen attentively to religious stories</b>	<b>2. The learner will identify simple facts</b>	<b>3. The learner will identify religious artefacts and symbols</b>	<b>4. The learner will reflect on emotions</b>	<b>5. The learner will demonstrate a basic understanding of right and wrong</b>	<b>6. The learner will be sensitive to the needs and feelings of others</b>
1.1 I can listen	2.1 I can	3.1 I can	4.1 I can	5.1 I can	6.1 I can show



attentively to religious stories.	communicate simple facts about religion.	understand the significance of religious artefacts.	reflect on various emotions.	demonstrate an understanding of what is right and wrong in familiar situations.	respect for myself.
1.2 I know that some stories carry religious meaning.	2.2 I can identify important religious people.	3.2 I can understand the significance of religious symbols.			6.2 I can show respect for others.
		3.3 I can understand the significance of religious places.			6.3 I can treat living things and the environment with care.

### Assessment Statements for Key Stages 1-2

Attainment Target 1 - learning about religion and worldviews	Attainment Target 2 - learning from religion and worldviews
By the end of Year Two:	
<p>I can retell a religious story and say some things people believe.</p> <p>I can talk about some of things that are the same for different religious people.</p> <p>I can say what some religious symbols stand for and say what some of the art is about.</p>	<p>I can ask about what happens to others with respect for their feelings.</p> <p>I can talk about some things in stories that make people ask questions.</p> <p>I can talk about what is important to me and to others, with respect for their feelings.</p>
By the end of Year Four:	
<p>I can describe what a believer might learn from a religious story.</p> <p>I can describe some of the things that are the same and different for religious people.</p> <p>I can use religious words to describe some of the different ways in which people show their beliefs.</p>	<p>I can compare some of the things that influence me with those that influence other people.</p> <p>I can ask important questions about life and compare my ideas with those of other people.</p> <p>I can link things that are important to me and other people and other people with the way I think and behave.</p>

By the end of Year Six:

I can make links between beliefs and people's lives.

I can use religious words to describe/compare practices.

I can express religious beliefs, using words used by believers and suggest what they mean.

I can ask questions about who we are/where we belong. I can talk about people who inspire us.

I can ask questions about the meaning/purpose of life.

I can ask questions about moral decisions and think about their results.

## **J. Religious Education and Cross Curriculum Dimensions**

To achieve the aims of the curriculum and those of Religious Education, children and young people need to experience opportunities to understand themselves and the world in which they live.

Cross-curriculum dimensions provide important unifying areas of learning that help children and young people make sense of the world and give education relevance and authenticity.

Cross-curriculum dimensions include:

- identity and cultural diversity
- healthy lifestyles
- community participation
- enterprise
- global dimension and sustainable development
- technology and the media
- creativity and critical thinking.

Religious Education can play a lead role in the cross-curriculum dimension, identity and cultural diversity, as it:

- offers pupils opportunities to develop the ability to reflect critically upon who they are and upon their own ideas, values, traditions and beliefs, and those of others;
- develops cultural understanding and recognises diversity as crucial for the future wellbeing of our society;
- contributes to community cohesion by developing a broad understanding of the country they are growing up in, how it has evolved to be as it is and how they can contribute to its future development.

## **K. Religious Education and Citizenship**

Religious Education plays a significant part in promoting citizenship through:

- developing pupils' knowledge and understanding about the diversity of national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding;
- enabling pupils to think about topical spiritual, moral, social and cultural issues including the importance of resolving conflicts fairly;
- exploring the rights, responsibilities and duties of citizens locally, nationally and globally;
- enabling pupils to justify and defend orally, and in writing, personal opinions about issues, problems and events.

Aspects of citizenship clearly overlap with Religious Education. However, Religious Education stands alone as a discrete subject and should have separate curriculum time.

## **L. Relationships Education, Relationships and Sex Education (RSE) and Health Education and Personal, Social, Health and Economic (PSHE) Education**

From 2020, the following subjects will become compulsory in applicable schools in England.

- relationship education in primary schools
- relationship and sex education in secondary schools
- health education in state funded primary and secondary schools

These subjects will support all young people to be happy, healthy and safe. Equipping them for life as an adult in British society.

PSHE is a non-statutory subject although the DfE states: *All schools should teach PSHE, drawing on good practice. However, while we believe that it is for schools to tailor their local PSHE programme to reflect the needs of their pupils, we expect schools to use their PSHE education programme to equip pupils with a sound understanding of risk and with the knowledge and skills necessary to make safe and informed decisions.*

Religious Education supports personal wellbeing through:

- developing pupils' confidence and responsibility and making the most of their abilities by learning about what is fair and unfair, right and wrong and being encouraged to share their opinions;
- developing a healthy, safer lifestyle by learning about religious beliefs and teachings on drug use and misuse, food and drink, leisure, relationships and human sexuality, learning about the purpose and value of religious beliefs and sensitivities in relation to sex education and enabling pupils to consider and express their own views;
- developing good relationships and respecting the difference between people by learning about the diversity of different ethnic and religious groups and the destructive power of prejudice, challenging racism, discrimination, offending behaviour and bullying, being able to talk about relationships and feelings, considering issues of marriage and family life and meeting and encountering people whose beliefs, views and lifestyles are different from their own.

### **Some Examples of Links Between RE and Citizenship/PSHE/ Personal Development and Wellbeing**

KS1 RE Focus: pupils say what matters to them in the light of learning about what is important to Christians. They reflect on how Christian values of love, care and forgiveness relate to their own attitudes and behaviour.

KS2 RE Focus: pupils learn about key aspects and practices of Hinduism what Hindus believe about God, the importance of worship in the home and in the mandir, the importance of celebrating Diwali for the Hindu community.

KS3 Focus: pupils investigate and explain the differing impacts of the religious beliefs and teachings of Christianity, Sikhism and Islam on individuals, communities and societies.

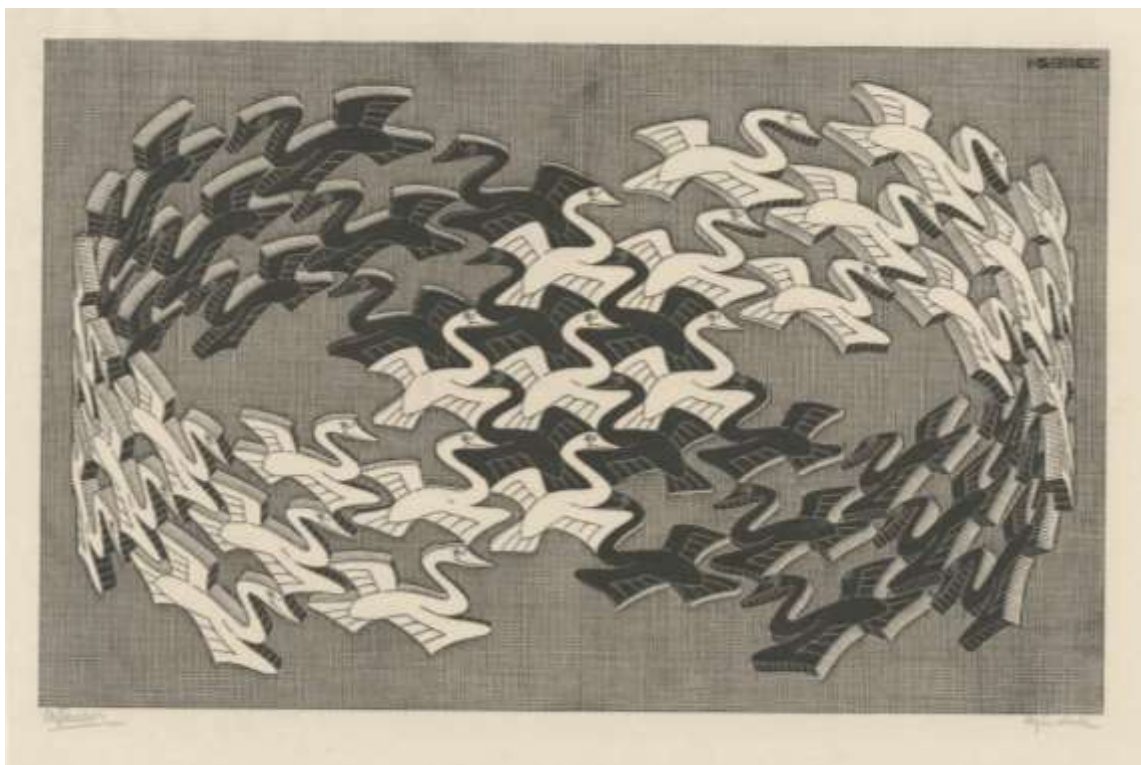
Focus: pupils consider how moral decisions are made by religious believers and how the values people hold affect their relationships with others.

*Whilst RE makes a significant contribution to Citizenship and PSHE, these subjects must not replace RE on the curriculum.*

All three subjects complement each other but have special and unique contributions to make to pupils' knowledge, understanding and development of skills and attitudes.

### **Example of Teaching Racism**

#### **White swans, black swans (key stage 3)**



*Swans*, a 1956 wood engraving by M C Escher

This activity can be used with pupils in key stage 3, year 8.

#### **Aims**

- To introduce the study of Sikhism.
- To promote perception and thinking skills to challenge racism and value racial diversity.

#### **Activity objectives**

- To identify why equality is fundamental within the Sikh religion.
- To understand what 'community' means within the Sikh religion and how it contributes to the Sikh identity; and to apply this understanding to the nature of society in Britain today.
- To recognise how the Sikh religious leader Guru Nanak challenged the accepted norms of his society.

## Activity description

The teacher shows a picture of black and white swans to the pupils. (The picture used was *Swans*, a 1956 wood engraving by M C Escher.) The pupils work in groups of four (as far as possible, these were not groups of friends). They are given the following instructions:

- look carefully at the Escher picture and note down your thoughts, however unimportant they may seem at first;
- write a caption for the picture that shows how the picture might contribute to an awareness of community.

The pupils do the first task in pairs, and then share their ideas with the pair in their group of four. Each group are to agree on one caption for the Escher picture describing how the image portrays a sense of harmony and cooperation. To stimulate the pupils' ideas, the teacher should introduce key words such as equality, community and diversity. The class share the results of the activity among themselves and air opinions.

The teacher asks the pupils why they thought the Escher image had been chosen to introduce the study of the Sikh religion. The discussion encourages pupils to talk about the importance of community and about diversity within a community contributing to the value of the whole. Some of the pupils might notice that in the picture the swans all face in the same direction even when the direction changes.

The Escher picture has no immediate religious context so, as the pupils discuss their captions, the teacher can place these within the aims and teachings of Guru Nanak and the development of the Sikh community. The teacher can focus on the way in which Guru Nanak taught and on his concern to break down the traditional religious and social divisions within the society of his time.

The pupils record their knowledge and understanding of Sikhism's emphasis on equality and community, and describe how they relate to Guru Nanak's teachings. They can describe and discuss parallels with society in Britain today, focusing on issues of identity, racism and the value of diversity within any community.

## Commentary

Art is a good way of exploring emotional responses, particularly art like Escher's *Swans*, which is devoid of cultural markers and is neutral in terms of its religious significance. The piece will not prompt pupils to think immediately about religious symbols and their meanings. Stereotypes can be avoided and a general discussion on the intangible aspects of life that religion addresses can take place without religion being discussed at all.

The pupils begin to understand the abstract concepts of equality, community and diversity by discussing them in the context of *Swans*. It is only after the pupils understand these concepts that Guru Nanak and the Sikh religion are introduced.

This activity enables a lively and informative debate to take place on complex matters that are not so readily grasped by the pupils. While it is hard to measure from a single activity, by the end of this

activity pupils seem to have a better understanding of the Sikh religion and of positive multicultural values.

### **Extension activities**

Pupils could be asked to produce a longer piece of writing than a caption. This writing task could focus on exploring, describing and evaluating the beliefs of the Khalsa (fully initiated Sikhs), relating these to ideas of community and identity within Sikhism and in wider society.

The pupils could also return to the picture, as their study of Sikhism develops, to see if they wish to alter their views or captions in the light of what they have learnt. This would be an opportunity for the pupils and the teacher to measure progress in understanding over time.

### **Resources**

Escher, M C, Swans (*White Swans, Black Swans*), Wood engraving, Cordon Art-Baarn, The Netherlands, February 1956. Other Escher images can be used if they produce the same effect visually.

## M. Resources

The following resources have been suggested by teachers in Redcar and Cleveland schools. They are not intended to be a comprehensive or exclusive list.

### Early Years Resources

Title	Author	Publisher	ISBN	Type
'The Beginner's Bible'		Kingsway Publications	0-86065-845-7	Book
'Festivals 1'-(Chinese New Year, Divali, Eid-ul-Fitr & Hannukah.) 'Festivals 2' (covers Easter, Vaisakhi, Wesak & Christmas)		Childs Eye Media Ltd. Mauldeth House, Nell Lane, Manchester M21 7RL Tel 0161 374 5509 <a href="http://www.childseyemedia.com">www.childseyemedia.com</a>		DVD
Persona Dolls		Hire from RCBC @ I2L		
RE:Quest: Christianity Unpacked		RE:Quest Education, PO Box 613, Taunton, Somerset TA2 8WA		CD Rom
Jewish Way of Life		<a href="http://www.jwol.org.uk">www.jwol.org.uk</a>		CD Rom
Start up Religion: Visiting a Church	Ruth Nason	Evans Brothers, Ltd, 2007	0237532573	Book
1. My Very First Big Bible Stories: Baby Jesus 2. Jonah and the Whale 3. The Lost Sheep 4. In the Beginning 5. Noah and the Ark 6. The Good Samaritan		Lion Children's, 2005	9780745949505  9780745949451 9780745960258 9780745960241 9780745949444 9780745949512	Books
My Christian Faith	Alison Seaman	Evans Brothers Ltd	9780237519322	Big book
This is My Faith: Christianity	Holly Wallace	Barron's Educational Series, 2006	9780764134739	Big book
This is My Faith: Hinduism	Anita Ganeri	Barron's Educational Series, 2006	978-0764134746	Big Book
Animated Bible Stories: Life of Jesus		Channel 4	185144681-8	DVD



## Primary Resources

Title	Author	Publisher	ISBN	Type
Why Is This Festival Special?	Jillian Powell	Franklin Watts	978 0 7496 8287 3	Book
Celebrating Harvest (Start-Up Religion)	Ruth Nason	Evans Brothers Ltd, 2004	10:1842343408	Book
This is My Faith: Christianity	Holly Wallace	Barron's Educational Series, 2006	9780764134739	Book
My Christian Faith	Alison Seaman	Evans Brothers Ltd	9780237519322	Big book
Jesus doll		Bright and Early catalogue, 2008	p.17, Code: CHJesus Tel: 0161 7636232	Doll
3D Parables of Jesus	Hudson & Kennedy	Authentic Lifestyle	9781860245053	
Gifts at Christmas (Start Up Religion)	Ruth Nason	Evans Brothers Ltd, 2004	9780237527655	Book
Jesus A Special Person		Christians in School Trust – Primary Vision – Key Stage Map – KS1		<a href="http://www.cist.org.uk/">http://www.cist.org.uk/</a>
The Easter Story	Anita Ganeri	Evans Brothers Ltd, 2003	9780237524708	Big book
Easter		Christians in School Trust – Primary Vision – Key Stage Map – KS1		<a href="http://www.cist.org.uk/">http://www.cist.org.uk/</a>
Judaism		Christians in School Trust – Primary Vision – Key Stage Map – KS1		<a href="http://www.cist.org.uk/">http://www.cist.org.uk/</a>
Jewish Way of Life		The Pears Foundation 2008 <a href="http://www.jwol.org.uk">www.jwol.org.uk</a>		CD-ROM
Badger's Parting Gifts	Susan Varley	PComputingure Lions, 2004	9780006643173	Book

<u>Muhammad (PBUH) the Beloved Prophet: A Great Story Simply Told</u>	Iqbal Ahmad Azami	UK Islamic Academy, 2002	9781872531397	Book
<u>Goodnight Stories from the Prophet Muhammad</u>	<u>Saniyasnain Khan</u>	<u>Goodword Books, 2006</u>	<u>8178985330</u>	<u>Book</u>
Islam for Children	Ahmad Von Denffer	Islamic Foundation, 2007	9780860370857	Book
The Five Ks		Christians in School Trust – Primary Vision – Key Stage Map – KS1		<a href="http://www.cist.org.uk/">http://www.cist.org.uk/</a>
My Sikh Faith: Sikh	Kaval Singh, Kanwaljit Kaur-Singh	Evans Brothers Ltd, 2007	9780237532307	Book
Five Ks artefacts pack		NES Arnold and Galt		artefacts
Folens photo pack –Sikhism. RE-Sikhism (5-11)		Folens (Code F7693)	9781852767693	photos
Cleversticks	Bernard Ashley	PComputingure Lions	0006638554	Book
Festivals of the Christian Year	Lois Rock	A Lion Book	0745934560	Book
Divali (Celebrations)	Anita Ganeri	Pearson Education, Oxford	9780431138015	Book
Hindu Mandir (Where We Worship)	Angela Wood	Franklin Watts Ltd	9780749662097	Book
My Hindu Year	Cath Senker	Wayland	9780750240574	Book

### Secondary Resources

Title	Author	Publisher	ISBN	Type
-------	--------	-----------	------	------

'Think RE! Books 1,2,3	P. Draycott, A. Phillips, C. Wood, V. Lush, R. Mantin, P. Smith, J. Dyson, G. Green, M. Brewer	Heinemann, 2005	Book 1- 9780435307172  Book 2- 9780435307264  Book 3- 9780435307356	Textbook
'This is RE'	Cath Large	John Murray	0-7195-7439-0	Textbook
'Themes in RE: Learning from Religions' Books 1,2,3	<b>Sheryl Arthur, Gina Hewson</b>	Heinemann, 2002	Book 1- 9780435307509  Book 2- 9780435307660  Book 3- 9780435307868	Textbook Teacher resources
'Freedom Writers'	Hilary Swank			DVD import from US
'Animated World Faiths'			186215287 x	Video and DVD
'Why Morality?'		Team Video		DVD
'Why Human Rights?'		Team Video		DVD
'Places of Worship - Islam '		Birchfield Interactive		CD ROM Interactive
'Tackling Tough Questions'	<b>Russell Stannard, Lat Blaylock, David Poyser</b>	Christian Education, 2008	9781905893065	Book of teachers' notes and DVD
'Recollections: Eyewitnesses Remember the Holocaust'		Shoah Foundation institute <a href="http://www.usc.edu/schools">www.usc.edu/schools</a>	Free from <a href="http://www.het.org.uk">www.het.org.uk</a>	DVD and DVD-ROM interactive
'Remember the Titans'- film starring Denzel Washington		Walt Disney Home Video		DVD
The Wonder Project: Questioning	<b>Dr Pete Moore</b>	John Templeton Foundation, Trinity College Bristol		Interactive DVD

Origins v2				
Themes to inspiRE 1,2,3	<b>Steve Clarke</b>	Hodder Education	Bk1 978-1-444-12205-3 Bk2 978-1-444-12208-4 Bk3 978-1-444-12211-4	
The Bible Miniseries	<b>Diogo Morgado, Keith David, Darwin Shaw and Roma Downey</b>		B00E7O4L1O	DVD
Evan Almighty			B000WC8QYS	DVD
Noah	Russell Crowe, Jennifer Connelly, Anthony Hopkins, Emma Watson, Ray Winstone		B00IZEASO6	DVD

## Outside Visitors

Holocaust Survivor - contact The Holocaust Educational Trust ([www.het.org.uk](http://www.het.org.uk), Tel: 02072226822)

## Internet based RE Resources

Christianity – An excellent resource on the internet is [www.godtube.com](http://www.godtube.com) To register you need a valid email address. Videos are streamed on this site.

### Example:

Britain's Got Talent – Susan Boyle. The extract shows Susan stunning an audience with 'I dream a dream'. Useful tool to analyse stereotyping, prejudice, judging others or to explore having faith in yourself, gifts from God. Lasts 6 minutes, 28 seconds.

<http://www.godtube.com/watch/?v=D6GDLWNX>  
<https://www.youtube.com/watch?v=1TuqVtxu9Og>

### Websites

[www.request.org.uk](http://www.request.org.uk)

Support, information and resources for RE

<http://www.reonline.org.uk/>

Support and interactive resources. Links to RE Quest website.

[www.firstschoolyears.com](http://www.firstschoolyears.com)

[www.teachingideas.co.uk](http://www.teachingideas.co.uk)

Ideas and resources

[www.espresso.co.uk](http://www.espresso.co.uk)

Range of short video clips and interactive activities

[www.christianaid.org.uk](http://www.christianaid.org.uk)

[www.cafod.org.uk](http://www.cafod.org.uk)

[www.tes.co.uk](http://www.tes.co.uk)

## **Abbreviations**

Abbreviations have been avoided wherever possible in this syllabus.

<b>AS</b>	<b>Agreed Syllabus</b>
<b>ASC</b>	<b>Agreed Syllabus Conference</b>
<b>AT1</b>	<b>The first attainment target in Religious Education – Learning from religion and worldviews</b>
<b>AT2</b>	<b>The second attainment target in Religious Education – Learning about religion and worldviews</b>
<b>DfE</b>	<b>Department for Education</b>
<b>LA</b>	<b>Local Authority</b>
<b>RE</b>	<b>Religious Education</b>
<b>SACRE</b>	<b>The Standing Advisory Council on Religious Education</b>