

# **WEST SUSSEX AGREED SYLLABUS**

**For**

# **RELIGIOUS EDUCATION**

## **DRAFT 1**

20143

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## FOREWORD

The West Sussex Standing Advisory Council for Religious Education is pleased to introduce this new Agreed Syllabus for schools in West Sussex. This syllabus works within the QCA National Framework for Religious Education and builds on the principles of our 2003~~8~~ Syllabus.

The new syllabus was completed through the collaboration of teaching staff, governors, County Councillors, officers of the County Council and representatives of Christian denominations and other faiths across the West Sussex community. Teaching staff in all schools were consulted as the work progressed and many of their comments have been incorporated into the Syllabus.

I trust that this new syllabus will make a positive contribution to religious education in West Sussex Schools.

**Margaret Collins**

Chairman of the Agreed Syllabus Conference and Chairman of West Sussex SACRE

# **PART ONE**

## **RELIGIOUS EDUCATION IN THE CURRICULUM**

## **BACKGROUND**

In 1950 the West Sussex Education Authority, in keeping with the requirements of the Education Act 1944, established a Statutory Conference to produce an Agreed Syllabus for Religious Instruction in schools. A new syllabus was produced in 1983 that built on principles that were widely shared in the County and provided the basis for the development in religious education during the 1980s.

The Education Reform Act (1988) provided a new impetus in religious education and as a result a new Agreed Syllabus was developed in 1993 to reflect the requirement of the Act and was revised in 1998 and 2003.

~~In 2004 the Qualification and Curriculum Authority along with the Department for education and skills published a non-statutory national framework for religious education. The purpose of this framework was to provide guidance for Agreed Syllabus Conferences. This Agreed Syllabus in 2008 was based on that guidance and formed the basis for this syllabus.~~

### **The importance of religious education**

Religious education provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human. It develops pupils' knowledge and understanding of Christianity, other religions and other world views that offer answers to questions such as these. It offers opportunities for personal reflection and spiritual development. It enhances pupils' awareness and understanding of religions and beliefs, teachings, practices and forms of expression, as well as of the influence of religion on individuals, families, communities and cultures.

Religious education encourages pupils to learn from different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning. It challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses.

Religious education encourages pupils to develop their sense of identity and belonging. It enables them to flourish individually within their communities and as citizens in a pluralistic society and global community. Religious education has an important role in preparing pupils for adult life, employment and lifelong learning. It enables pupils to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables pupils to combat prejudice.

## **About Religious Education in the Curriculum**

### **The contributions of religious education to the values and aims of the school curriculum**

#### **Supporting the values of the curriculum**

Religious education actively promotes the values of truth, justice, respect for all and care of the environment. It places specific emphasis on:

- pupils valuing themselves and others,
- the role of family and the community in religious belief and activity,
- the celebration of diversity in society through understanding similarities and differences,
- sustainable development of the earth.

Religious education also recognises the changing nature of society, including changes in religious practice and expression and the influence of religion, in the local, national and global community.

#### **~~Supporting the aims of the curriculum~~**

~~Aim 1: The school curriculum should aim to provide opportunities for all pupils to learn and achieve.~~

~~Religious education should be a stimulating, interesting and enjoyable subject.~~

~~The **Knowledge, skills and understanding** outlined in the national framework are designed to promote the best possible progress and attainment for all pupils. Religious education develops independent and interdependent learning. It makes an important contribution to pupils' skills in literacy and information and communication technology (ICT). Religious education promotes an enquiring approach in which pupils carefully consider issues of beliefs and truth in religion. It also enhances the capacity to think coherently and consistently. This enables pupils to evaluate thoughtfully their own and others' views in a reasoned and informed manner.~~

~~Aim 2: The school curriculum should aim to promote pupils' spiritual, moral, social and cultural development and prepare all pupils for the opportunities, responsibilities and experiences of life.~~

~~Religious education has a significant role in the promotion of spiritual, moral, social and cultural development. At the heart of this syllabus for religious education is a focus on ultimate questions and ethical issues. This focus enables pupils to appreciate their own and others' beliefs and cultures and how these impact on individuals, communities, societies and cultures. Religious education seeks to develop pupils' awareness of themselves and others. This help pupils to gain a clear understanding of~~

~~the significance of religion in the world today and to learn about the ways different faith communities relate to each other.~~

~~The Agreed Syllabus aims to promote religious understanding, discernment and respect and challenge prejudice and stereotyping. Religious education is committed to exploring the significance of the environment, both locally and globally, and the role of human beings and other species within it. A central concern of religious education is the promotion of each pupil's self-worth. A sense of self-worth helps pupils to reflect on their uniqueness as human beings, share their feelings and emotions with others and appreciate the importance of forming and maintaining positive relationships.~~

### **DISTINCTIVE CONTRIBUTION OF RE**

Religious education has a distinctive character that needs to be recognised and safeguarded. It makes its own contribution to the school curriculum in terms of knowledge, concepts, skills and attitudes, as well as sharing common ground with other subjects in contributing to the spiritual, moral, cultural, social and mental development of pupils and preparing them for adult life. The subject is concerned to promote, through an encounter with Christianity and other religions, the pupil's search for values, meaning and purpose. Therefore any form of integration of the subject with other areas of the curriculum must not only ensure that the distinctive subject matter of Christianity and other religions and beliefs is adequately covered by the joint syllabus, but also that this specific concern with meaning and purpose finds adequate expression. Care must be taken, too, to ensure that pupils develop the ability to perceive and appreciate the use of simile, metaphor and other forms of both verbal and non-verbal expression used in religious communication.

## The structure of religious education in schools

### **The legal position**

The statutory requirements for religious education were set out in the 1944 Education Act and then amended in the Education Act 1988 and restated in subsequent Acts of Parliament. These requirements apply to all maintained schools but not to nursery schools or further education institutions. The statutory requirements state that:

- religious education shall be provided for all registered pupils;
- parents have the right to withdraw their child from religious education lessons;
- the subject should be taught according to an agreed syllabus in all [County community](#) maintained and voluntary controlled schools;
- religious education must be non-denominational;
- the agreed syllabus must "reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practice of other principal religions represented in Great Britain."
- the religious education syllabus is distinct from collective worship;
- the requirement for Special Schools is that they should follow the Agreed Syllabus where practicable.

### **CURRICULUM TIME**

This syllabus needs 5% of curriculum time for years R to 11 in order for it to be taught effectively. This is based on advice given both nationally and by the West Sussex Standing Advisory Council for Religious Education. The way this time is used is for schools to decide but it should be done in such a way that the religious education is easily identifiable and assists progression and continuity.

The provision of religious education is required in the sixth form of all schools. Although the organisation may change from pre-16 there should be continuing provision for RE in Years 12 and 13 to meet the needs of the students and the requirements of this syllabus.

### **RESOURCES**

Sufficient resources should be provided to deliver the RE curriculum in an exciting and dynamic way, including books, artefacts, ICT and video materials. It should include the provision of human resources to enable educational visits and visitors from faith communities in school. This should be at a level at least equivalent to the level that is provided for foundation subjects.

### **Purpose of study**

[Religious education contributes dynamically to children and young people's education in schools by provoking challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human. In RE they learn about](#)

and from religions and worldviews<sup>7</sup> in local, national and global contexts, to discover, explore and consider different answers to these questions. They learn to weigh up the value of wisdom from different sources, to develop and express their insights in response, and to agree or disagree respectfully. Teaching therefore 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. Pupils should gain and deploy the skills needed to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence. They learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ.

## Aims

The curriculum for RE aims to ensure that all pupils:

### **A. Know about and understand a range of religions and worldviews, so that they can:**

- describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals;
- identify, investigate and respond to questions posed, and responses offered by some of the sources of wisdom found in religions and worldviews;
- appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

### **B. Express ideas and insights about the nature, significance and impact of religions and worldviews, so that they can:**

- explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities;
- express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues;
- appreciate and appraise varied dimensions of religion or a worldview.

### **C. Gain and deploy the skills needed to engage seriously with religions and worldviews, so that they can:**

- find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively;
- enquire into what enables different individuals and communities to live together respectfully for the wellbeing of all;
- articulate beliefs, values and commitments clearly in order to explain why they may be important in their own and other people's lives.

## RE in the school curriculum

RE is a statutory subject of the school curriculum of maintained schools, Academies and free schools are contractually required through the terms of their funding to make provision for the teaching of RE to all pupils on the school roll. Alongside the subject's contribution to pupils' mental, cognitive and linguistic development, RE offers distinctive opportunities to promote pupils' spiritual, moral, social and cultural development. RE lessons should offer a structured and safe space during curriculum time

for reflection, discussion, dialogue and debate. Lessons should also allow for timely and sensitive responses to be made to unforeseen events of a religious, moral or philosophical nature, whether local, national or global.

### The breadth of RE

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.

### Attainment target

By the end of each key stage, students are expected to know, apply and understand the matters, skills and processes specified in the relevant programme of study.

### The structure of this syllabus

#### **The foundation stage (ages 3–5)**

Curriculum guidance for the foundation stage (QCA, 2000) sets out expectations of what pupils should learn to meet the early learning goals. This syllabus describes how religious education can contribute to the early learning goals and provides examples of religious education-related activities.

#### **Key stages 1, 2 and 3 (ages 5–14)**

This Agreed Syllabus follows the same broad format as the National Curriculum programmes of study with sections on knowledge, skills and understanding and breadth of study.

#### **Knowledge, skills and understanding**

The knowledge, skills and understanding identify the key aspects of learning in religious education. These are described as **Learning about religion** and **Learning from religion**.

**Learning about religion** includes enquiry into, and investigation of, the nature of religion, its 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 covers pupils' knowledge and understanding of individual religions and how they relate to each other as well as the study of the nature and characteristics of religion.

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

### ~~The breadth of study~~

The knowledge, skills and understanding specified in the programmes of study are developed through the breadth of study that has three elements:-

- ~~•the religions studied,~~
- ~~•themes,~~
- ~~•experiences and opportunities.~~

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### **Religions studied**

In order to provide a broad and balanced religious education curriculum and to ensure statutory requirements are met this syllabus requires that:

- Christianity should be studied throughout each key stage
- the other principal religions represented in Great Britain (here regarded as Buddhism, Hinduism, Islam, Judaism and Sikhism) should be studied across the key stages as set out below.
- Other religious traditions represented in Great Britain such as the Bah'ai Faith, Jainism and Zoroastrianism may also be studied at various stages

In order to aid progression and continuity and to avoid repetition this syllabus requires that:

- Christianity should be taught at each Key Stage and shall comprise more than half the content;
- Introductory courses on Hinduism, Islam and Judaism shall be taught during Key Stages 1 and 2;
- Introductory courses on Sikhism and Buddhism shall be covered in Key Stage 3 or 4 and other religions may be studied in greater depth.

The intention of this syllabus is to ensure that all pupils gain a basic understanding of the principal religions in Great Britain by the time they leave school. ~~The minimum content is set out in the support material to this syllabus to ensure adequate coverage.~~

This does not preclude schemes of work from covering those specified religions in greater depth or from including content from other religions or beliefs if appropriate. This should not, however, result in pupils being confused by covering too many religions or beliefs in insufficient depth.

The arrangement to teach religions other than Christianity over the Primary and Secondary phase is to enable the greatest flexibility possible while ensuring a broad coverage. To provide a coherent scheme of work religions other than Christianity should be planned over two Key Stages

(Key Stages 1 and 2; Key Stages 3 and 4). Schools will need to liaise where necessary to ensure that this is planned effectively.

It is also essential that religious education enables pupils to share their own beliefs, viewpoints and ideas without embarrassment or ridicule. Many pupils come from religious backgrounds but it is recognized that others have no attachment to religious beliefs and practices. To ensure that all pupils' voices are heard and the religious education curriculum is broad and balanced, it is recommended that there are opportunities to consider other religious traditions such as the Baha'i faith, Jainism and Zoroastrianism and secular philosophies such as humanism.

Pupils should also study how religions relate to each other, recognising both similarities and differences within and between religions. They should be encouraged to reflect on:

- the significance of interfaith dialogue
- the important contribution religion can make to community cohesion
- the reduction of religious prejudice and discrimination.

#### **Themes**

~~The themes provide the context for 'learning about religion' and 'learning from religion'. They may be taught separately, in combination with other themes, or as part of religions and beliefs. However the themes are combined, the knowledge, skills and understanding should be covered with sufficient breadth and depth.~~

#### **Ages 14–19**

~~This Syllabus sets out an entitlement for all students to study religious education and to have their learning accredited.~~

At Key Stage 4 all schemes developed in schools should comply with the principles set out in this syllabus. It is recommended that all pupils follow a syllabus leading towards an accredited course such as GCSE Religious Studies (short or full course). In order to comply with this syllabus schools that choose not to follow a course leading to a GCSE qualification should follow a course that meets the GCSE criteria.

#### Attitudes in religious education

~~While the knowledge, skills and understanding are central to the Agreed Syllabus for religious education, it is also vital that religious education encourages pupils to develop positive attitudes to their learning and to the beliefs and values of others. The following attitudes are critical for good learning in religious education and need to be consistently developed at each key stage of religious education.~~

#### **Self-Awareness**

~~In religious education, this includes:~~

- ~~• enabling pupils to feel confident about their own beliefs and identity and to share them without fear of embarrassment or ridicule;~~

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- developing a realistic and positive sense of their own religious and spiritual ideas;
- recognising their own uniqueness as human beings;
- becoming increasingly sensitive to the impact of their ideas and behaviour upon other people.

### ***Respect for all***

In religious education, this includes:

- developing skills of listening and willingness to learn from others who are different;
- readiness to look at the positive potentialities of diversity and difference
- sensitivity to the feelings and ideas of others;
- willingness to make a contribution to a diverse society for the well being of all.

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### ***Open-Mindedness***

In religious education, this includes:

- willingness to seek new truth through learning;
- the ability to engage in argument or disagree reasonably and respectfully (without belittling or abusing others)
- the development of attitudes that distinguish between such things as superstition or prejudice and such things as conviction and faith;
- the ability to argue respectfully, reasonably and evidentially about religious, moral and spiritual questions

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### ***Appreciation and wonder***

In religious education, this includes:

- developing their imagination and curiosity;
- recognising that knowledge is bounded by mystery
- appreciating the sense of wonder at the world in which they live, and their response to questions of meaning and purpose.

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## LEARNING ACROSS THE CURRICULUM: THE CONTRIBUTION OF RELIGIOUS EDUCATION

### **Promoting spiritual, moral, social and cultural development through religious education**

Religious education provides opportunities to promote ***spiritual development*** through:

- discussing and reflecting on key questions of meaning and truth such as the origins of the universe, life after death, good and evil, beliefs about God and values such as justice, honesty and truth
- learning about and reflecting on important concepts, experiences and beliefs that are at the heart of religious and other traditions and practices
- considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and natural sciences, thereby contributing to personal and communal identity

- considering how religions and other world views perceive the value of human beings, and their relationships with one another, with the natural world, and with God
- valuing relationships and developing a sense of belonging
- developing their own views and ideas on religious and spiritual issues.

Religious education provides opportunities to promote **moral development** through:

- enhancing the values identified within the National Curriculum, particularly valuing diversity and engaging in issues of truth, justice and trust
- exploring the influence of family, friends and media on moral choices and how society is influenced by beliefs, teachings, sacred texts and guidance from religious leaders
- considering what is of ultimate value to pupils and believers through studying the key beliefs and teachings from religion and philosophy about values and ethical codes of practice
- studying a range of ethical issues, including those that focus on justice, to promote racial and religious respect and personal integrity
- considering the importance of rights and responsibilities and developing a sense of conscience.

Religious education provides opportunities to promote **social development** through:

- considering how religious and other beliefs lead to particular actions and concerns
- investigating social issues from religious perspectives, recognising the diversity of viewpoints within and between religions as well as the common ground between religions
- articulating pupils' own and others' ideas on a range of contemporary social issues.

Religious education provides opportunities to promote **cultural development**

through:

- encountering people, literature, the creative and expressive arts and resources from differing cultures
- considering the relationship between religion and cultures and how religions and beliefs contribute to cultural identity and practices
- promoting racial and interfaith harmony and respect for all, combating prejudice and discrimination, contributing positively to community cohesion and promoting awareness of how interfaith cooperation can support the pursuit of the common good.

### ~~Promoting citizenship through religious education~~

~~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~~

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- enabling pupils to think about topical spiritual, moral, social and cultural issues including the importance of resolving conflict 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.

### **Promoting personal, social and health education through religious education**

Religious education plays a significant part in promoting **personal, social and health education** through pupils:-

- developing 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 differences 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.

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### **Promoting key skills through religious education**

Religious education provides opportunities for pupils to develop the key skills of:-

- communication** through developing a broad and accurate religious vocabulary, reading and responding to a range of written and spoken language (including sacred texts, stories, poetry, prayers, liturgy and worship), communicating ideas using the creative and expressive arts, talking and writing with understanding and insight about religious and other beliefs and values, reflecting critically on ultimate questions of life, using reasoned arguments
- application of number** through calendrical reckoning, collecting, recording, presenting and interpreting data involving graphs, charts and statistical analysis
- information technology** through using CD-ROMs and the internet selectively, researching information about religions and beliefs, teaching and practices, using email to communicate and analyse information with people of differing beliefs and cultures, using spreadsheets and databases to handle and present data relevant to the study of religious education
- working with others** through sharing ideas, discussing beliefs, values and practices, collaborating with each other and developing respect and sensitivity

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- **improving own learning and performance** through setting targets as part of religious education development, reviewing their achievements and identifying ways to improve their own work
- **problem solving** through recognising key issues to do with religious belief, practice and expression, interpreting and explaining findings and making personal decisions on religious issues (for example, considering their own and religious ideas on good and evil), ethical dilemmas and priorities in life.

### Promoting other aspects of the curriculum

Religious education provides opportunities to promote:

- **thinking skills** through helping pupils to research, select, interpret and analyse information from religious traditions, reflect and question their own views and ideas and those of others and communicate their ideas in a variety of ways
- **financial capability** through considering the responsible use of money, the importance of giving and the ethics of wealth, debt, poverty, gambling, business and investment
- **creativity and culture** through considering the scope of human nature, sources of inspiration and discovery, connections between beliefs, values and forms of artistic expression, appreciating the value of cultural distinctiveness and reflecting on beauty, goodness and truth in creative and expressive arts
- **education for racial equality and community cohesion** through studying the damaging effects of xenophobia and racial stereotyping, the impact of conflict in religion and the promotion of respect, understanding and cooperation through dialogue between people of different faiths and beliefs
- **effective contributions to scientific, medical and health issues** through exploring philosophical and ethical questions of the origin, purpose and destiny of the cosmos and life within it, exploring the nature of humanity and human interaction with the world, exploring developments in genetics and medicine and their application and use and exploring concepts of health and well-being and their promotion
- **links to employment, vocations and work-related learning** through a focus on individual sense of purpose and aspiration in life, and through considering the appropriateness and relevance of religious education to a wide range of employment opportunities and the development of spiritual and ethical issues linked to the world of work
- **education for sustainable development** through helping pupils consider the origins and value of life, the importance of looking after the environment and studying the ways in which religious beliefs and teachings have influenced attitudes to the environment and other species.

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## Religious education and the general teaching requirements

### Religious education and inclusion

Religious education can make a significant contribution to inclusion, particularly in its focus on promoting respect for all. This Syllabus for religious education contains many references to the role of religious education in challenging stereotypical views and appreciating, positively, differences in others. It enables all pupils to consider the impact of people's beliefs on their own actions and lifestyle and also highlights the importance of religions and beliefs and how religious education can develop pupils' self-esteem.

Effective inclusion involves teaching a lively, stimulating religious education curriculum that:

- builds on and is enriched by the differing experiences pupils bring to religious education
- meets all pupils' learning needs including those with learning difficulties or who are gifted and talented, boys and girls, pupils for whom English is an additional language, pupils from all religious communities and pupils from a wide range of ethnic groups and diverse family backgrounds.

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To overcome any potential barriers to learning in religious education, some pupils may require:

- support to access text, such as through prepared tapes, particularly when working with significant quantities of written materials or at speed
- help to communicate their ideas through methods other than extended writing, where this is a requirement. For example, pupils may demonstrate their understanding through speech or the use of ICT
- a non-visual way of accessing sources of information when undertaking research in aspects of religious education, for example using audio materials.

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### **Religious education and the use of language**

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.

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### **Religious education and the use of information and communication technology**

Religious education can make an important contribution to pupils' use of ICT by enabling pupils to:

- make appropriate use of the internet or CD-ROM sources to investigate, analyse and evaluate different aspects of religious beliefs and practices, ultimate questions and ethical issues
- use email or videoconferencing to communicate and collaborate with individuals in different locations, enabling associations to be made between religions and individual, national and international life
- use multimedia and presentation software to communicate a personal response, the essence of an argument or a stimulus for discussion
- use writing support and concept mapping software to organise thoughts and communicate knowledge and understanding of the diversity of belief and practice within and between religious traditions
- use equipment such as digital cameras and digital video to bring authentic images into the classroom to support discussion and reflection, and to enhance understanding of the impact of religious beliefs and practices on the lives of local individuals and faith communities.

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# **PART 2**

## **THE SYLLABUS**

## EARLY YEARS FOUNDATION STAGE

### **Introduction**

The Early Years and Foundation stage describes the phase of a child's education from birth to the end of reception. Religious education is statutory for all registered pupils on the school roll. The statutory requirement for religious education does not extend to nursery classes in maintained schools and is not, therefore, a legal requirement for much of the foundation stage. It may, however, form a valuable part of the educational experience of children throughout this stage of learning.

During the early years and foundation stage children begin to explore the world of religion in terms of special people, books, times, places and objects, and visiting places of worship. Children listen to and talk about stories. They are introduced to specialist words and use their senses in exploring religious beliefs, practices and forms of expression. They should be encouraged to reflect upon their own feelings and experiences in talk and by sharing experiences. They use their imagination and curiosity to develop their appreciation and wonder of the world in which they live.

### **The contribution of religious education to the early learning goals**

The Early Learning Goals set out what most children are working towards by the end of the foundation stage. The six areas of learning in the foundation stage are all of equal weight and importance.

They are:

- Personal, social and emotional development
- Communication, language and literacy
- Problem solving, reasoning and numeracy
- Knowledge and understanding of the world
- Physical development
- Creative development

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### **Religious education-related experiences and opportunities**

Religious education can make an active contribution to all six areas but has a particularly important contribution to make to:

- personal, social and emotional development
- communication, language and literacy
- knowledge and understanding of the world
- creative development.

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### **Personal, social and emotional development**

- Children use stories from religious traditions as a stimulus to reflect on their own feelings and experiences and explore them in various ways.
- Using a story as a stimulus, children reflect on the words and actions of characters and decide what they would have done in a similar situation. They learn about the story and its meanings through activity and play.

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- Using role-play as a stimulus, children talk about some of the ways that people show love and concern for others and why this is important.
- Children think about issues of right and wrong and how humans help one another.

### **Communication, language and literacy**

- Children have opportunities to respond creatively, imaginatively and meaningfully to memorable experiences.
- Using a religious celebration as a stimulus, children talk about the special events associated with the celebration.
- Through artefacts, stories and music, children learn about important religious celebrations.

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### **Knowledge and understanding of the world**

- Children ask and answer questions about religion and culture, as they occur naturally within their everyday experiences.
- Children visit places of worship.
- They listen to and respond to a wide range of religious and ethnic groups.
- They handle artefacts with curiosity and respect.
- Having visited a local place of worship, children learn new words associated with the place, showing respect.

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### **Creative development**

- Using religious artefacts as a stimulus, children think about and express meanings associated with the artefact.
- Children share their own experiences and feelings and those of others, and are supported in reflecting on them.

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### **RE in the Early Years Foundation Stage**

Pupils should encounter religions and worldviews through special people, books, times, places and objects and by visiting places of worship. They should listen to and talk about stories. Pupils can be introduced to subject specific words and use all their senses to explore beliefs, practices and forms of expression. They ask questions and reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation of and wonder at the world in which they live. Religious education is a legal requirement for all pupils on the school roll, including all those in the reception year.

In line with the DfE's 2013 EYFS Profile RE should, through planned, purposeful play and through a mix of adult-led and child-initiated activity, provide these opportunities for pupils.

#### **Communication and language:**

- children listen with enjoyment to stories, songs and poems from different sources and traditions and respond with relevant comments, questions or actions;
- use talk to organise, sequence and clarify thinking, ideas, feelings and events;
- answer 'who', 'how' and 'why' questions about their experiences in response to stories, experiences or events from different sources;

- talk about how they and others show feelings;
- develop their own narratives in relation to stories they hear from different traditions.

#### **Personal, social and emotional development:**

- children understand that they can expect others to treat their needs, views, cultures and beliefs with respect;
- work as part of a group, taking turns and sharing fairly, understanding that groups of people, including adults and children, need agreed values and codes of behaviour to work together harmoniously;
- talk about their own and others' behaviour and its consequences, and know that some behaviour is unacceptable;
- think and talk about issues of right and wrong and why these questions matter;
- respond to significant experiences showing a range of feelings when appropriate;
- have a developing awareness of their own needs, views and feelings and are sensitive to those of others;
- have a developing respect for their own cultures and beliefs, and those of other people;
- show sensitivity to others' needs and feelings, and form positive relationships.

#### **Understanding the world**

- children talk about similarities and differences between themselves and others, among families, communities and traditions;
- begin to know about their own cultures and beliefs and those of other people;
- explore, observe and find out about places and objects that matter in different cultures and beliefs.

#### **Expressive arts and design**

- children use their imagination in art, music, dance, imaginative play, and role-play and stories to represent their own ideas, thoughts and feelings;
- respond in a variety of ways to what they see, hear, smell, touch and taste.

#### **Literacy**

- children are given access to a wide range of books, poems and other written materials to ignite their interest.

#### **Mathematics**

- children recognise, create and describe some patterns, sorting and ordering objects simply.

## KEY STAGE 1

### KNOWLEDGE, SKILLS AND UNDERSTANDING

#### Learning about religion:

1. Pupils should be taught to:

- a. explore a range of religious stories and sacred writings, and talk about their meanings;
- b. name and explore a range of celebrations, worship and rituals in religion, noting both similarities where appropriate;
- c. identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives;
- d. explore how religious beliefs and ideas can be expressed through the creative and expressive arts and communicate their responses
- e. identify and suggest meanings for religious symbols and begin to use a range of religious words

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#### Learning from religion:

2. Pupils should be taught to:

- a. reflect upon and consider religious and spiritual feelings, experiences and concepts, for example worship, wonder, praise, thanks, concern, joy and sadness;
- b. ask and respond imaginatively to puzzling questions, communicating their ideas;
- c. identify what matters to them and others, including those with religious commitments, and communicate their responses;
- d. recognise how religious teachings and ideas about values, particularly those concerned with right and wrong, justice and injustice, make a difference to individuals, families and the local community.

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### BREADTH OF STUDY

During the key stage, pupils should be taught the **Knowledge, skills and understanding** through the following areas of study:

#### Religions and beliefs:

- a. Christianity
- b. at least one other principal religion

And where appropriate:

- c. a religious community with a significant local presence\*
- d. a secular world view

#### Themes

- e. believing: what people believe about God, humanity and the natural world
- f. story: how and why some stories are sacred and important in religion

- g. ~~celebrations: how and why celebrations are important in religion~~
- h. ~~symbols: how and why symbols express religious meaning~~
- i. ~~leaders and teachers: figures who have an influence on others locally, nationally and globally in religion~~
- j. ~~belonging: where and how people belong and why belonging is important~~
- k. ~~myself: who I am and my uniqueness as a person in a family and community~~

#### Experiences and opportunities

- ~~visiting places of worship and focusing on symbols and feelings~~
- ~~listening and responding to visitors from local faith communities~~
- ~~using their senses and having times of quiet reflection~~
- ~~using art and design, music, dance and drama to develop their creative talents and imagination~~
- ~~sharing their own beliefs, ideas and values and talking about their feelings and experiences~~
- ~~beginning to use ICT to explore religions and beliefs as practised in the local and wider community.~~

Pupils should develop their knowledge and understanding of religions and worldviews, recognising their local, national and global contexts. They should use basic subject specific vocabulary. They should raise questions and begin to express their own views in response to the material they learn about and in response to questions about their ideas.

#### **A. Know about and understand a range of religions and worldviews**

<u>Requirements</u>	<u>Examples and Notes</u>
<u>A1. Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them.</u>	<ul style="list-style-type: none"> <li>• <u>Pupils enact stories and celebrations from Easter, Divali or Id ul Fitr, finding out about what the stories told at the festivals mean, e.g. through welcoming visitors to talk about their festivals</u></li> <li>• <u>Pupils experience thanking and being thanked, praising and being praised, and notice some ways Christians or Jewish people believe they can thank and praise God</u></li> <li>• <u>Linking to English and computing, pupils recount a visit to a local church using digital photographs and find out about the meanings of symbols for God that they saw there.</u></li> </ul>
<u>A2. Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of</u>	<ul style="list-style-type: none"> <li>• <u>Pupils choose their favourite 'wise sayings' from different sources or key leaders and talk about what makes these sayings wise, and what difference it would make if people followed them</u></li> <li>• <u>Pupils retell (for example through drama) two different stories about Jesus considering what</u></li> </ul>

<p><u>wisdom and recognising the traditions from which they come.</u></p>	<p><u>they mean. They compare the stories and think about what Christians today could learn from the stories</u></p> <ul style="list-style-type: none"> <li><u>• Linking to English, pupils respond to stories from Hindu, Muslim or Jewish sources by identifying the values which different characters in the stories showed, and recognising the religions from which the stories come</u></li> <li><u>• Pupils ask and answer 'who', 'where', 'how' and 'why' questions about religious stories and stories from non-religious worldviews.</u></li> </ul>
<p><u>A3. Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities.</u></p>	<ul style="list-style-type: none"> <li><u>• Pupils choose to find out about the symbols of two different religious traditions, looking for similarities between the ways they use common symbols such as light, water, trees or rock</u></li> <li><u>• Pupils discover how and why Muslims wash, bow and pray in a daily pattern, noticing similarities to another religion or worldview</u></li> <li><u>• Pupils select examples of religious artefacts from Christianity or Judaism that interest them, raising lists of questions about them and finding out what they mean and how they are used in festivals and worship</u></li> <li><u>• Pupils hear three moral stories, for example from Christians, Hindus and humanists, and think about whether they are saying the same things about how people should behave.</u></li> </ul>

**B. Express ideas and insights about the nature, significance and impact of religions and worldviews:**

<u>Requirements</u>	<u>Examples and Notes</u>
<p><u>B1. Ask and respond to questions about what individuals and communities do, and why, so that pupils can identify what difference belonging to a community might make.</u></p>	<ul style="list-style-type: none"> <li><u>• Pupils find out about what people with different religions and worldviews do to celebrate the fruitfulness of the earth (e.g. in Harvest festivals, and in generosity to those in need), responding to questions about being generous</u></li> <li><u>• Pupils discuss reasons why some people go to mosques, synagogues or churches often, but other people never go to holy buildings, and why some people pray every day, but others not at all</u></li> <li><u>• Linking to PSHE, pupils make lists of the different groups to which they belong and consider the ways these contribute to human happiness.</u></li> </ul>

<p><u>B2.</u> Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves.</p>	<ul style="list-style-type: none"> <li>• <u>Pupils learn about the daily life of a Muslim or Jewish child (eg from a teacher's use of persona dolls), and make an illustrated list of signs of belonging including using special food, clothing, prayer, scripture, family life, worship and festivities. Pupils make a list of the ways they show how they belong as well</u></li> <li>• <u>Pupils express creatively (e.g. in art, poetry or drama) their own ideas about the questions: Who am I? Where do I belong?</u></li> <li>• <u>Pupils watch a short film about the Hindu creation story and talk about different stages of the cycle of life.</u></li> </ul>
<p><u>B3.</u> Notice and respond sensitively to some similarities between different religions and worldviews.</p>	<ul style="list-style-type: none"> <li>• <u>Pupils use a set of photos or a list of religious items they have encountered in key stage 1 RE to sort and order, saying which items are connected to a particular religion and which are connected to more than one religion</u></li> <li>• <u>Linking to English, pupils use key words (e.g. holy, sacred, scripture, festival, symbol, humanist) to present ideas or write about two different religions or worldviews about which they have learned.</u></li> </ul>

**C. Gain and deploy the skills needed to engage seriously with religions and worldviews:**

<u>Requirements</u>	<u>Examples and Notes</u>
<p><u>C1.</u> Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry.</p>	<ul style="list-style-type: none"> <li>• <u>Pupils work in groups to use art, music and poetry to respond to ideas about God from different religions and worldviews, expressing ideas of their own and commenting on some ideas of others</u></li> <li>• <u>Pupils ask and answer a range of 'how' and 'why' questions about how people practise their religion</u></li> <li>• <u>Linking to 'Philosophy for Children', pupils think about and respond to 'big questions' in a classroom enquiry using a story of Adam and Eve or a video clip of children asking questions about God as a stimulus.</u></li> </ul>
<p><u>C2.</u> Find out about and respond with ideas to examples of co-operation between</p>	<ul style="list-style-type: none"> <li>• <u>Pupils discuss stories of co-operation from different traditions and sources and make a 'Recipe for living together happily' or a 'Class charter for more kindness and less fighting'</u></li> </ul>

<p><u>people who are different.</u></p>	<ul style="list-style-type: none"> <li>• <u>Linking to English and PSHE pupils could play some collaborative games, and talk about how the games put the teaching of the 'Golden Rule' into action</u></li> <li>• <u>Pupils notice and talk about the fact that people come from different religions, responding to the questions-</u> <u>'How can we tell? How can we live together when we are all so different?'</u></li> </ul>
<p><u>C3.</u> <u>Find out about questions of right and wrong and begin to express their ideas and opinions in response.</u></p>	<ul style="list-style-type: none"> <li>• <u>Pupils respond to a quiet reflection or a guided visualisation by choosing one value they think the world needs more of today from a list of values, and by illustrating their choice in different media</u></li> <li>• <u>Linking to English, pupils could ask questions about goodness, and write sentences that say what happens when people are kind, thankful, fair or generous, and what happens when people are unkind, ungrateful, unfair or mean</u></li> <li>• <u>Pupils look at how different people have expressed their ideas about God, and think and talk about their own ideas about God.</u></li> </ul>

\* Religions covered as part of this syllabus are restricted to those in membership of The Interfaith Network for the UK (see support material for further details)

## KEY STAGE 2

### KNOWLEDGE, SKILLS AND UNDERSTANDING

#### Learning about religion:

1. Pupils should be taught to:
  - a. describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others;
  - b. describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected to, beliefs and teachings;
  - c. identify and begin to describe the similarities and differences between religions
  - d. investigate the significance of religion in the local, national and global communities;
  - e. make links between different forms of religious expression and understand why they are important in religion, explaining how religious beliefs and teachings can be expressed in a variety of forms;
  - f. describe and begin to understand religious and other responses to ultimate and ethical questions;
  - g. use specialist vocabulary in communicating their knowledge and understanding;
  - h. use and interpret information about religions from a range of sources.

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#### Learning from religion:

2. Pupils should be taught to:
  - a. reflect on what it means to belong to a faith community, communicating their own and others' responses;
  - b. respond to the challenges of commitment both in their own lives and within religious traditions, recognising how commitment to a religion is shown in a variety of ways;
  - c. discuss their own and others' views of religious truth and belief, expressing their own ideas;
  - d. reflect on ideas of right and wrong and their own and others' responses to them;
  - e. reflect on sources of inspiration in their own and others' lives.

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### BREADTH OF STUDY

During the key stage, pupils should be taught the **Knowledge, skills and understanding** through the following areas of study:

#### Religions and beliefs

- a. Christianity
- b. at least two other principal religions

And where appropriate:

- c. a religious community with a significant local presence\*

d. a secular world view

#### Themes

- e. beliefs and questions: how people's beliefs about God, the world and others impact on their lives
- f. teachings and authority: what sacred texts and other sources say about God, the world and human life
- g. worship, pilgrimage and sacred places: where, how and why people worship, including at particular sites
- h. the journey of life and death: why some occasions are sacred to believers, and what people think about life after death
- i. symbols and religious expression: how religious and spiritual ideas are expressed
- j. inspirational people: figures from whom believers find inspiration
- k. religion and the individual: what is expected of a person in following a religion or belief
- l. religion, family and community: how religious families and communities practise their faith, and the contributions this makes to local life
- m. beliefs in action in the world: how religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment.

#### Experiences and opportunities

- encountering religion through visitors and visits to places of worship, and focusing on the impact and reality of religion on the local and global community
- discussing religious and philosophical questions, giving reasons for their own beliefs and those of others
- considering a range of human experiences and feelings
- reflecting on their own and others' insights into life and its origin, purpose and meaning
- expressing and communicating their own and others' insights through art and design, music, dance, drama and ICT
- developing the use of ICT, particularly in enhancing pupils' awareness of religions and beliefs globally.

Pupils should extend their knowledge and understanding of religions and worldviews, recognising their local, national and global contexts. They should be introduced to an extended range of sources and subject specific vocabulary. They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life. Pupils should learn to express their own ideas in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.

#### **More specifically pupils should be taught to:**

#### **A. Know about and understand a range of religions and worldviews:**

<u>Requirements</u>	<u>Examples and Notes</u>
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<p><u>A1.</u> Describe and make connections between different features of the religions and worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life, in order to reflect on their significance.</p>	<ul style="list-style-type: none"> <li>• <u>Pupils make some connections between Hajj for Muslims and pilgrimage to Lourdes, Iona or 'the Holy Land' for Christians, describing the motives people have for making spiritual journeys</u></li> <li>• <u>Pupils describe spiritual ways of celebrating different festivals, and reflect on the reasons why some people value such celebrations very highly, but others not at all</u></li> <li>• <u>Pupils compare how Christians, Muslims, Hindus or humanists celebrate a marriage and express and argue for ideas of their own about partnership, in discussions or in writing.</u></li> </ul>
<p><u>A2.</u> Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities.</p>	<ul style="list-style-type: none"> <li>• <u>Linking to English, pupils consider how some texts from the Torah (e.g. the Shema), the Bible (e.g. 1 Corinthians 13) and the Qur'an (e.g. The 1st Surah, the Opening) are seen as sources of wisdom in different traditions. They respond to the ideas found in the texts with ideas of their own</u></li> <li>• <u>Pupils investigate aspects of community life such as weekly worship, charitable giving or beliefs about prayer, showing their understanding and expressing ideas of their own</u></li> <li>• <u>Pupils compare the texts in the Christian gospels that tell the stories of shepherds and wise men at Jesus' birth, exploring how they are remembered and celebrated in a range of Christmas festivities.</u></li> </ul>
<p><u>A3.</u> Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning.</p>	<ul style="list-style-type: none"> <li>• <u>Pupils pursue an enquiry into beliefs about worship, relating the meanings of symbols and actions used in worship such as bowing down, making music together, sharing food or speaking to God (e.g. in prayer) to events and teachings from a religion they study</u></li> <li>• <u>Pupils consider how the meanings of a parable of Jesus are expressed in poetry, video, stained glass and drama.</u></li> <li>• <u>Pupils describe the impact of Hindu teaching about harmlessness (ahimsa) on questions about what people eat and how people treat animals. They express their own ideas.</u></li> </ul>

**B. Express ideas and insights about the nature, significance and impact of religions and worldviews:**

Requirements	Examples and Notes
<p><u>B1.</u> Observe and</p>	<ul style="list-style-type: none"> <li>• <u>Linking to History and Design Technology pupils consider how the architecture of churches,</u></li> </ul>

<p><u>understand varied examples of religions and worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities.</u></p>	<p><u>mosques, mandirs or gurdwaras expresses a community's way of life, values and beliefs</u></p> <ul style="list-style-type: none"> <li>• <u>Pupils develop their understanding of beliefs about life after death in two religions and humanism through seeking answers to their own questions and articulating reasons for their own ideas and responses</u></li> <li>• <u>Pupils use their detailed understanding of religious practice such as the Five Pillars of Islam and worship of a deity in a Hindu family and a mandir to describe the significance of being part of a religion.</u></li> </ul>
<p><u>B2</u> <u>nderstand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives.</u></p>	<ul style="list-style-type: none"> <li>• <u>Pupils explore the lives of key leaders from Buddhist and Christian contemporary life, describing the challenges they have faced and the commitments by which they have lived</u></li> <li>• <u>Pupils find out about how celebrating Divali brings the Hindu or Sikh community together, and expresses commitment to values of interdependence and generosity</u></li> <li>• <u>Linking to the expressive arts, pupils develop their own imaginative and creative ways of expressing some of their own commitments such as working hard at sport or music, caring for animals and the environment, loving their family or serving God.</u></li> </ul>
<p><u>B3.</u> <u>Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences within and between different religions and worldviews.</u></p>	<ul style="list-style-type: none"> <li>• <u>Pupils use their thinking about stories of Moses and Jesus to explore how Jews and Christians today celebrate key events from their history (e.g. in Passover and Lent)</u></li> <li>• <u>Pupils list and describe similarities and differences in the ways different traditions express what 'belonging' means to them</u></li> <li>• <u>Linking to English, pupils find out about different forms of prayer and meditation in different religions and worldviews, and write some prayers or meditations suited to particular occasions and traditions. This is one point, among many, where RE can provide key opportunities for pupils' spiritual development.</u></li> </ul> <p><b>Note:</b> <u>different dimensions of religion or worldview include, for example, narratives, beliefs, ethics, and social life</u></p>

**C. Gain and deploy the skills needed to engage seriously with religions and worldviews:**

Requirements	Examples and Notes
<p>C1. Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own in different forms including (e.g.) reasoning, music, art and poetry.</p>	<ul style="list-style-type: none"> <li>• <u>Pupils discuss different perspectives on questions about the beginnings of life on Earth, so that they can describe different ways science and religions treat questions of origins</u></li> <li>• <u>Linking with the expressive arts curriculum, pupils create works of art or music which express their understanding of what it means to belong to a religion or worldview</u></li> <li>• <u>Pupils discuss and debate reasons why different people have different ideas about the divine e.g. whether God is real and what God is like.</u></li> </ul> <p><b>Note:</b> <u>pupils are not required to express personal beliefs in any coercive way in RE; good RE encourages an open hearted and broad minded approach to different beliefs.</u></p>
<p>C2. Consider and apply ideas about ways in which diverse communities can live together for the well-being of all, responding thoughtfully to ideas about community, values and respect.</p>	<ul style="list-style-type: none"> <li>• <u>Pupils discover and explore what Jewish people, humanists and Christians teach about how people can live together for the well-being of all</u></li> <li>• <u>Pupils discuss and apply ideas from different religious codes for living (e.g. Commandments, Precepts or Rules), to compile a charter of their own moral values, applying their ideas to issues of respect for all</u></li> <li>• <u>Linking to Mathematics and Geography, pupils use local and national census statistics to develop accurate understanding of the religious plurality of their locality and of Britain today.</u></li> </ul> <p><b>Note:</b> <u>This work offers valuable opportunities for engagement with religions with a significant local presence: pupils may learn about the contributions of, for example, Jains, Zoroastrians or members of the Bahá'í faith to inter faith work. These communities can also be studied elsewhere in the RE curriculum.</u></p>
<p>C3. Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.</p>	<ul style="list-style-type: none"> <li>• <u>Pupils apply their own ideas about justice and fairness to the work of three development charities such as Christian Aid, Islamic Relief and Oxfam</u></li> <li>• <u>Pupils write persuasively about the reasons why people who have a particular religious background or non-religious worldview try to help people who are vulnerable (eg victims of natural disasters or prejudice, people who live with disabilities or people affected by war)</u></li> <li>• <u>Linking to Citizenship Education, pupils consider the Ten Commandments (Jewish) and the Five Precepts (Buddhist), expressing their ideas about right and wrong in the light of their learning.</u></li> </ul>

Note: this is one point, among many, where RE can provide key opportunities for pupils' moral development.

\* Religions covered as part of this syllabus are restricted to those in membership of The Interfaith Network for the UK (see support material for further details)

## KEY STAGE 3

### KNOWLEDGE, SKILLS AND UNDERSTANDING

#### Learning about religion:

1. Pupils should be taught to:

- a. investigate and explain the differing effects of religious beliefs and teachings on individuals and communities and societies;
- b. analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions;
- c. investigate and explain why people belong to faith communities and explain the reasons for diversity in religion;
- d. analyse and compare the evidence and arguments used both when considering issues of truth in religion and philosophy
- e. discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues;
- f. apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs;
- g. interpret and evaluate a range of sources, texts and authorities, from a variety of contexts;
- h. interpret a variety of forms of religious and spiritual expression.

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#### Learning from religion:

2. Pupils should be taught to:

- a. reflect on the relationship between beliefs, teachings and ultimate questions, communicating their own ideas and using reasoned arguments;
- b. evaluate the challenges and tensions of belonging to a religion and the impact of religion in the contemporary world, expressing their own ideas;
- c. express insights into the significance and value of religion and other world views on human relationships personally, locally and globally;
- d. reflect and evaluate their own and others' beliefs about world issues such as peace and conflict, wealth and poverty and the importance of the environment, communicating their own ideas;
- e. express their own beliefs and ideas using a variety of forms of expression.

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### BREADTH OF STUDY

During the key stage, pupils should be taught the **Knowledge, skills and understanding** through the following areas of study:

#### Religions and beliefs

- a. Christianity
- b. at least two other principal religions

And where appropriate:

- c. a religious community with a significant local presence\*
- d. a secular world view

#### Themes

- ~~e. beliefs and concepts: the key ideas and questions of meaning in religions and beliefs, including issues related to God, truth, the world, human life, and life after death~~
- ~~f. authority: different sources of authority and how they inform believers' lives~~
- ~~g. religion and science: issues of truth, explanation, meaning and purpose~~
- ~~h. expressions of spirituality: how and why human self-understanding and experiences are expressed in a variety of forms~~
- ~~i. ethics and relationships: questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil~~
- ~~j. rights and responsibilities: what religions and beliefs say about human rights and responsibilities, social justice and citizenship~~
- ~~k. global issues: what religions and beliefs say about health, wealth, war, animal rights and the environment~~
- ~~l. interfaith dialogue: a study of relationships, conflicts and collaboration within and between religions and beliefs~~

#### Experiences and opportunities

- ~~m~~-encountering people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues
- ~~n~~-visiting, where possible, places of major religious significance and using opportunities in ICT to enhance pupils' understanding of religion
- ~~o~~-discussing, questioning and evaluating important issues in religion and philosophy, including ultimate questions and ethical issues
- ~~p~~-reflecting on and carefully evaluating their own beliefs and values and those of others in response to their learning in religious education, using reasoned, balanced arguments
- ~~q~~-using a range of forms of expression (such as art and design, music, dance, drama, writing, ICT) to communicate their ideas and responses creatively and thoughtfully
- ~~r~~-exploring the connections between religious education and other subject areas such as the arts, humanities, literature, science.

Students should extend and deepen their knowledge and understanding of a range of religions and worldviews<sup>13</sup>, recognising their local, national and global context. Building on their prior learning, they learn to appreciate religions and worldviews in systematic ways. They should draw on a wide range of subject specific language confidently and flexibly, learning to use the concepts of religious study to describe the nature of religion. They should understand how beliefs influence the values and lives of individuals and groups, and how religions and worldviews have an impact on wider current affairs. They should be able to appraise the practices and beliefs they study with increasing discernment based on analysis, interpretation and evaluation, developing their capacity to articulate well-reasoned positions.

More specifically students should be taught to:

**A. Know about and understand a range of religions and worldviews:**

Requirements	Examples and Notes
<p><u>A1.</u>  <u>Explain and interpret ways that the history and culture of religions and worldviews influence individuals and communities, including a wide range of beliefs and practices, in order to appraise reasons why some people support and others question these influences.</u></p>	<ul style="list-style-type: none"> <li>• <u>Linking to History, students plan and report on an investigation into the impact of two key leaders, thinkers or founders of religions or worldviews on their communities or on individuals today</u></li> <li>• <u>Students examine how spiritual experiences (such as sensing the presence of God, or the experience of answered prayer) have an impact on some members of different communities. They develop reasoned arguments to support their ideas about these kinds of claims or events</u></li> <li>• <u>Linking to Geography, students investigate the demographics of Christianity, Judaism or Sikhism or 'No Religious belief' in their local area and wider region.</u></li> </ul> <p><b><u>Note: this is an aspect of RE that provides many opportunities for students' social and cultural development.</u></b></p>
<p><u>A2.</u>  <u>Explain and interpret a range of beliefs, teachings and sources of wisdom and authority including experience in order to understand religions and worldviews as coherent systems or ways of seeing the world.</u></p>	<ul style="list-style-type: none"> <li>• <u>Students develop their moral reasoning skills by studying moral ideas from Humanism about good ways to live. They compare these ideas with Christian sources of authority and wisdom, responding systematically</u></li> <li>• <u>Students select and interpret texts from the Qur'an and Hadith to explain and exemplify their understanding of Muslim beliefs and ways of seeing the world</u></li> <li>• <u>Students consider how sacred writings such as the Torah or the Bhagavad Gita, or other sources of wisdom, provide ethical guidance and spiritual nurture to members of different communities</u></li> <li>• <u>Students consider why so many sources of wisdom and authority in religions and worldviews are men, and so few are women. They appraise some sources of female wisdom, from within or beyond religions and worldviews</u></li> <li>• <u>Students consider the importance of experience as a source of wisdom and authority including religious experience and everyday human experience.</u></li> </ul> <p><b><u>Note: The focus on interpretation of religions and worldviews requires learners to be active in</u></b></p>

	<i>engaging with texts and issues and responding with reasoned ideas of their own.</i>
<u>A3. Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them.</u>	<ul style="list-style-type: none"> <li>• <i>Students investigate the life, teaching and example of Jesus, responding to Christian theology and other views of his influence with their own interpretations and insights</i></li> <li>• <i>Students plan an investigation into examples of daily practice of Buddhists, Christians, Hindus, Jewish people, Muslims and / or Sikhs in Britain, examining in particular some similarities and differences in spiritual practice, ethics, beliefs and community life</i></li> <li>• <i>Students explore different ways of expressing beliefs and values in architecture, music, media and the arts, building their understanding of diversity within the religions and worldviews they study.</i></li> </ul> <p><b>Note:</b> <i>The focus in this aim on expression and communication connects the ways people from different religious or non-religious backgrounds express their ideas to the ways learners themselves express their own ideas. Both are equally important in good RE learning.</i></p>

**B. Express ideas and insights about the nature, significance and impact of religions and worldviews:**

<u>Requirements</u>	<u>Examples and Notes</u>
<u>B1. Explain the religions and worldviews which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology.</u>	<ul style="list-style-type: none"> <li>• <i>Students plan, write and deliver an illustrated talk about different views of life after death, from, for example, a humanist, a Buddhist and a Christian, using arguments from philosophy of religion and human experience to evaluate varied ideas thoughtfully</i></li> <li>• <i>Students use ideas from the sociology of religion, the psychology of religion or the philosophy of religion to explain the appeal of a nonreligious or a Buddhist, Islamic or Christian identity to millions of people in Britain and / or the wider world today</i></li> <li>• <i>Students experience dialogue between members of different religions and those who hold a non-religious worldview. They consider theological questions about truth that arise, giving reasons for the ideas they hold.</i></li> </ul> <p><b>Note:</b> <i>in working to meet this aim, students may encounter religions and worldviews with a significant local presence, even if their national numbers are small. Examples might include members of the Bahá'í faith, Jains, Zoroastrians, Latter Day Saints or Jehovah's Witnesses.</i></p>

<p><u>B2.</u> Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful analysis and evaluation of controversies about commitment to religions and worldviews, accounting for the impact of diversity within and between communities.</p>	<ul style="list-style-type: none"> <li>• <u>Students investigate and evaluate in an essay the influence of some contemporary 'great lives' on religious communities and the wider world, weighing up ways in which the commitment of key leaders can inspire whole communities. They also consider questions about possible dangers of commitment</u></li> <li>• <u>Students use an ethnographic approach to interview believers representing diversity within a tradition about what makes religious living challenging in Britain today e.g. from Sunni and Shi'a Islam, Protestant and Catholic Christianity or Orthodox and Reform Judaism.</u></li> <li>• <u>Students select a religious controversy in current affairs to investigate (examples: What rights can migrant religious community members expect in the UK with regard to their religious practice? Why do some people convert from one religion to another? Why might some people from different religious groups or worldviews think that protecting the environment is not a major priority?</u> <u>Students present arguments from both sides of the controversy to show their ability to analyse issues from different perspectives.</u></li> </ul> <p><b>Note:</b> <u>Engagement with controversial issues is at the heart of good RE and one aim of the subject is to enable respectful disagreement.</u></p>
<p><u>B3.</u> Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied.</p>	<ul style="list-style-type: none"> <li>• <u>Students consider the questions: What is religion? What is a worldview? They develop skills to interpret claims made by different religions and worldviews about the nature of reality and the value of religion</u></li> <li>• <u>Students use methods of study from history, theology and philosophy to assemble a coherent case for their answer to the question: In the twenty first century world, is religion a force for good, or not?</u></li> <li>• <u>Students examine questions about whether religion and spirituality are similar or different, about how different religions and worldviews relate to each other and about collaboration and conflict between individuals and communities, including inter faith.</u></li> <li>• <u>Students consider questions about whether different religions are compatible or incompatible, in for example their ideas about God or the ultimate reality or deciding how to live a good life.</u></li> </ul> <p><b>Note:</b> <u>it is in meeting this aim of RE that students build an understanding of religion itself as a phenomenon, rather than merely studying</u></p>

religions and worldviews one by one.

**C. Gain and deploy the skills needed to engage seriously with religions and worldviews:**

Requirements	Examples and Notes
<p><u>C1. Explore some of the ultimate questions that are raised by human life, making well-informed and reasoned personal responses and expressing insights that draw on a wide range of examples including the arts, media and philosophy.</u></p>	<ul style="list-style-type: none"> <li>• <u>Linking to Science, students examine arguments about questions of origins and purpose in life (Where do we come from? Why are we here?)</u></li> <li>• <u>Students develop insight into and understanding of why some people argue that science and religion can be compatible and others argue that they cannot</u></li> <li>• <u>Linking to expressive arts, students investigate the ways drama, broadcast media and visual artists explore questions about the meaning of life, selecting and explaining examples that they find compelling and relating these to the teaching of different religions and worldviews</u></li> <li>• <u>Students develop their skills in reasoning and constructing arguments by debating questions and dilemmas about the nature of human life and the moral responsibilities of being human.</u></li> </ul> <p><b>Note:</b> <u>this aim in RE connects philosophical reasoning with other forms of expression, using the varied talents students bring to the subject.</u></p>
<p><u>C2. Examine and evaluate issues about community relations and respect for all in the light of different perspectives from varied religions and worldviews.</u></p>	<ul style="list-style-type: none"> <li>• <u>Students consider what religions and worldviews say about what makes people happy. They seek and articulate explanations for links between character, well-being and happiness, especially in relation to living with difference in our communities</u></li> <li>• <u>Linking to Citizenship Education and History, students consider responses to genocide from different religions, for example studying the thought, theology and activism of Primo Levi, Elie Wiesel and Dietrich Bonhoeffer in response to Nazism.</u></li> </ul> <p><b>Note:</b> <u>this aim of RE provides significant opportunities for spiritual, moral, social and cultural development.</u></p>
<p><u>C3. Explore and express insights into significant moral and ethical questions posed by being human</u></p>	<ul style="list-style-type: none"> <li>• <u>Students consider the impact of ethical choices. They could create a 'multi-path narrative' about a contemporary moral issue, showing what the consequences of different choices might be and evaluating the impact of moral choices with</u></li> </ul>

<p><u>in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.</u></p>	<p><u>discernment</u></p> <ul style="list-style-type: none"> <li>• <u>Students make compelling and reasonable connections between what religions and worldviews teach and what they say about issues such as starvation around the world, the sanctity of life, environmental ethics, war or prejudice</u></li> <li>• <u>Students consider philosophical, ethical and religious questions about what it means to be human, for example questions posed in relation to the development of new medical technologies.</u></li> </ul> <p><b><u>Note: this aim of RE provides significant opportunities for students' moral and social development.</u></b></p>
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\* Religions covered as part of this syllabus are restricted to those in membership of The Interfaith Network for the UK (see support material for further details)

## Ages 14–19

### KNOWLEDGE, SKILLS AND UNDERSTANDING

#### Learning about religion

1 Students should be taught to:

- a. investigate, study and interpret significant religious, philosophical and ethical issues, including the study of religious and spiritual experience, in light of their own sense of identity, experience and commitments
- b. think rigorously and present coherent, widely informed and detailed arguments about beliefs, ethics, values and issues, drawing well-substantiated conclusions
- c. develop their understanding of the principal methods by which religions and spirituality are studied
- d. draw upon, interpret and evaluate the rich and varied forms of creative expression in religious life
- e. use specialist vocabulary to evaluate critically both the power and limitations of religious language.

#### Learning from religion

2 Students should be taught to:

- a. reflect on, express and justify their own opinions in light of their learning about religion and their study of religious, philosophical, moral and spiritual questions
- b. develop their own values and attitudes in order to recognise their rights and responsibilities in light of their learning about religion
- c. relate their learning in religious education to the wider world, gaining a sense of personal autonomy in preparation for adult life
- d. develop skills that are useful in a wide range of careers and in adult life generally, especially skills of critical enquiry, creative problem-solving, and communication in a variety of media.

#### What should schools do?

Schools should provide religious education to every student in accordance with legal requirements.

Religious education is a statutory subject for all registered students, including students in the school sixth form, except those withdrawn by their parents.

While there is no legal requirement that students must sit public examinations, students deserve the opportunity to have their learning in the statutory curriculum subject of religious education accredited. Accreditation can be through courses leading to qualifications with the title 'Religious studies' and/or other approved courses that require the study of religion and ethics.

#### 14 -16

At Key Stage 4 all schemes developed in schools should comply with the principles set out in this syllabus. It is recommended that all pupils follow a syllabus leading towards an accredited course such as GCSE Religious

Studies <sup>1</sup>. In order to comply with this syllabus schools that choose not to follow a course leading to a GCSE qualification should follow a course that meets the GCSE criteria.

#### 16-19

At post 16 it is required that all students including those studying in more than one institution should continue to be provided with religious education in line with the requirements of this syllabus. Schools should provide for all students:

- the opportunity to study for at least one course in religious education or religious studies leading to a qualification approved under Section 96 that represents progression from 14–16.
- a course of substance appropriately covering the attainment targets stated in this syllabus which could be delivered as part of a broader course or through conference days.

#### **How can schools fulfil their requirement to provide religious education to all registered students?**

Schools should plan for continuity of provision of religious education that is progressive and rigorous from key stage 3 for all students. Schools can make this possible by providing access to discrete courses or units leading to qualifications that meet legal requirements regarding the study of Christianity, and/or other principal religions, and/or other beliefs, world views or philosophies, within the context of a pluralistic society.

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). Students may have different experiences of religious education according to the courses chosen.

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<sup>1</sup> Short or full course approved under Section 96 of the Learning and Skills Act 2000

## ABOUT THE ATTAINMENT TARGETS

The attainment targets for religious education set out the knowledge, skills and understanding that pupils of different abilities and maturities are expected to have by the end of key stages 1, 2 and 3. As with the National Curriculum subjects, the attainment targets consist of eight level descriptions of increasing difficulty, plus a description for exceptional performance above level 8. Each level description describes the types and range of performance that pupils working at that level should characteristically demonstrate. Apart from their summative use, these level descriptions can be used in assessment for learning.

The key indicators of attainment in religious education are contained in two attainment targets:

- Attainment target 1: Learning about religion
- Attainment target 2: Learning from religion.

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**Learning about religion** includes enquiry into, and investigation of, the nature of religion. It focuses on beliefs, teachings and sources, practices and ways of life 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 includes identifying and developing an understanding of ultimate questions and ethical issues.

**Learning from religion** is concerned with developing pupils' reflection on, and response to, their own experiences and learning about religion. It develops pupils' skills of application, interpretation and evaluation of what they learn about religion, particularly questions of identity and belonging, meaning, purpose, truth, values and commitments, and communicating their responses.

The level descriptions provide the basis to make judgements about pupils' performance at the end of key stages 1, 2 and 3. In the foundation stage, children's attainment is assessed in relation to the early learning goals. At key stage 4, national qualifications are the main means of assessing attainment in religious education.

Range of levels within which the great majority of pupils are expected to work	Expected attainment for the majority of pupils at the end of the key stage
Key Stage 1 — 1 — 3	At age 7 — 2
Key stage 2 — 2 — 5	At age 11 — 4
Key stage 3 — 3 — 7	At age 14 — 6

### Assessing attainment at the end of a key stage

The two attainment targets, **Learning about religion** and **Learning from religion** are closely related and neither should be taught in

isolation. Therefore, assessment needs to take place in relation to both attainment targets.

In deciding on a pupil's level of attainment at the end of a key stage, teachers should judge which description best fits the pupil's performance. When doing so, each description should be considered alongside descriptions for adjacent levels.

Teacher assessment is an essential part of the assessment of religious education and is the sole means of statutory assessment throughout key stage 1, 2 and 3.

Schools are required to keep records on religious education for all pupils unless they have been withdrawn by their parents. They must update these records at least once a year.

Decisions about how to mark work and record progress are professional matters for schools to consider in the context of the needs of their children. In retaining evidence and keeping records schools should be guided by what is both manageable and useful in keeping adequate records and planning future work.

Teachers are required to summarise their teacher assessments during the final year of Key Stage 3 for each eligible pupil, taking account of the pupil's progress and performance throughout the key stage, and report this to parents. This assessment should be in the form of an overall subject judgement based on the levels of attainment set out in this syllabus. (see pages 32-34)

In addition to setting out the levels of attainment the report must include a brief account of what the teacher assessment shows about the pupil's progress individually and in relation to other pupils in the same year, drawing attention to any particular strengths and weaknesses.

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.

#### Attainment targets for religious education

The level descriptions for **Attainment target 1: Learning about religion** refer to how pupils develop their knowledge, skills and understanding with reference to:

- beliefs, teachings and sources
- practices and ways of life
- forms of expression.

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The level descriptions for **Attainment target 2: Learning from religion** refer to how pupils, in the light of their learning about religion, express their responses and insights with regard to questions and issues about:

- identity and belonging
- meaning, purpose and truth

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•values and commitments.

### **Level 1**

#### Attainment target 1

Pupils use some religious words and phrases to recognise and name features of religious life and practice. They can recall religious stories and recognise symbols, and other verbal and visual forms of religious expression.

#### Attainment target 2

Pupils talk about their own experiences and feelings, what they find interesting or puzzling and what is of value and concern to themselves and to others.

### **Level 2**

#### Attainment target 1

Pupils use religious words and phrases to identify some features of religion and its importance for some people. They begin to show awareness of similarities in religions. Pupils retell religious stories and suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways.

#### Attainment target 2

Pupils ask, and respond sensitively to, questions about their own and others' experiences and feelings. They recognise that some questions cause people to wonder and are difficult to answer. In relation to matters of right and wrong, they recognise their own values and those of others.

### **Level 3**

#### Attainment target 1

Pupils use a developing religious vocabulary to describe some key features of religions, recognising similarities and differences. They make links between beliefs and sources, including religious stories and sacred texts. They begin to identify the impact religion has on believers' lives. They describe some forms of religious expression.

#### Attainment target 2

Pupils identify what influences them, making links between aspects of their own and others' experiences. They ask important questions about religion and beliefs, making links between their own and others' responses. They make links between values and commitments, and their own attitudes and behaviour.

### **Level 4**

#### Attainment target 1

Pupils use a developing religious vocabulary to describe and show understanding of sources, practices, beliefs, ideas, feelings and experiences. They make links between them, and describe some similarities and differences both within and between religions. They describe the impact of religion on people's lives. They suggest meanings for a range of forms of religious expression.

#### Attainment target 2

Pupils raise, and suggest answers to, questions of identity, belonging, meaning, purpose, truth, values and commitments. They apply their ideas

to their own and other people's lives. They describe what inspires and influences themselves and others.

### **Level 5**

#### Attainment target 1

Pupils use an increasingly wide religious vocabulary to explain the impact of beliefs on individuals and communities. They describe why people belong to religions. They understand that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this. They explain how religious sources are used to provide answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions.

#### Attainment target 2

Pupils ask, and suggest answers to, questions of identity, belonging, meaning, purpose and truth, values and commitments, relating them to their own and others' lives. They explain what inspires and influences them, expressing their own and others' views on the challenges of belonging to a religion.

### **Level 6**

#### Attainment target 1

Pupils use religious and philosophical vocabulary to give informed accounts of religions and beliefs, explaining the reasons for diversity within and between them. They explain why the impact of religions and beliefs on individuals, communities and societies varies. They interpret sources and arguments, explaining the reasons that are used in different ways by different traditions to provide answers to ultimate questions and ethical issues. They interpret the significance of different forms of religious, spiritual and moral expression.

#### Attainment target 2

Pupils use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues. They express insights into their own and others' views on questions of identity and belonging, meaning, purpose and truth. They consider the challenges of belonging to a religion in the contemporary world, focusing on values and commitments.

### **Level 7**

#### Attainment target 1

Pupils use a wide religious and philosophical vocabulary to show a coherent understanding of a range of religions and beliefs. They analyse issues, values and questions of meaning and truth. They account for the influence of history and culture on aspects of religious life and practice. They explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition. They use some of the principal methods by which religion, spirituality and ethics are studied, including the use of a variety of sources, evidence and forms of expression.

#### Attainment target 2

Pupils articulate personal and critical responses to questions of meaning, purpose and truth and ethical issues. They evaluate the significance of

religious and other views for understanding questions of human relationships, belonging, identity, society, values and commitments, using appropriate evidence and examples.

### **Level 8**

#### Attainment target 1

Pupils use a comprehensive religious and philosophical vocabulary to analyse a range of religions and beliefs. They contextualise interpretations of religion with reference to historical, cultural, social and philosophical ideas. They critically evaluate the impact of religions and beliefs on differing communities and societies. They analyse differing interpretations of religious, spiritual and moral sources, using some of the principal methods by which religion, spirituality and ethics are studied. They interpret and evaluate varied forms of religious, spiritual and moral expression.

#### Attainment target 2

Pupils coherently analyse a wide range of viewpoints on questions of identity, belonging, meaning, purpose, truth, values and commitments. They synthesise a range of evidence, arguments, reflections and examples, fully justifying their own views and ideas and providing a detailed evaluation of the perspectives of others.

### **Exceptional performance**

#### Attainment target 1

Pupils use a complex religious, moral and philosophical vocabulary to provide a consistent and detailed analysis of religions and beliefs. They evaluate in depth the importance of religious diversity in a pluralistic society. They clearly recognise the extent to which the impact of religion and beliefs on different communities and societies has changed over time. They provide a detailed analysis of how religious, spiritual and moral sources are interpreted in different ways, evaluating the principal methods by which religion and spirituality are studied. They synthesise effectively their accounts of the varied forms of religious, spiritual and moral expression.

#### Attainment target 2

Pupils analyse in depth a wide range of perspectives on questions of identity and belonging, meaning, purpose and truth, and values and commitments. They give independent, well informed and highly reasoned insights into their own and others' perspectives on religious and spiritual issues, providing well substantiated and balanced conclusions.

## **PUPILS' WITH LEARNING DIFFICULTIES**

### **Performance descriptions in religious education**

These performance descriptions outline early learning and attainment before level 1 in eight levels, from P1 to P8.

The performance descriptions can be used by teachers in the same way as the level descriptions in the Agreed Syllabus to:

- decide which description best fits a pupil's performance over a period of time and in different contexts
- develop or support more focused day-to-day approaches to ongoing teacher assessment by using the descriptions to refine and develop long, medium and short-term planning
- track linear progress towards attainment at level 1
- identify lateral progress by looking for related skills at similar levels across their subjects
- record pupils' overall development and achievement, for example, at the end of a year or a key stage.

### **Performance descriptions across subjects**

The performance descriptions for P1 to P3 are common across all subjects. They outline the types and range of general performance that some pupils with learning difficulties might characteristically demonstrate. Subject-focused examples are included to illustrate some of the ways in which staff might identify attainment in different subject contexts.

P1 (i) Pupils encounter activities and experiences. They may be passive or resistant. They may show simple reflex responses, for example, startling at sudden noises or movements. Any participation is fully prompted.

P1 (ii) Pupils 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.

P2 (i) Pupils begin to respond consistently to familiar people, events and objects. They react to new activities and experiences, for example, briefly looking around in unfamiliar natural and man-made environments. They begin to show interest in people, events and objects, for example, leaning towards the source of a light, sound or scent. They accept and engage in coactive exploration, for example, touching a range of religious artefacts and found objects in partnership with a member of staff.

P2 (ii) Pupils 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.

P3 (i) Pupils 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.

P3 (ii) Pupils 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.

### **Performance descriptions in religious education**

From level P4 to P8, many believe it is possible to describe pupils' performance in a way that indicates the emergence of skills, knowledge and understanding in RE. The descriptions provide an example of how this can be done.

P4 Pupils 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.

P5 Pupils 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.

P6 Pupils express and communicate their feelings in different ways. They respond to others in group situations and cooperate when working in small groups. Pupils 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.

P7 Pupils 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 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.

P8 Pupils listen attentively to religious stories or to people talking about religion. They begin to understand that religious and other stories carry moral and religious meaning. They are increasingly able to communicate ideas, feelings or responses to experiences or to retell religious stories. They communicate simple facts about religion and important people in religions. They begin to realise the significance of religious artefacts, symbols and places. They reflect on what makes them happy, sad, excited or lonely. They demonstrate a basic understanding of what is right and wrong in familiar situations. They are often sensitive to the needs and feelings of others and show respect for themselves and others. They treat living things and their environment with care and concern.

These "P Levels" are taken from the QCA document " Planning, teaching and assessing the curriculum for pupils with learning difficulties – Religious Education." The full document is available from QCA.

## Appendix 1.

### **SCHEDULE 31 OF THE EDUCATION ACT 1996 AGREED SYLLABUSES OF RELIGIOUS EDUCATION**

#### *Duty to convene conference to reconsider agreed syllabus*

1. (1) Where the agreed syllabus for the time being adopted by a local education authority was adopted by them on or after 29th September 1988 but before 1st April 1994, they shall, within the period of five years beginning with the date on which they adopted the syllabus, convene a conference for the purpose of reconsidering the syllabus.

(2) Sub-paragraph (1) does not apply where the authority have already convened such a conference on or after 1st April 1994 in pursuance of paragraph 12(3) of Schedule 5 to the Education Act 1944.

2. (1) A local education authority shall from time to time cause further conferences to be convened for the purpose of reconsidering any agreed syllabus for the time being adopted by them (whether adopted before, on or after 1st April 1994).

(2) No such conference shall be convened later than the end of the period of five years beginning with the date (falling after 31st March 1994) on which-

(a) the authority adopted the syllabus, or (b) the authority gave effect to a recommendation under paragraph 10(2) below (or under paragraph 13 of Schedule 5 to the Education Act 1944) that the syllabus should continue to be the agreed syllabus.

3. On receipt by a local education authority of written notification of any such requirement as is mentioned in section 391(3), the authority shall cause a conference to be convened for the purpose of reconsidering any agreed syllabus to which the requirement relates.

#### *Constitution of conference*

4. (1) A conference convened under this Schedule shall consist of such groups of persons ('committees') appointed by the local education authority which convenes the conference as are required by subparagraph (2).

(2) Those committees are-

(a) a committee of persons representing such Christian denominations and other religions and denominations of such religions as, in the opinion of the authority, will appropriately reflect the principal religious traditions in the area;

(b) except in the case of an area in Wales, a committee of persons representing the Church of England;

(c) a committee of persons representing such associations representing teachers as, in the opinion of the authority, ought to be represented, having regard to the circumstances of the area; and

(d) a committee of persons representing the authority.

(3) Where a committee is required to be appointed by virtue of subparagraph (2)(b), the committee required to be appointed by virtue of sub-paragraph (2)(a) shall not include persons appointed to represent the Church of England.

(4) The number of persons appointed under sub-paragraph (2)(a) to represent each denomination or religion required to be represented shall, so far as is consistent with the efficient discharge of the committees

functions, reflect broadly the proportionate strength of that denomination or religion in the area.

5. Any sub-committees appointed by the conference shall each include at least one member of each of the committees constituting the conference.

6. On any question to be decided by the conference or by any sub-committee of the conference, a single vote shall be given for each of the committees constituting the conference.

7. (1) Before appointing a person to represent any religion, denomination or associations as a member of a committee, the local education authority shall take all reasonable steps to assure themselves that he is representative of the religion, denomination or associations in question.

(2) No proceedings under this Schedule shall be invalidated on the ground that a member of a committee did not represent the religion, denomination or associations which he was appointed to represent, unless it is shown that the authority failed to take the steps required by sub-paragraph (1).

8. A person appointed as a member of a committee.

(a) may resign his membership, or

(b) may be withdrawn from membership by the local education authority if, in their opinion, he ceases to be representative of the religion, denomination or associations which he was appointed to represent or (as the case may be) of the authority.

9. Where a person resigns or is withdrawn from a committee, the local education authority shall appoint someone in his place in the same manner as that in which they made the original appointment.

#### *Reconsideration of agreed syllabus*

10. (1) This paragraph applies where a local education authority cause a conference to be convened for the purpose of reconsidering any agreed syllabus under any of paragraphs 1 to 3.

(2) if-

(a) the conference-

(i) unanimously recommend that the existing syllabus should continue to be the agreed syllabus, or

(ii) unanimously recommend a new syllabus to be adopted in substitution for the existing syllabus, and

(b) it appears to the local education authority that the syllabus or, as the case may be, the new syllabus, reflects 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, the authority may give effect to the recommendation.

(3) If-

(a) the authority report to the Secretary of State that the conference are unable to reach unanimous agreement, or

(b) the conference unanimously recommend that the existing syllabus should continue to be the agreed syllabus but the local education authority consider that sub-paragraph (2) (b) prevents them from giving effect to the recommendation, or

(c) it appears to the Secretary of State that the authority have failed to exercise their power under sub-paragraph (2) to give effect to the unanimous recommendation of the conference, the Secretary of State shall proceed in accordance with paragraph 12.

11. Where any agreed syllabus for the time being adopted by a local education authority which is in use at a grant-maintained school within the area of the authority (or for any pupils at such a school) falls to be reconsidered under this Schedule, the conference shall consult the governing body of the grant maintained school before making any recommendation.

*Preparation of new syllabus by appointed body*

12. (1) Where required by paragraph 10 to proceed in accordance with this paragraph, the Secretary of State shall appoint a body of persons having experience in religious education to prepare a syllabus of religious education.

(2) The appointed body shall, so far as is practicable, be of, a representative character which is the same as that required by paragraph 4 in the case of a conference.

13. (1) The appointed body shall-

(a) give the local education authority, the conference and every committee constituting the conference an opportunity of making representations to it;

(b) after considering any such representations made to it, prepare a syllabus of religious education; and

(c) transmit a copy of that syllabus to the authority and to the Secretary of State.

(2) Subject to sub-paragraph (1)(a), the appointed body may conduct its proceedings in such manner as it thinks fit.

14. The syllabus prepared by the appointed body shall be deemed to be the agreed syllabus adopted for use in the schools for which, or for the class or description of pupils for which, it was prepared-

(a) as from such date as the Secretary of State may direct, and

(b) until a new syllabus is adopted for use in those schools, or for pupils of that class or description, in accordance with this Schedule.

## **Appendix 2**

### **West Sussex Agreed Syllabus Conference Membership**

Committee A                      Christian Denominations and other religions and  
religious denominations

Committee B                      The Church of England

Committee C                      Associations Representing Teachers

Committee D                      The Local Education Authority

Officers of the County Council in Attendance

Members of the Steering Group