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# East Sussex SACRE

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## Agenda

Wednesday 23<sup>rd</sup> November 2016

1.30 – 3.30pm

St Leonard's C of E Primary Academy,  
Collinswood Drive, St Leonard's, TN38 0NX

Item	Time	Subject	Papers	Lead
1	13:15	Tea & Coffee Networking		
2	13:30	Welcome & apologies	No	Cllr Galley
3	13:35	Introduction from St Leonard's Academy	No	RE Subject Leader & Headteacher
4	13:50	Minutes of meeting 22 <sup>nd</sup> June 2016 & Matters Arising	Yes	Cllr Galley
5	13:55	Update on RE Conference & Understanding Christianity	No	Lilian Weatherley
6	14:10	RE Syllabus update	Yes	Lilian Weatherley
7	14:25	School visit updates	No	Cllr Galley/ Peter White
8	14:50	RE View	Yes	Lilian Weatherley
9	15:10	Budget update	To be tabled	Julie Dougill
10	15:20	AOB		Cllr Galley

**Next meeting:**

**Wednesday 22<sup>nd</sup> February 2017 – AGM @ County Hall, Lewes**

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# East Sussex SACRE

## Notes of the meeting

**Date:** Wednesday 22<sup>nd</sup> June 2016  
**Venue:** Chairman's Function Room, County Hall, Lewes BN7 1SG  
**Chairman:** Councillor Roy Galley  
**Clerk:** Julie Stevens  
**Present:** Cllr Roy Galley, Mr Peter White, Cllr Richard Stogdon, Cllr Mike Pursglove, Cllr Pat Rodohan, Dr Brenda Vance, Dr Norman Williamson, Mr Mike Rundle, Mr Lewis Hall, Ms Kelly Dillon

**Also present:** Alastair Robertson (Humanist Observer), Lilian Weatherley (Advisor to SACRE), Julie Dougill (LA Advisor), Julie Stevens (Clerk)

**Apologies:** Dr Tariq Rajbee, Mrs Pamela Hartog, Ms Jenni Osborn, Mrs Rosemary Roberts, Rev Derek Bastide, Ms Laura Cooper, Ms Becky Gough, Ms Sarah Feist

Item	Title	Action
1	<p><b>Welcome &amp; Apologies</b>  <i>Cllr Galley</i></p> <p>Cllr Galley welcomed all those present at the meeting. A special welcome was given to Kelly Dillon who is a new member of SACRE representing the Church of England replacing Mr Martin Lloyd. Cllr Galley also mentioned we have another new member Sarah Feist who will be replacing Mr Peter Ward from the Diocese of Arundel and Brighton but unfortunately Sarah could not attend the meeting today.</p> <p>Thanks to Peter Ward and Martin Lloyd for their time and commitment to SACRE were noted. All apologies were noted.</p> <p>Cllr Galley also welcomed Alastair Robertson to the meeting as an observer from the Humanist Society.</p> <p>No declarations of interest were announced.</p>	
2	<p><b>Reflection</b></p> <p>No-one had volunteered to do the reflection therefore Cllr Galley asked Kelly Dillon to give the SACRE group some background to her career.</p> <p>Kelly is a Primary RE Adviser for the Diocese and was previously an Assistant Headteacher at a school in Westminster.</p>	
3	<p><b>Minutes of the meeting 11<sup>th</sup> February 2016 &amp; Matters Arising</b>  <i>Cllr Galley</i></p> <p>The minutes were agreed as accurate.            All matters arising had either been dealt with or will be covered on the agenda.</p> <p>Peter White raised one point regarding 1.5 – the Brighton &amp; Hove document to be circulated to SACRE members. LW and JD advised that the document is in the final stages of edit and will be circulated to SACRE once complete.</p>	JD/LW

<p><b>4</b></p>	<p><b>Update on RE Syllabus conference</b>  <i>Lilian Weatherley/Julie Dougill</i></p> <p>A meeting had been held on 19<sup>th</sup> April at County Hall with primary and secondary level teachers. It was agreed at the meeting that the syllabus would not be re-written but certain areas revised. For example, remove any reference to levels as these are no longer relevant.</p> <p>LW is in the process of making the amendments to the document and the syllabus will be ready for review by SACRE for the November meeting.</p> <p>The syllabus group will meet once more to agree the changes made before this is presented to SACRE.</p> <p>LW confirmed to Alastair Robertson that Humanism is included within the East Sussex syllabus as this is linked to the non-statutory framework.</p>	
<p><b>5</b></p> <p><b>5.1</b></p> <p><b>5.2</b></p>	<p><b>School visits update</b>  <i>Cllr Galley/Clerk</i></p> <p>Cllr Galley and Rosemary Roberts had a successful visit to St Richard’s Catholic College on 8<sup>th</sup> June. Other visits were yet to take place as some of the dates had been changed or cancelled.</p> <p>Clerk to arrange a new date with Priory, Chailey and Claverham schools.</p> <p>Clerk to contact SACRE members to advise of dates for the school visits once dates for September and October were in place.</p> <p>The clerk confirmed that a questionnaire will be sent to the schools shortly before the date of their visit, this is to be completed during the visit.</p>	<p><b>Clerk</b>  <b>Clerk</b></p>
<p><b>6</b></p>	<p><b>Budget update</b>  <i>Julie Dougill</i></p> <p>A breakdown of the SACRE budget showing planned expenditure and actual expenditure was circulated at the meeting.</p> <p>JD confirmed that the budget is looking healthy as we have received an extra £12,000 for this financial year for work being done on the revision of the RE syllabus.</p> <p>SACRE members said it would be useful to receive the presentation on British Values that LW uses at her training sessions with the schools. LW to circulate this to SACRE. It would also be useful for SACRE members to be included in the distribution list for training dates. JD to look into this.</p>	<p><b>LW</b>  <b>JD</b></p>
<p><b>7</b></p>	<p><b>RE View &amp; current issues for SACRE</b>  <i>Lilian Weatherley</i></p> <p>Clerk to circulate the REView to all schools.</p> <p><u>NASACRE conference</u>  LW advised SACRE to listen to the speakers from the conference, the links are provided in the REView. Adam Dinham’s speech in particular is very interesting.</p> <p><u>Key issues for SACRE</u></p> <ul style="list-style-type: none"> <li>- National syllabus or non-statutory framework to be introduced</li> </ul>	<p><b>Clerk</b></p>

	<p>- Non-religious views coming into religious education</p> <p>Debate followed around these two issues and to summarise it was agreed that SACRE is open to non-religious views and that a national syllabus may be acceptable to SACRE.</p> <p>It was agreed that when the terms of reference for an independent Commission on RE have been agreed, SACRE will put a submission forward to the Commission.</p> <p>LW reminded SACRE that the ruling on collective worship needs to be discussed within SACRE at a later date. Collective worship is a statutory requirement in all schools. Clerk to add this to future agenda.</p>	<p><b>Cllr G/ LW</b></p> <p><b>Clerk</b></p>
<p><b>8</b></p>	<p><b>AOB</b></p> <p><u>Deborah Weston emails of April 2016 re Priory School</u> Deborah Weston is Head of NATRE and wanted to make East Sussex SACRE aware that NATRE intend to take Priory school as an example to the Government as a school which is not meeting its statutory requirements with RE.</p> <p>It was agreed that Cllr Galley will respond to Deborah Weston to advise her that East Sussex SACRE has been very concerned about Priory School and did have a date set for a visit to the school for the end of June. This date has now been cancelled as the time offered by the school was not convenient for SACRE members. It was therefore decided that SACRE members would re-arrange the visit to September.</p> <p><u>RE Conference</u> The date of this year's conference is Thursday 17<sup>th</sup> November. The key note speaker is to be Martha Shaw who is the co-author of RE for Real report on Religion and Belief. Further details will be released when the venue has been confirmed.</p> <p><u>Meeting dates for 2017</u> The following dates have been set for SACRE meetings next year: 22<sup>nd</sup> February 2017 14<sup>th</sup> June 2017 15<sup>th</sup> November 2017</p> <p>It was agreed that at least one of the meetings during the year be held at a school within the county if possible. Kelly Dillon advised she will contact the Head teacher at St Leonards CEP Academy with regards SACRE holding the meeting on 23<sup>rd</sup> November 2016 there.</p>	<p><b>Cllr G</b></p> <p><b>KD</b></p>
	<p><b>Date of the next meeting: Wednesday 23<sup>rd</sup> November 2016</b></p> <p><b>Venue: St Leonard's CE Primary Academy TN38 0NX - 1.30pm start</b></p>	

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# **A JOURNEY OF DISCOVERY**

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# Part One

## Foreword:

It gives me great pleasure to introduce the East Sussex Agreed Syllabus for Religious Education 2017.

This updates and replaces the 2011 Syllabus and takes into account the many recent changes in Education. It emphasises the need for a knowledge base as well as the development of the skills to analyse and articulate religious and ethical issues.

It is vital in modern society that young people understand the world wide range of beliefs, faith and religions. Our world is increasingly diverse and we must have both knowledge and understanding to make sense of what is happening and also to appreciate how the past has shaped the present and helps us learn lessons for the future.

Based on this knowledge and understanding, we shall be able to respect other views be they Christian, Jewish, Muslim, Buddhist, Hindu, Humanist or Atheist.

My thanks go to members of the East Sussex Agreed Syllabus Conference , to SACRE, to our consultant and to the ESCC staff who support SACRE. There is a lot of inspiring Religious teaching taking place in East Sussex and my hope is that the new Syllabus and other work by SACRE will cement and extend this excellent work.

Roy Galley

Chairman, SACRE.



## Introduction

### **The purpose of this Agreed Syllabus for Religious Education:**

This East Sussex Agreed Syllabus, 'A Journey of Discovery', is an update of the previous Agreed Syllabus 2011

This syllabus affirms the important contribution that RE makes to the education of all pupils growing up in contemporary British society. It seeks to contribute to a curriculum in schools which the 1988 Education Reform Act expects to be balanced, broadly based and:

- a. Promotes the spiritual, moral, mental and physical development of pupils at the school and of society
- b. Prepares pupils for the opportunities, responsibilities and experiences of adult life

This Agreed Syllabus for RE has four purposes, which mirror those of the National Curriculum.

#### **To establish an entitlement.**

The Agreed Syllabus endorses for all pupils, irrespective of social background, culture, race, religion, gender, differences in ability and disabilities, an entitlement to learning in RE. This contributes to their developing knowledge, understanding, skills and attitudes, which are necessary for their self-fulfilment and their development as active and responsible citizens. It is expected that few, if any, parents will wish to withdraw their children from this entitlement.

#### **To establish standards.**

The Agreed Syllabus sets out expectations for learning and attainment that are explicit to pupils, parents, teachers, governors, employers and the public. It establishes standards for the performance of all pupils in RE. These standards may be used as part of assessment to help pupils and teachers set targets for improvement and evaluate progress towards those targets.

#### **To promote continuity and coherence.**

The Agreed Syllabus seeks to contribute to a coherent curriculum that promotes continuity. It facilitates the transition of pupils between schools and phases of education and can provide foundations for further study and lifelong learning.

#### **To promote public understanding.**

The Agreed Syllabus aims to increase public understanding of, and confidence in, the work of schools in RE. It points to the extensive amount of public involvement in RE through Agreed Syllabus Conferences (ASCs), Standing Advisory Councils on Religious Education (SACREs) and local authorities, governing bodies, dioceses, faith communities and other interested groups. It will encourage others with potential interest to participate in enriching the process of providing RE.

This new Agreed Syllabus focuses on the following areas:

- Making RE relevant to the 21st century and the world of work;
- Aspects of the subject that will motivate and engage the learners;
- Placing a stronger emphasis on religious literacy and concepts;
- Providing greater opportunities for pupils' spiritual, moral, social and cultural development;
- Providing opportunities to enhance British Values
- Providing guidance for RE in the Foundation Stage.

# Chapter 1

## The background to 'A Journey of Discovery'

Since the original publication of 'A Journey of Discovery' the profile of religion has changed significantly locally, nationally and internationally. There have been a number of significant global events that have increased the need for our young people to receive high quality RE. World events have created considerable media interest in the role and function of religion in the modern world. While much of this focus has been on Islam, other issues such as the development of inter-faith networks, hate crime, the wearing of religious symbols, and the controversies in the fields of science and religion have all led to religion and pupils' spiritual, moral, social and cultural development having a high profile in the news nationally and locally.

This syllabus sets out clear principles that schools should follow in the teaching of RE and what pupils should study from the ages of 3 to 19. It also makes it clear that all pupils have an entitlement to a religious education independent of their faith or background. As outlined in the 2010 non-statutory framework it states that RE is important because:

*'Religion and beliefs inform our values and are reflected in what we say and how we behave. Religious Education is an important subject in itself, developing an individual's knowledge and understanding of the religions and beliefs which form part of contemporary society.'*

*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 can develop pupils' knowledge and understanding of Christianity, of other principal religions, other religious traditions and world-views that offer answers to questions such as these.*

*RE also contributes to pupils' personal development and wellbeing and to community cohesion by promoting mutual respect and tolerance in a diverse society. RE can also make important contributions to other parts of the school curriculum such as citizenship, personal, social, health and economic education (PSHE education), the humanities, education for sustainable development and others. It offers opportunities for personal reflection and spiritual development, deepening the understanding of the significance of religion in the lives of others – individually, communally and cross-culturally.'*

### Significant changes affecting Religious Education

- Continued changes in inspection arrangements mean that SACRE can no longer use inspectors' reports from individual schools as a basis for monitoring standards in RE. This places a greater responsibility on the Agreed Syllabus to provide a clear benchmark for standards and achievement in RE.
- The increasing number of academies and free schools.
- November 2014 saw the introduction of the DfE advice 'Promoting Fundamental British Values as part of SMSC in Schools' which sets out how schools should promote the fundamental British values of democracy, the rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs.
- The demise of level descriptors and the need for greater emphasis on accurate assessment and school self-evaluation. Diocesan schools should adopt a combination of their diocesan strategy and the national document in order to ensure that they fulfil the requirements of their trust deeds.

- New and reformed qualifications are being introduced in England and the old GCSEs, AS levels and A levels are being withdrawn. East Sussex expects that all students capable of taking an accredited course in RE will be given the opportunity to do so. Others will follow the suggested topics of study.
- The importance of effective inclusion which involves teaching a lively, stimulating RE curriculum meeting the needs of all pupils including those with Special Educational Needs, pupils from all religious communities, gifted and talented pupils, and pupils from a wide range of ethnic groups and diverse family backgrounds.

## **The legal position of Religious Education**

RE is a statutory part of the basic curriculum and must be taught to all registered pupils in maintained schools including those in the sixth form and nursery classes in maintained schools. The requirement for those in schools before Key Stage 1 is that their programme should include opportunities for spiritual development and should enable them to reach the early learning goals, preparing them for the subject when they reach Key Stage 1.

Unlike the National Curriculum, RE is administered at a local rather than a national level by local SACRE's (Standing Advisory Councils for Religious Education). Each local authority has the responsibility for the production, adoption, implementation and review of the Agreed Syllabus and must produce a document which sets out what pupils must be taught. The local authority must set up a SACRE to monitor and review RE in the authority.

RE needs to be taught in accordance with the Agreed Syllabus in all maintained schools except those that are foundation, voluntary-aided (VA) or voluntary-controlled (VC).

East Sussex Church of England VA schools are recommended by the Diocesan Board of Education for Chichester to follow the East Sussex Agreed Syllabus with additional material from the Church of England Education Office and diocesan guidance. This includes the 'Understanding Christianity' project. East Sussex Roman Catholic VA schools are required to follow the diocesan guidelines from the Diocese of Arundel and Brighton.

All academies have to provide RE for all their pupils under the terms of their Funding Agreement with the Secretary of State. Free schools are academies in law and have the same requirement to provide RE and collective worship.

The type of RE specified in the Funding Agreement depends on whether or not the academy has a religious designation, and for converter Academies, on whether the predecessor school was a VC, VA or foundation school. An academy designated as having a religious character by the Secretary of State is inspected in an equivalent way by virtue of a provision in the academy's funding agreement.

Were the predecessor school was a VC or foundation school, the model funding agreement specifies that an academy with a religious designation must provide RE in accordance with the tenets of the particular faith specified in the designation.

### **The Education Act (1996) requires the following.**

- RE in community and VC schools must be provided for all registered pupils in accordance with the local Agreed Syllabus.
- Every Agreed Syllabus shall reflect the fact that the religious traditions in Britain are in the main Christian whilst taking account of the teaching and practices of other principal religions represented in Britain.

- No Agreed Syllabus shall provide for RE to be given to pupils at a community school by means of a catechism or formulary distinctive of a particular religious denomination (but this is not to be taken as prohibiting the study of such catechisms or formularies).
- The local authority, headteacher and the governing body shall exercise their functions with a view to ensuring that RE is given in accordance with the Agreed Syllabus in all schools where the syllabus is legally binding.
- Parents have the right to request the withdrawal of their child from part or all of RE.
- Teachers have the right of withdrawal from teaching the subject.
- RE in special schools shall be taught, as far as is practicable, in accordance with the Agreed Syllabus.
- In a VC school, if the parent requests it, arrangements must be made for additional RE to be given in accordance with any trust deed or the practice followed before the school became Controlled.
- RE in VA schools must be in accordance with the Trust Deed and is to be determined by the governors.

### Right of Withdrawal

Legislation allows parents a right of withdrawal from all or part of RE.

For further information refer to the non-statutory guidance for RE published January 2010

(<http://www.teachernet.gov.uk/teachingandlearning/subjects/re/guidance>)

The parent/carer should write to the headteacher regarding this matter. Parents should be aware that they are required to provide work of a religious/faith/belief-based nature as a substitute for the RE work. If RE is taught within another discipline e.g. during a history unit or cross-curricular unit the parents legally cannot ask for withdrawal.



Buddhist Prayer

### Time allocation:

RE is a component of the basic curriculum to be taught alongside other curriculum subjects. The principles of good planning and delivery apply to RE as they would to any other subject to ensure that pupils have a high quality, coherent and progressive experience of the subject. Schools are encouraged to use models of delivery which best suit the needs of the pupils, meet the statutory requirements of the syllabus and contribute to the cross-curricular dimensions of the wider curriculum. Although the legal requirements for the provision of RE in maintained schools does not specify any particular time allocation, it is the recommendation of the East Sussex SACRE that at least 5% of curriculum time be allocated in order to meet the syllabus requirements and ensure that all pupils receive their legal entitlement. The Non-Statutory Guidance 2010 states:

*'Schools should weigh the advantages of regular coherent provision, say every week, against those of a more flexible provision when more time can be allocated in one week, term or year than in another, as long as the programme of study required by the agreed syllabus is covered. They need to ensure that their RE provision includes a distinct body of knowledge and enables all pupils to make effective progress in achieving the RE learning outcomes.'*

This amounts to:

**Foundation Stage.** This stage describes the phase of a child's education from the age of three to the end of reception at the age of five. During this stage, children may begin to explore the world of religion in terms of special people, books, times, places and objects and by visiting places of worship. They listen and talk about stories. They may be introduced to religious words and use their senses in exploring religions and beliefs, practices and forms of expression. They reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation and wonder of the world in which they live.

**Key Stage 1:** 36 hours per year

**Key Stage 2:** 45 hours per year

**Key Stage 3:** 45 hours per year

**Key Stage 4:** 70 hours across the key stage or that which is recommended by awarding bodies.

Those preparing for a full GCSE in religious studies will need more time.

**Post 16:** A minimum of 20 hours per year for core Religious Education in the sixth form.

Where accredited courses are followed, recommendations of the awarding body apply.

Church aided schools are advised to consult their diocese as the time allocation will be greater. The programmes of study in this Agreed Syllabus have been written with this in mind.

### **RE and Collective Worship:**

Although RE and the daily act of collective worship have links with each other, they are distinct and separate activities. They both contribute to the spiritual, moral, social and cultural development of pupils, but in different ways. Collective worship is not part of the 'taught day' and cannot be considered as part of the RE provision.



## Chapter 2

# The aims and importance of Religious Education

### To explore concepts

Successful learners;

- develop a deep knowledge and understanding of key religious concepts
- become religiously literate adults
- are encouraged to learn about religion and explore the beliefs of others
- develop the ability to contribute positively to society and cultivate an understanding and respect for others and themselves
- value both the commonality and diversity present in the world through gaining an understanding and respect for the main world religions
- ask ultimate questions.

### To explore opportunities for personal and spiritual development

Confident individuals;

- expand their personal development through openness, exploring beliefs and questions and meanings
- consider their own experiences, thus giving rise to the opportunity to learn from religion
- develop a sense of identity and belonging
- develop their self-knowledge, self-esteem and self-confidence
- accept responsibility for their behaviour, show initiative, and to understand how they can contribute positively to the lives of those living and working in the locality of the school and to society more widely.

### To explore communal responses to issues

Responsible citizens who promote fundamental British values

- explore their role as part of both local and global communities
- think beyond themselves and consider community issues
- distinguish right from wrong and respect the civil and criminal law of England
- accept responsibility for their behaviour, show initiative, and understand how they can contribute positively to the lives of those living and working in the locality of the school and to society more widely
- acquire a broad general knowledge of and respect for public institutions and services in England
- develop an appreciation that living under the rule of law protects individual citizens and is essential for their wellbeing and safety
- further tolerance and harmony between different cultural traditions by enabling an appreciation of and respect for their own and other cultures
- encourage respect for democracy and support for participation in the democratic processes, including respect for the basis on which the law is made and applied in England.
- enjoy opportunities for creative expression that is respectful and sensitive to others
- develop spiritual, moral, social, cultural and ethical awareness
- have an acceptance that other people having different faiths or beliefs to oneself (or having none) should be accepted and tolerated, and should not be the cause of prejudicial or discriminatory behaviour
- develop an understanding of the importance of identifying and combatting discrimination.

## Key Statements for Religious Education in East Sussex

### Religious Education:

- provokes challenging questions about what it means to be human, the ultimate meaning and purpose of life, issues of right and wrong, the nature of reality and beliefs about God;
- enhances pupils' knowledge and understanding of religious beliefs, concepts, teachings, practices and forms of expression, as well as of the influence of religion on individuals, families, communities and cultures;
- develops pupils' knowledge and understanding of Christianity, other principal religions, other religious traditions, and world views that offer answers to these challenging questions;
- increases pupils' religious literacy.

### Religious Education stimulates discussion about:

- ultimate meaning;
- the purpose of life;
- beliefs about God;
- the nature of self and the nature of reality.

### Religious Education offers opportunities for:

- personal reflection and spiritual development;
- pupils to learn from different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning and purpose;
- pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses;
- pupils to develop their sense of identity and belonging, and enables them to flourish individually within their communities, as citizens of a pluralist society within a global community.

### Religious Education enables pupils to:

- prepare themselves to face the challenges and responsibilities of adult life, employment and life-long learning;
- develop respect and sensitivity to others, in particular those with faiths and beliefs different from their own;
- combat prejudice, racism and discrimination;
- develop a reflective, discerning, caring approach to life.

## Chapter 3

# Religious Education in East Sussex

### Key features of this Agreed Syllabus:

- This syllabus has six key strands:
  - beliefs, teachings and sources;
  - practices and ways of life;
  - forms of expression;
  - identity and belonging;
  - meaning, purpose and truth;
  - values and commitments.
- The syllabus highlights focused religions to be studied at each key stage.
- Where appropriate, secular world views are introduced at each key stage.
- The contribution of RE to the aims, values and purposes of the curriculum has been highlighted.
- The contribution of RE to the wider picture of learning has been extended, especially in links between RE and other subjects in the curriculum and the central role of RE in pupils' spiritual, moral, social and cultural development including British values.
- Clear guidance on inclusion, RE for pupils with Special Educational Needs and gifted and talented pupils.



Celebrating Diwali

## Chapter 4

### Religious Education for all pupils

The nature of Religious Education means that it should be accessible to all pupils by:

- setting suitable learning challenges;
- responding to pupils' diverse learning needs;
- overcoming potential barriers to learning and assessment for individuals and groups of pupils.

Learning should build on and be enriched by the different experiences brought to the subject by the pupils themselves. It should be based on setting suitable learning challenges, responding to pupils' diverse needs and overcoming potential barriers. It should enable all pupils to fulfil their potential through incorporating a wide range of teaching and learning styles. Whatever the needs are of the pupils it is important to remember that the activities, resources and areas of study are age-appropriate as well as being differentiated according to ability. It should be recognised that learners may have more than one additional requirement that needs to be addressed.

#### Equality of entitlement

The East Sussex Children's Services Equality Strategy sets the following principles for equality that foster warm, welcoming and respectful environments that allow us to:

- question and challenge discrimination and inequalities;
- resolve conflicts peacefully and work and learn free from harassment and violence;
- recognise that there are similarities and differences between individuals and groups;
- ensure that our differences do not become barriers to participation, access and learning but create inclusive processes and practices, where the varying needs of individuals and groups are identified and met. We therefore cannot achieve equality for all by treating everyone the same;
- build on our similarities and be enriched by our differences, so promoting understanding and learning between and towards others to create cohesive communities.

#### Religious Education and Inclusion

In a complex, multi-cultural society, RE has a significant contribution to make to inclusion issues, particularly in its focus on promoting respect, community cohesion and tackling issues of discrimination. This Agreed Syllabus contains many references to the role of RE in:

- challenging stereotypical views;
- combating extremism and challenging bullying
- promoting respect
- appreciating positively differences in others;
- providing pupils with important knowledge and understanding of world faiths and beliefs;
- developing important skills such as reflection, investigation, communication and evaluation;
- considering the impact of people's beliefs on their actions and lifestyles;
- highlighting the importance of pupils' specific religious beliefs and how RE can develop pupils' self-esteem.

The teaching of RE recognises that all children are of special value. Both pupils with learning difficulties and gifted talented pupils in RE should have equal access to good quality RE. Learning about and learning from religion is important for all pupils, especially in developing an understanding of themselves and others.

For those pupils whose first language is not English, schools should take specific action to help them learn both spoken and written English and fully access the RE curriculum. Pupils are also entitled to participate safely, in clothing appropriate to their religious beliefs, within the context of school uniform policy.

Effective inclusion means teaching a stimulating, flexible and imaginative RE curriculum that gives opportunities for inspiration and challenge, and meets the learning needs of all pupils including those:

- with learning and behavioural difficulties;
- who are gifted and talented;
- who have additional physical needs;
- with other needs;
- who are traveller and looked-after children;
- who have recently arrived in this country;
- from all socio-economic backgrounds;
- for whom English is an additional language;
- from all faith/belief/cultural backgrounds.

### **Setting suitable learning challenges**

This Agreed Syllabus sets out what most pupils should be taught at each key stage. Teachers should develop the knowledge, skills and understanding in ways to suit the abilities of their pupils. This will mean:

- ensuring that standards should be at least equal with other subjects across the curriculum;
- ensuring that pupils gain a deep knowledge and understanding of key religious ideas and concepts;
- setting more appropriate tasks for pupils whose attainment falls below or significantly exceeds the expectations for the age group;
- selecting from the programmes of study set out for earlier or later key stages;
- providing appropriate resources for all pupils.

### **Responding to pupils' diverse learning needs**

Teachers must take into account the diversity represented in the class, including social and cultural backgrounds, different ethnic groups and linguistic backgrounds. The different experiences, interests and strengths that pupils bring are particularly relevant in RE.

It is important that teachers, parents and pupils recognise that it is the responsibility of the family to nurture their children in their own beliefs and values and that RE is an opportunity for pupils to learn about a range of beliefs, practices and ways of life. Teachers will need to take these different religious backgrounds into account and to respect the religious beliefs and practices of the family.

As in all subjects, RE teachers will need to take specific action to respond to pupils' diverse needs by:

- creating diverse learning environments;
- securing their motivation and concentration;
- providing equality of opportunity through teaching approaches;
- using appropriate assessment approaches and setting targets for learning.

### **Overcoming potential barriers to learning and assessment for individuals and groups of pupils**

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

- support to access text, such as prepared tapes and ICT support programmes, particularly when working with significant quantities of written materials or at speed;

- help in tasks that require extended writing to communicate their detailed ideas through alternative communication methods, such as the use of ICT or speech to allow pupils to demonstrate their understanding and to maintain their concentration and motivation;
- non-visual means to access sources of information when undertaking research in aspects of RE;
- non-verbal means of expression in order to communicate ideas and responses.

### **Supporting children and students with special educational needs and disabilities**

Pupils with special needs should be offered the same experiences as other children but with appropriate modification and the opportunity to explore in depth over time.

Teachers of pupils having special needs (whether in special or mainstream schools) are encouraged, as far as is practicable, to follow the programmes of study, modifying content where appropriate.

Many pupils with special needs respond positively to sensory experiences (especially artefacts) and, through the use of the senses, can develop their understanding of story, celebration, signs and symbols and other forms of creative expression. Individual differentiation should be led by **each** child's pupil profile (the process of assessing and reporting providing information for teachers, parents and pupils).

Repetition is a key element of learning but requires diversity of teaching methods and approaches. Children's own experiences of life - celebrating, exploring, belonging, sharing, feeling and caring - are critical aspects of effective RE in developing whole personalities.

Children with learning difficulties can benefit from:

- caring, positive and encouraging learning environments where their efforts are valued and appreciated;
- carefully planned work which highlights key areas to be covered and incorporates realistic, achievable goals;
- individual help and support;
- group work and collaborative learning, practical and oral work with additional time to respond to questions;
- support with written work and the provision of alternatives e.g. ICT, artwork, tapes, digital cameras and videos;
- continual encouragement, praise and recognition;
- matching tasks appropriately to pupils' capabilities, which is a critical aspect of RE for pupils with special needs.

Pupils with special needs benefit from being able to reflect on their life experiences with concrete examples and questions, such as:

- Who is special to you?
- Where is your special place? What is it like?

## Areas of Prominence in RE

(adapted from *RE for Very Special Children* by Flo Longhorn 1991)

➤ <b>Awareness of 'self'</b>	Feelings, emotions, senses, awareness of reactions to events
➤ <b>Awareness of others</b>	Relationships at school and home and within the community, awareness of the needs of others and achievements, stages of life from cradle to grave
➤ <b>The needs of oneself</b>	Beginning to recognise own worth, self-esteem, achievements, privacy, acknowledging a range of positive and negative feelings, choice, accepting oneself, being able to communicate 'no' and to know that it is respected, developing a purpose in life
➤ <b>The needs of others</b>	Awareness of worth and self-esteem in others, caring, sharing, giving, acknowledging the rights of others to have different feelings
➤ <b>The world around oneself</b>	Awareness of the beauty and uniqueness of the world, the sensory world, caring for the world
➤ <b>The numinous sense</b>	Developing the sense of mystery and wonder, extending sensory awareness into unknown territory, awareness of religious feelings, curiosity
➤ <b>Celebrating life</b>	Awareness of personal events, school events and home events, awareness of festivals and celebrations, both secular and religious, exploring the common elements of religion
➤ <b>Reflection</b>	Stillness, privacy, awareness of being alone, awareness of belonging, meditation, awareness of other lifestyles.

For some pupils, verbal and written communication is particularly challenging, so other forms of communication such as movement, facial expression, other body language and use of musical instruments are important. Using reflective learning activities and quiet calming music can help pupils in their spiritual development.

As with other pupils, children with special needs can explore different religions through visits, visitors, pictures, stories, music and artefacts. Circle time, puppets, drama and role play can also help learning. Visual images need to be both simple and powerful.

## Gifted and talented children and students in RE

***'Highly creative teachers help children to construct their own language for learning that kindles the human spirit, sharpens the mind, fills the heart and provides them with the energy to learn new skills now and in an unknown future'***

***(Tony Hurlin)***

RE should be seen as one of the key subjects where gifted and talented pupils can flourish. Expectations have to be high enough to make the learning challenging and be centred on independence of mind and thoughtfulness. Learners working at this level need materials that are presented in ways that extend the breadth and depth of their study.

- Gifted pupils in RE are likely to have been identified as high achievers in other curriculum areas and can apply advanced thinking skills to their learning in RE. They are able to grasp demanding concepts in religion and beliefs quickly and have well-developed evaluative skills.
- Talented pupils in RE may not necessarily be high attainers in other areas. Talented RE pupils often have a heightened spiritual awareness. They are eager to ask challenging, difficult questions and can take a subversive approach to their learning in RE. Talented pupils may also have a strong creative side and flourish when encountering different forms of religious expression. They may also be very good orally and contribute regularly and with insight to group and class discussion. They are not always adept at developing their written work, nor are they necessarily emotionally advanced, especially if they are younger than average in the peer group.

In order to develop gifted and talented pupils learning in RE it is helpful to:

- build clearly on prior knowledge, skills and understanding;
- make greater use of open-ended questions which allow for different responses;
- create opportunities for gifted and talented pupils to extend and develop their ideas and to suggest alternative views and hypotheses;
- develop more opportunities both for independent and collaborative learning i.e. for alternative means of expression;
- utilise a range of challenging resources which enable gifted and talented pupils to engage with complex and demanding ideas.

The following main elements in teaching gifted and talented pupils establish a mind-set where teachers can see beyond the horizon of possibility. Many are key elements of RE and set it as a key subject for these pupils.

- A high level of emotional engagement.
- A depth of spiritual involvement.
- Inspiration from the thoughts and ideas of others.
- Expression of personal meaning.
- A clear framework for analysis.
- The flow of original ideas.
- Moments of brilliance.
- Taking away the learning for thought, reflection and refinement.
- Creating something unique.

## Pupil well-being in RE



*'We are what we think,  
All that we are arises with our thoughts,  
With our thoughts we make the world'  
The Dhammapada*

### **Being healthy (body, mind and spirit)**

#### **RE contributes to a healthy body by helping pupils to:**

- respect the dignity and worth of the human body and appreciate the rich diversity of humanity;
- consider teachings from religious and other belief systems about food and drink, drug use and misuse, relationships and human sexuality.

#### **RE contributes to a healthy mind by helping pupils to:**

- develop important skills of investigation, communication and evaluation;
- engage with challenging concepts and ideas in the philosophy of religion;
- develop an understanding of complex ethical issues;
- understand that religions have much in common;
- develop the ability to listen effectively and use reasoned arguments in debating sensitive and controversial issues in religion and beliefs.

#### **RE contributes to a healthy spirit by helping pupils to:**

- develop a discerning, thoughtful approach to life;
- reflect on the complexity of the human spirit and its capacity both for good and evil;
- promote their self-esteem and recognise the importance of the spiritual dimension of life;
- consider how religions and beliefs respond to powerful questions of meaning;
- reflect on the beauty of the planet and the importance of caring for the environment.

*'Civilization is preserved by these things:  
by truth, by justice, and by peace'  
Rabbi Simon ben Gamliel*

### **Staying safe**

#### **RE contributes by:-**

- highlighting the importance of developing good relationships and respecting differences between people;
- developing pupils' learning about the diversity of religious and ethnic groups;
- developing awareness of the destructive power of prejudice, racism, offending behaviour and bullying, including key teachings from religions and belief systems on these issues;
- considering the influence of positive role models and what can be learned from negative stories and events;
- encouraging pupils to take responsibility for who and what they are;
- exploring how in religions and beliefs people took (and take) risks to highlight their beliefs and values.

*'Put away from you all bitterness and wrath  
and anger and wrangling and slander,  
together with all malice  
and be kind to one another, tender hearted,  
forgiving one another, as God in Christ has forgiven you'  
Ephesians 4 v31*

### **Making a positive contribution**

#### **RE contributes by:-**

- promoting racial and inter-faith harmony and respect for all, combating prejudice, discrimination and extremism;
- contributing positively to pupils' concepts of community and their roles within it;
- considering the place of rules and guidance in their own lives and within religious traditions;
- considering rights and responsibilities for themselves, their communities and within religions and belief systems;
- developing the key attitudes of open-mindedness, the ability to sustain their own views, disagree respectfully and listen well to others.

*'If you think about disaster, you will get it. Brood about death and you hasten your demise. Think positively and masterfully, with confidence and faith, and life becomes more secure, more fraught with action, richer in achievement and experience'*

*Swami Vivekananda (Hindu Spiritual Leader)*

## **Enjoyment and achievement**

### **RE contributes by:-**

- providing lively, challenging learning activities, including story, music, drama, using ICT, group and class discussion, which stimulate pupils' mental and emotional development;
- encountering visits and visitors from a range of faiths and beliefs;
- promoting pupils' own ideas, and providing opportunities to explore and reflect on key questions and values;
- developing key skills such as investigation and enquiry, communication, interpretation and evaluation;
- setting clear standards in knowledge, skills and understanding which are understood by pupils and lead to improvements in learning.

*'Our job is to care for others...  
He is not a believer who eats his fill  
while his neighbour remains hungry by his side.*

*Hadith (teaching of Prophet Mohammed)*

## **Achieving economic well-being**

### **RE contributes by:-**

- investigating issues of faith, wealth and poverty justice and responsibility;
- considering how religions and other beliefs lead to particular actions and concerns;
- reflecting on global issues of social justice and the importance of the environment;
- considering spiritual issues such as the worth of humans and all living species, including animals and plants;
- developing a sense of conscience;
- raising questions about injustice and inequality;
- preparing pupils (through the key skills and attitudes as well as knowledge and understanding) for working life, being able to flourish as confident, caring citizens;
- considering key teachings from religions and beliefs about wealth, materialism and happiness.

# Chapter 5

## Supporting the whole School Curriculum

### The contribution of Religious Education to the aims of the curriculum

There are two central aims of the whole school curriculum.

#### **Aim 1: Providing opportunities for all pupils to learn and achieve.**

Schools should plan in all subjects to develop the knowledge, understanding, skills, values and attitudes which will enable learners to participate in a multi-ethnic society. Their aim is to engage the learners and prepare them for life as 'global citizens'.

Materials should be presented in a way that is suitable for the learners' age, understanding, experience and prior achievement to fully engage them in the learning process.

RE is a stimulating, interesting and enjoyable subject. The knowledge, skills and understanding outlined in this Agreed Syllabus are designed to promote the best possible progress and attainment for all pupils. RE develops independent and inter-dependent learning and makes an important contribution to pupils' skills in literacy and information and communication technology. RE promotes an enquiring approach in which pupils carefully consider issues of beliefs and truth in religion. At the heart of this Agreed Syllabus lies a commitment to focus on key concepts, religious literacy, ultimate questions and exploring ethical issues. It also enhances the capacity to think coherently and consistently, enabling pupils to evaluate thoughtfully their own and others' views, in a reasoned and informed manner.

#### **Aim 2: Promoting pupils' spiritual, moral, social, cultural development and an understanding of British Values. Preparing pupils for the opportunities, responsibilities and experiences of life.**

RE plays a significant role in the promotion of spiritual, moral, social, cultural development and an understanding of British values. This enables pupils to appreciate their own and others' beliefs and cultures and how these impact on individuals, communities, societies and cultures. RE seeks to develop pupils' awareness of themselves and others, enabling them to develop 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.

This section sets out in general terms how RE can promote learning across the curriculum in a number of important areas.



## The contribution of RE to the values of the whole school curriculum

RE actively promotes and supports school values such as:

**truth, trust, commitment, patience, forgiveness, courage, responsibility, reconciliation, tolerance, hope, justice, equality, freedom and respect for all.**

It places specific emphasis on pupils valuing themselves and others, the role of family and community in religious belief and activity, the celebration of diversity in society through understanding similarities and differences, and human stewardship of the earth. It aims to promote religious understanding, discernment and respect, and to challenge prejudice and stereotyping.

### Values underpinning the curriculum

Education influences and reflects the values of society, and the kind of society we want to be. The November 2014 DfE document 'Promoting Fundamental British Values' as part of SMSC in schools outlines the key values of democracy, the rule of law, individual liberty, mutual respect and a tolerance of those with different faiths and beliefs.

*'Pupils must be encouraged to regard people of all faiths, races and cultures with respect and tolerance.'*

*It is expected that pupils should understand that while different people may hold different views about what is 'right' and 'wrong', all people living in England are subject to its law. The school's ethos and teaching, which schools should make parents aware of, should support the rule of English civil and criminal law and schools should not teach anything that undermines it. If schools teach about religious law, particular care should be taken to explore the relationship between state and religious law. Pupils should be made aware of the difference between the law of the land and religious law.'*

Education is a route to the spiritual, moral, social, cultural, physical and mental development, and thus the wellbeing of the individual. Education is also a route to equality of opportunity for all, a healthy and just democracy, a productive economy, and sustainable development. Education should reflect the enduring values that contribute to these ends. These include valuing ourselves, our families and other relationships, the wider groups to which we belong, the diversity in our society and the environment in which we live. Education should also reaffirm our commitment to the virtues of truth, justice, honesty, trust and a sense of duty.

At the same time, education must enable us to respond positively to the opportunities and challenges of the rapidly changing world in which we live and work. In particular, we need to be prepared to engage as individuals, parents, workers and citizens with economic, social and cultural change, including the continued globalisation of the economy and society, with new work and leisure patterns and with the rapid expansion of communication technologies. These values for the whole curriculum are reflected in the importance statement and aims for RE reflected in this Agreed Syllabus.

A central concern of RE is the promotion of each pupil's self-worth, enabling them to reflect on their uniqueness as human beings, to share their feelings and emotions with others and appreciate the importance of forming and maintaining positive relationships. It enables pupils to explore powerful questions of meaning and significant ethical issues. It challenges pupils to reflect on, interpret and evaluate important issues of truth and belief and to communicate their responses in lively, varied ways.

RE recognises the developmental nature of society, including changes in religious practice, expression and the influence of religion in the local, national and global community.

RE is also committed to exploring the significance of the environment, both locally and globally, and the role of humanity and other species within it. RE seeks to develop key attitudes of respect, sensitivity, open mindedness and self-esteem and an appreciation of the beauty and awesomeness of the planet. It has a central and distinctive contribution to make to pupils' spiritual, moral, social and cultural development.

*'Humanists are atheists and agnostics who make sense of the world using reason, experience and shared human values. We take responsibility for our actions and base our ethics on the goals of human welfare, happiness and fulfilment. We seek to make the best of the one life we have by creating meaning and purpose of ourselves, individually and together'*

*British Humanist Society*

## **The contribution of RE to pupils' spiritual, moral, social, cultural development and British values**

RE has a significant and distinctive contribution to make to pupils' spiritual, moral, social, cultural development and British values. The following information highlights how RE can contribute to these central aspects of pupils' learning and experiences.

### **Spiritual Development**

Although spiritual development should be promoted throughout the life and work of the whole school, RE is likely to be the lead curriculum subject for this area. The Hebrew word 'ruach' and the Greek word 'pneuma' both mean 'breath' or 'spirit'. To be filled with this spirit was to be filled with the life-giving 'breath of God', what Christians sometimes call the 'Holy Ghost' coming from the old English word 'gast' or spirit. It was regarded as life-giving. To be filled with spirit meant that you were inspired. Without it you ceased to exist. So too with spiritual development which should be linked into inspirational teaching and learning across the curriculum.

#### **RE provides opportunities for spiritual development through:**

- knowledge and insight into beliefs, values and principles and ability to reflect on aspects of their own lives;
- develop an awareness of the human quest to make sense of the world and the human predicament and seek meaning and purpose;
- discussing and reflecting upon key questions of meaning and truth such as the origins of the universe, life after death, good and evil, the being of God and values such as justice, honesty and truth;
- learning about and reflecting upon important concepts, experiences and beliefs which are at the heart of religions 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;
- learning about beliefs and values and different understandings of the spiritual life, spiritual development and spiritual practices in religious and other traditions;
- responding to religious stories, artefacts and places of worship.

## **Moral Development**

Pupils' moral development is actively promoted when they achieve understanding of the difference between right and wrong and the importance of doing what is considered to be the right behaviour, to benefit not only themselves but also members of the wider community. They are able to consider, respond and make reasoned and informed choices relating to areas of right and wrong, moral conflict, concern for others, and the will to do what is right. This would mean application of ethical theories to situations for higher level learners.

### **RE provides opportunities for moral development through:**

- enhancing the values identified within the curriculum, particularly valuing diversity and engaging in issues of truth, justice and trust;
- exploring the influences on moral choices of family, friends and the media 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 on values and ethical codes of practice;
- studying a range of moral issues, including those that focus on justice, promoting racial and religious respect and the importance of personal integrity;
- considering the importance of rights and responsibilities and developing a sense of conscience.

## **Social Development**

Developing a sense of identity and belonging whilst preparing them for adult life in a plural society.

### **RE provides opportunities for social development through:**

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

## **Cultural Development**

Awareness and understanding of beliefs, practices, lifestyles and values in their own multicultural society and in the wider world.

### **RE provides opportunities for Cultural development through:**

- promoting cultural understanding from a religious perspective through encounters with people, literature, the creative and expressive arts and resources from differing cultures;
- promoting an understanding of the cultural changes in Great Britain and the diverse nature of modern Britain;
- considering the relationship between religion and cultures and how religious beliefs contribute to cultural identity and practices;
- promoting racial and inter-faith harmony and respect for all, combating prejudice and discrimination, contributing positively to community cohesion and promoting awareness of how inter-faith co-operation can support the pursuit of the common good;
- promoting inter-cultural understanding by encouraging pupils to question their own cultural pre-suppositions.

## **British Values**

Schools should promote the fundamental British values of democracy, the rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs.

### **RE provides opportunities for British Values through:**

- enabling students to develop their self-knowledge, self-esteem and self-confidence;
- enabling students to distinguish right from wrong and to respect the civil and criminal law of

England;

- encouraging students to accept responsibility for their behaviour, show initiative, and to understand how they can contribute positively to the lives of those living and working in the locality of the school and to society more widely;
- enabling students to acquire a broad general knowledge of and respect for public and religious institutions in England;
- further tolerance and harmony between different cultural traditions by enabling students to acquire an appreciation of and respect for their own and other cultures;
- encouraging respect for other people;
- encouraging respect for democracy and support for participation in the democratic processes, including respect for the basis on which the law is made and applied in England;
- encouraging an understanding of how citizens can influence decision-making through the democratic process;
- promoting an appreciation that living under the rule of law protects individual citizens and is essential for their wellbeing and safety;
- promoting an understanding that there is a separation of power between the executive and the judiciary, and that while some public bodies such as the police and the army can be held to account through Parliament, others such as the courts maintain independence;
- promoting an understanding that the freedom to choose and hold other faiths and beliefs is protected in law;
- encouraging an acceptance that other people having different faiths or beliefs (or having none) should be accepted and respected, and should not be the cause of prejudicial or discriminatory behavior;
- encouraging an understanding of the importance of identifying and combatting bullying and discrimination.

## The contribution of RE to the social and emotional aspects of learning

Social and emotional aspects of learning are promoted to develop the social and emotional skills of all pupils. Good social and emotional skills help pupils to make friendships, work in teams, solve problems, deal with conflict, manage strong feelings, be calmer and optimistic, recover from setbacks, compete fairly, and respect others' rights and value diversity. The table below reflects the five groupings of skills and some illustrative links with RE.

<b>Five groupings</b>	<b>Illustrative links with RE</b>
Self-awareness	How religion has impacted on and influenced societies. How religion has been instrumental in the creation of social values.
Managing feelings	How to manage the responses and attitudes of reconciliation, atonement, forgiveness, prejudice; the Sikh concept of Sewa (service) and the Muslim concept of Umma (community).
Empathy	How emotional factors have been part of the lives of religious figures.
Motivation	For social action, charity participation and community service.
Social skills	The need to work cooperatively to common purpose, arrive at agreed consensus and challenge injustice.



## **The contribution of RE to pupils' personal, social, health and economic education (PSHEe)**

RE plays a significant role in promoting Personal, Social, Health and Economic Education through:

- 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 healthy, safer lifestyles 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. Being able to challenge 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;
- Developing an understanding of the impact of economics on the choices people make, learning about the religious beliefs and teachings on money, wealth and poverty and considering how money and employment can be used either constructively or destructively.

## **The contribution of RE to a cohesive society**

RE has a central role in promoting respect and understanding toward people's faith and beliefs. The teaching of the principal world religions and beliefs is part of promoting community cohesion and can raise areas of commonality and understanding.

At the heart of this syllabus is a commitment to helping all pupils in East Sussex to recognise that they live in a diverse society with different faiths and cultures. Every learner should be given the opportunity to develop a sense of personal and cultural identity.

A vital part of RE is studying the damaging effects on human beings of bullying, racial stereotyping, xenophobia and the belittling of people's beliefs and values. This syllabus specifically studies conflict and collaboration in religion and beliefs and the promotion of respect, understanding and co-operation through dialogue between people of different faiths and beliefs.

A key learning outcome of this Syllabus is helping pupils develop their understanding of similarities and differences within and between religions and beliefs. Pupils are encouraged to see religions

not as separate, historical entities but as living, changing faiths that have important and continuing dialogue with one another.

The table below reflects the four different communities and some suggested ways that RE could contribute to learning in each of these areas:

<b>The four types of community</b>	<b>Illustrative links with RE</b>
School community	A planned focus on pupils' spiritual, moral, social and cultural development. The skills and attitudes that promote those areas of pupils' development; open-mindedness, empathy, respect, enquiry etc also promote community cohesion. How people express themselves through ritual.
Local community	Including its history, demographics, religiously-based community action and contributions by individual people of faith. Ethnographic (participant observation, interviewing and research) study of religion in the community.
National community	Interfaith and intercultural dialogue can be promoted through RE by virtual/email dialogue. Breaking down of stereotypes, considering internal diversity within faiths.
International community	Critical engagement with media representation of religiously-focused stories. Teachings of the religious communities about community.



Muslims praying at Auschwitz camp

# Chapter 6

## Key skills in Religious Education

A variety of skills is required and developed in order that pupils come to appreciate and understand the nature of religion. These skills are often inter-related. RE complements other areas of the school curriculum in developing the key skills. The following skills are identified as essential in RE.

### Key skills central to RE

- Reflection
- Communication/Expression
- Enquiry/Investigation
- Empathy
- Interpretation
- Reasoning
- Application
- Analysis
- Synthesis
- Evaluation

<b>Reflection</b>	Think around issues Be aware, be alert Contemplate Explore feelings and emotions Use imagination to visualise things experienced Use imagination to explore experiences, values and relationships
<b>Communication/ Expression</b>	Express self clearly Express ideas, information, thoughts, feelings, emotions, experiences and conclusions in a variety of ways Explain concepts, rituals and practices Express religious views, and respond to religious questions through a variety of media Develop a broad and accurate religious vocabulary and the use of technical terms Reading and responding to a range of written and spoken language, including sacred texts, stories, poetry, prayers, liturgy and worship Communicate ideas using the creative and expressive arts Talking/reading and writing with understanding and insight about beliefs and values, reflecting critically on ultimate questions of life, and using reasoned arguments to present findings.

<b>Enquiry/Investigation</b>	<p>Ask appropriate questions  Search for and find answers  Recognise that some questions have many or no answers  Gather evidence about religions from many different sources  Organise that evidence  Learn to ask relevant and appropriate questions</p>
<b>Empathy</b>	<p>Put self in another person's shoes  Understand how others are feeling and respond sensitively to a situation</p>
<b>Interpretation</b>	<p>The ability to draw meaning from artefacts, art, poetry and symbolism  The ability to suggest meanings of religious texts  Suggest and appreciate a range of meanings for words, stories, symbols and actions in religions  Make inferences and recognise ambiguity</p>
<b>Reasoning</b>	<p>Support ideas with sound reasons and evidence.  Organise a logical argument  Recognise paradox and understand its place in religious argument  Deduce  Draw conclusions</p>
<b>Application</b>	<p>To make the association between religion and the individual, community, national and international life  Apply what has been learnt about a religion to a new situation</p>
<b>Analysis</b>	<p>Draw out essential ideas  Distinguish between opinion and fact  Distinguish between key features of different faiths  To weigh up evidence  To debate issues of religious significance with reference to evidence and argument</p>
<b>Synthesis</b>	<p>Identify values and ideas shared by people of different faith communities  Link distinctive ideas to create an understandable, coherent picture of the religions of the world  Draw lines of argument together to form a coherent argument</p>
<b>Evaluation</b>	<p>Consider the authenticity of evidence (validation)  Explain strengths and weaknesses of an argument  Consider alternatives  Make an informed choice and explain the reasoning behind, and implications of, that choice</p>

Teachers should identify in their planning the skills to be used and developed in their lessons. Some skills are appropriate at all key stages, e.g. reflection, whereas others, e.g. synthesis, are higher order thinking skills and are more appropriate at a later key stage. The key driving words indicate the key skills linked to each level description

*'O God! Educate these children. These children are the plants of Thine orchard, the flowers of Thy meadow, the rose of Thy garden. Let Thy rain fall upon them; let the sun of reality shine upon them with Thy love. Let Thy breeze refresh them in order that they may be trained, grow and develop and appear in the utmost beauty. Thou art the Giver. Thou art the Compassionate'*

*Abdu'l-Baha*

## Key Functional Curricular skills

RE provides opportunities for pupils to develop the following key skills.

- **Improving own learning and performance** through setting targets as part of RE development, reviewing their achievements and identifying ways to improve their own work.
- **Working with others** through listening, noting the strengths and weaknesses of viewpoints or lines of reasoning, through sharing ideas, discussing beliefs, values and practices, collaborating with each other and developing respect and sensitivity.
- **Personal learning and thinking skills (PLTS)** 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. Allowing pupils to ask fundamental questions which are raised by human experience, the world and aspects of religion by exploring and challenging interpretations, preconceptions and possibilities. Helping students to become independent enquirers, creative thinkers, reflective learners, team workers, self-managers and effective participators.
- **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), moral dilemmas and priorities in life.
- **Application of number** through calendrical reckoning, collecting, recording, presenting and interpreting data, involving graphs, charts and statistical analysis in order that they can draw conclusions and ask further questions.
- **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 upon beauty, goodness and truth in the creative and expressive arts. For example through music and art
- **Effective contributions to scientific, medical and health issues**, for example, exploring philosophical and ethical questions of the origin, purpose and destiny of the cosmos and life within it, the nature of humanity and human interaction with the world, developments in genetics and medicine and their applications and uses, concepts of health and well-being and their promotion.
- **Links to employment, vocational 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 religions and other beliefs and teachings have influenced attitudes to the environment and its many life forms.
- **ICT** finding out things from a variety of sources, selecting and synthesising the information to meet their needs and developing an ability to question its accuracy, bias and plausibility through using CD ROMs and the internet selectively, researching information about religious 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 RE.



The Dome of the Rock, Temple Mount, Jerusalem

## Key attitudes in religious education

While the knowledge, skills and understanding are central to the Agreed Syllabus, it is also vital that RE 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.

- Self-esteem
- Respect and sensitivity for all
- Open-mindedness
- Appreciation and wonder

### Self-esteem

- recognise their own uniqueness as human beings, affirming their self-worth
- enable pupils to feel confident about their own beliefs and identity and to share them without fear of embarrassment or ridicule
- develop a realistic and positive sense of their own religious and spiritual ideas
- become increasingly sensitive to the impact of their ideas and behaviour upon other people

### Respect and sensitivity for all

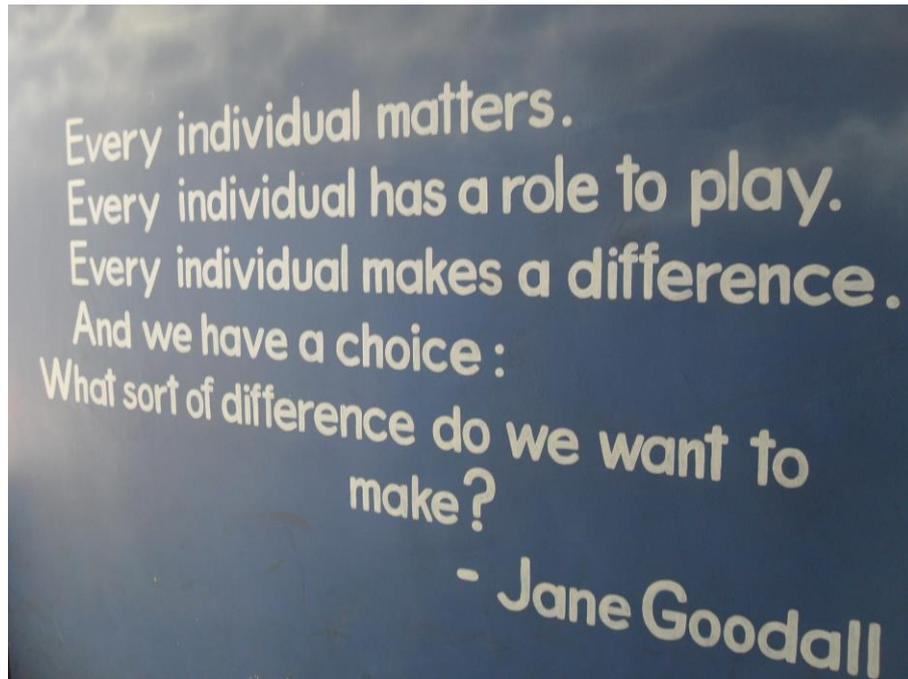
- developing skills of listening and willingness to learn from others
- readiness to look at and learn from the positive potentialities of diversity and difference
- sensitivity to the feelings and ideas of others
- ability to avoid ridicule
- discerning what is worthy of respect
- willingness to make a contribution to a diverse society for the well-being of all

### Open-mindedness

- willingness to seek new truth through learning, study, reflection and discussion
- the ability to argue respectfully, reasonably and evidentially about religious, moral and spiritual questions
- the ability to engage in argument or disagree reasonably and respectfully without belittling or abusing others
- preparedness to change one's mind in the light of debate, observation and experience
- the development of analytical skills and abilities to distinguish between the nature of opinion, perspective and beliefs in connection with issues of faith and conviction
- willingness to listen to and understand the viewpoints of others

## Appreciation, awe and wonder

- developing pupils' 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
- reflecting on the importance of silence and stillness.



## Part two

### East Sussex Agreed Syllabus Structure and programmes of study

- The structure of the Agreed Syllabus
- The programmes of study: learning about and learning from religion
- The breadth of study
- Experiences and opportunities
- The Foundation Stage
- Key Stage 1
- Key Stage 2
- Key Stage 3
- 14 to 19



• A Passover Seder

## Chapter 7

### The structure of the Agreed Syllabus for Religious Education

The Agreed Syllabus sets out what pupils should study in RE from the ages of 3 to 19. It is organised in three main sections for pupils of different ages.

#### The early years foundation stage (3 to 5 years)

The curriculum guidance for the foundation stage sets out expectations of what pupils should learn and experience in the early learning goals. Examples are given of how children could demonstrate attainment through activities related to RE. Within the foundation stage, children are inquisitive and naturally ask questions about life and the world around them.

#### Key stages 1-3 (5 to 14 years)

The Agreed Syllabus at key stages 1, 2 and 3 follows the same format as other curriculum subjects with sections on knowledge, skills and understanding.

#### 14 to 19 years

The Agreed Syllabus sets out an entitlement for all students to study RE and to have their learning accredited.



The Sefer Torah

## Knowledge, skills and understanding

The knowledge, skills and understanding specified in the programmes of study identify the key aspects of learning in RE.

### Learning about religion and belief

- Enquiry into and investigation of the nature of religion, its key concepts, beliefs and teachings, practices, their impact on the lives of believers and communities and the varying ways in which these are expressed.
- Developing the skills of interpretation, analysis and explanation.
- Pupils learning to communicate their knowledge and understanding using specialist vocabulary.
- Developing religious literacy.
- Identifying and developing an understanding of ultimate questions and ethical issues.
- Developing pupils' knowledge and understanding of individual religions and how they relate to each other as well as the nature and characteristics of religion itself.

### Learning from religion and belief

- Developing pupils' reflection on, and response to, their own and others' experiences and their study of religion.
- Developing pupils' skills of application, interpretation and evaluation of what they learn about religion.
- Development and communication of pupils' own ideas, particularly in relation to questions of identity, belonging, meaning, purpose, truth, values and commitments.

In teaching RE it is vital that the skills are developed through knowledge and understanding and vice versa. It is also important that pupils understand how their learning in RE is developing and what they need to do to improve it.

## Fields of Enquiry

The East Sussex Agreed Syllabus for RE has six key strands of enquiry:

- Beliefs teachings and sources
- Practices and ways of life
- Expressing meaning
- Identity, diversity and belonging
- Meaning, purpose and truth
- Values and commitments

Pupils need to understand the six strands in order to deepen and broaden their knowledge, skills and understanding.

Using the strands as 'fields of enquiry' will ensure that pupils gain a balanced RE curriculum. They will gain a knowledge and understanding of religion and belief and be able to reflect on this learning and apply it to their life experiences. It also ensures that RE contributes effectively to their spiritual, moral, social and cultural development.



Christian baptism

## The Six Strands. **TO BE REWRITTEN**

<b>Fields of enquiry</b>	<b>Definition</b>	<b>Suggestions for investigation</b>	<b>Key question for RE</b>
<b>Beliefs, teachings and sources</b>	<p>Interpreting <b>religious concepts</b>, teachings, sources, authorities and ways of life in order to understand religions and beliefs.</p> <p>Understanding and responding critically to beliefs and attitudes.</p>	<p><b>God, gods, gurus, teachers, enlightenment, truth, prophecy, soul and life after death.</b></p>	<p>How do people develop their beliefs and understanding?</p> <p>How do religions and philosophies understand and develop beliefs and teachings within their traditions?</p>
<b>Practices and ways of life</b>	<p>Exploring the impact of religions and beliefs on how people live their lives.</p> <p>Understanding and responding critically to beliefs and attitudes.</p>	<p><b>Worship, prayer, meditation, celebration and pilgrimage, as well as the religious artefacts, holy times and festivals associated with them.</b></p>	<p>How do people show their devotion?</p> <p>How do people keep in touch with their faith and philosophy?</p>
<b>Expressing meaning</b>	<p>Appreciating that individuals and cultures express their beliefs and values through many different forms.</p> <p>The many different ways in which prophets, artists, poets, writers, architects, theologians, composers, performers and story-tellers have attempted to express their beliefs and values.</p>	<p><b>Religious music, pictures, symbols, metaphors, poetry, parables, stories, myths, comedy, sculpture, carving, dance, drama, buildings, creeds, prayers, ritual writing, rituals, calligraphy, attitudes, behaviour and lifestyles.</b></p>	<p>How do people share their religious beliefs and values with others?</p> <p>How do people communicate their beliefs and values to others?</p>

<b>Fields of enquiry</b>	<b>Definition</b>	<b>Suggestions for investigation</b>	<b>Key question for RE</b>
<b>Identity, diversity and belonging</b>	<p>Understanding how individuals develop a sense of identity and belonging through faith or belief.</p> <p>Exploring the variety, difference and relationships that exist within and between religions, values and beliefs.</p>	<p>Relationships, experiences, community, individuality, personality, feelings, preferences, dialogue between faiths and philosophies.</p>	<p>What makes us belong?</p> <p>What does it mean to be a human being?</p>
<b>Meaning, purpose and truth</b>	<p>Exploring some of the ultimate questions that confront humanity, and responding imaginatively to them.</p> <p>The ups, downs and meaning(s) of life's journey.</p>	<p>Religious and non-religious views about life's wonders and sadness, its triumphs and tribulations, the place and role of human beings within the natural world and on the search for meaning, purpose and truth in philosophy, religion and science.</p>	<p>How do we answer life's big questions?</p> <p>What is the meaning of life?</p>
<b>Values and commitments</b>	<p>Understanding how moral values and a sense of obligation can come from beliefs and experience.</p> <p>Evaluating their own and others' values in order to make informed, rational and imaginative choices</p>	<p>Religious and non-religious influences on values, commitments, laws, attitudes, behaviour, and moral guidelines, and study of the sources of moral authority which might guide decision making</p>	<p>How could other people's religious values influence my life?</p> <p>How should I live my life?</p>

## The breadth of study

The knowledge, skills and understanding specified in the programmes of study are developed through the breadth of study. The breadth of study in the Agreed Syllabus contains three elements: the religions and beliefs, studied themes, and experiences and opportunities.

### A. Religions and beliefs

This Agreed Syllabus affirms the legal basis of RE and sets out the structure for the teaching of religions and beliefs. It is important to ensure both that the legal requirements for RE are met and that the RE curriculum is broad and balanced. Therefore:

- Christianity should be studied through each key stage. Church schools should make links where possible with the 'Understanding Christianity' project;
- the other principal religions represented in Great Britain (in this Agreed Syllabus regarded as Buddhism, Hinduism, Islam, Judaism and Sikhism) should be studied in accordance with the focused religions at each key stage.

It is also essential that the RE curriculum enables pupils to share their own beliefs, viewpoints and ideas without embarrassment or ridicule. Some pupils come from religious backgrounds but many have no attachment to religious beliefs and practices. Effective RE ensures that all pupils' voices are heard. Therefore:

- other religious traditions could be studied, particularly where they may feature in the wider school curriculum, for example work on indigenous peoples could include exploring key beliefs and teachings;
- consideration could also be given to including secular philosophies (e.g. Humanism) for study where appropriate.

In considering these issues it is important to remember that pupils should also study how religions relate to each other, recognising both similarities and differences within and between religions. This is especially important for the three Abrahamic faiths.

Pupils should also be encouraged to reflect upon the significance of inter-faith dialogue, the important contribution religion can make to community cohesion and the combating of religious prejudice, discrimination and extremism.

### B. Themes

The themes should always provide the context for developing religious literacy through pupils' knowledge and understanding of religious concepts and ideas. The themes may be taught separately, in combination with other themes, or as part of the discrete study of a religion. However they are presented, it should be ensured that all six strands are covered with sufficient breadth and depth.

### C. Key experiences and opportunities

These highlight, at each key stage, the vital experiences and opportunities that pupils should encounter and which will enrich and broaden their learning in RE.

It is important that careful consideration be given to balancing the three elements of the breadth of study in developing schemes of work. At times learning will focus on the discrete study of a religion. On other occasions the theme or experience will be the central element. It is of course possible to combine all three elements. For example, visiting a place of worship enhances the theme of symbols and develops knowledge and understanding of the religion being studied.

## Chapter 8

# Introduction to the breadth of study / experiences and opportunities

The knowledge, skills and understanding for Religious Education in East Sussex schools are set out in the following pages. The material is organised in three main sections:

- Foundation Stage
- Key Stages 1 to 3
- 14 to 19 years

For each stage of learning, information is provided about the characteristics of RE, the knowledge, skills and understanding with which pupils' learning is concerned and the breadth of study that pupils encounter.

In the breadth of study, references are made to the focused religions. This does not mean that material drawn from religions other than the focused ones cannot be incorporated. The pattern of focused religions ensures that by the time pupils leave school they will have encountered Christianity, the other principal religions represented in Britain and other world views in ways that are appropriate to their learning abilities.

The experiences and opportunities section highlights pupils' learning entitlement in RE. It includes different learning activities and approaches, and emphasises the importance of visits and visitors, ICT and times of reflection in the RE curriculum.

Opportunities to study other religious traditions (for example Bahá'í) and non-religious world views (for example Humanism) may be included as appropriate during the course of the pupils' RE programmes of learning. It is possible for schools to study more religions than those specified below, especially in instances where a large number of pupils from other world faiths are represented in the school community.



Wearing the Tallit

## Religions to be studied in East Sussex

Key Stage	Number of religions to be studied	Average Standard
EYFS	Mainly Christianity with some reflection of the religions within the school community	
Key Stage 1	Christianity and Judaism with some reflection of local religions and secular world views	
Key Stage 2	Christianity Judaism and Islam or Hinduism with some study of the local religious community and secular world views	
Key Stage 3	Christianity and at least two other principal religions. One of these faiths should be Buddhism, Sikhism or Hinduism. There should also be some study of the local religious community and secular world views	
Key Stage 4	The students at this stage should receive their legal entitlement for RE as well as study the number of faiths reflected in the examination syllabus. Non examination students MUST follow the suggested topics <b>on page 69</b>	An accredited GCSE course or a non-examination school accredited examination
Key Stage 5	An in-depth study of philosophy of religion, sociology of religion or a religious issue	The course should represent A level standard reasoning and investigation

This Agreed Syllabus sets out what most pupils should be taught at each key stage. Teachers should develop the knowledge, skills and understanding in ways to suit the abilities of their pupils. This may mean:

- selecting from the programmes of study set out for earlier or later key stages;
- ensuring that standards should be at least equal with other subject across the curriculum;
- setting more appropriate tasks for pupils whose attainment falls below or significantly exceeds the expectations for the age group;
- providing appropriate resources for all pupils.



14<sup>th</sup> Century Russian Icon

## Chapter 9

### The early years foundation stage

Early years foundation stage (EYFS) describes the phase of a child's education from birth to the end of reception at the age of 5. Religious Education is statutory for all pupils registered on the school roll but does not extend to nursery classes in maintained schools and is not, therefore, a legal requirement for much of the EYFS. It may, however, form a valuable part of the educational experience of children throughout the key stage.

#### The contribution of RE to the early learning goals

At this stage, children are fascinated by themselves, their families, other people and the world around them. This natural enthusiasm for learning will help underpin the other key stages. Through stories, play and role play children develop their ideas, opinions and feelings and a respect for the views of others. When expressing their own feelings and opinions they can identify how their actions may affect others.

Children at this stage may begin to explore the world of religion in terms of special people, books, times, places and objects and by visiting places of worship. They listen to and talk about stories. They may be introduced to religious words and use their senses in exploring religions and beliefs, practices and forms of expression. They reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation and wonder of the world in which they live.

The early learning goals set out what most children should achieve by the end of the foundation stage. The six areas of learning identified in these goals are:

- Literacy
- Communication and language
- Mathematics
- Understanding of the world
- Expressive arts and design
- Personal, social and emotional development
- Physical development

RE can make an active contribution to all of these areas but has a particularly important contribution to make to the following goals.

- Literacy
- Communication and language
- Personal, social and emotional development
- Understanding of the world
- Expressive arts and design

For each of these five areas what follows are examples of RE-related experiences and opportunities.

## Key skills

- Exploring and experimenting
- Thinking about questions, asking them and listening to the answers
- Listening to the views of others
- Identifying what they want to find out and how to do it
- Becoming aware of human achievement
- Becoming aware of how ideas have shaped the world
- Investigating sources and issues
- Making observations and keeping records
- Making comparisons and identifying similarities and differences
- Sorting and grouping information
- Beginning to see the links between cause and effect
- Beginning to reflect on ideas

### Characteristics of Learning

Throughout the foundation stage, children are introduced to the world of religion through focusing on special people, places, objects, stories, music and celebrations. They learn to recognise that religion is important to some people in their local communities. They reflect on what is important to themselves and others. They engage with RE through a range of resources, especially stories, artefacts, pictures, posters, ICT and simple songs, dance and drama. They reflect on and share their own feelings, and become aware of the feelings of others.



Christian Nativity figures

## Personal, social and emotional development

This Involves helping children to develop a positive sense of themselves and others; to form positive relationships and develop respect for others; to develop social skills and learn how to manage their feelings; to understand appropriate behaviour in groups, and to have confidence in their own abilities.

<b>Making relationships</b>	<b>Examples of what children could do in RE</b>
Children play cooperatively, taking turns with others.	Children visit local places of worship and talk about why they are important for some people. Work as a team to create a church using their bodies.
Children take account of one another's ideas about how to organise their activity.	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. Using a range of role-play resources the children could set up a wedding celebration or baptism party.
Children show sensitivity to others' needs and feelings, and form positive relationships with adults and other children.	Children reflect upon their own feelings and experiences in some stories from religious traditions and explore them in different ways.
<b>Self-confidence and self-awareness</b>	<b>Examples of what children could do in RE</b>
Children are confident to try new activities, and to say why they like some activities more than others.	Present the children with a range of activities related to a particular festival or story. Conclude with a circle time where they talk about which activity they enjoyed the most.
Children are confident to speak in a familiar group, will talk about their ideas, and will choose the resources they need for their chosen activities.	. Using religious artefacts as a stimulus, children handle sensitively and respectfully a religious object and talk about why it might be special for some people.
Children say when they do or do not need help.	Ask the children to make a Torah scroll using selected resources eg. ribbon for tying a bow around it.
<b>Managing feelings and behaviour</b>	<b>Examples of what children could do in RE</b>

Children talk about how they and others show feelings, talk about their own and others' behaviour, and its consequences, and know that some behaviour is unacceptable.	Using story as a stimulus, children reflect upon the words and actions of characters in the story and decide what they would have done in a similar situation. Children also learn about the consequences of their actions through play
Children work as part of a group or class, and understand and follow rules	Using story from a religious tradition as a source, children talk about their ideas of what is fair and unfair, and how to behave towards each other. Exploring a simple and appropriate set of the 10 Commandments
Children adjust their behaviour to different situations, and take changes of routine in their stride.	Participate in a Christmas production or Harvest festival.

<b>Literacy</b>	
Involves encouraging children to read and write, both through listening to others reading, and being encouraged to begin to read and write themselves. Children must be given access to a wide range of reading materials – for example books, poems, and other materials to ignite their interest.	
<b>Reading</b>	
Children read and understand simple sentences.	Share a simple version of a bible story.
They use phonic knowledge to decode regular words and read them aloud accurately	Decode artefact labels.
They also read some common irregular words.	
They demonstrate an understanding when talking with others about what they have read.	
<b>Writing</b>	
Children use their phonic knowledge to write words in ways which match their spoken sounds	Write an invitation to a class celebration for a religious festival and then compose a shopping list.
They also write some irregular common words.	Words for holy books from different faith traditions

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<p>They write simple sentences which can be read by themselves and others.</p>	<p>Shared letter to the local church asking to visit / thanking them for your visit.</p>
<p>Some words are spelt correctly and others are phonetically plausible.</p>	<p>Having visited a local place of worship, children create a bank of new words associated with the place, showing respect.</p>

## Mathematics

Involves providing children with opportunities to practise and improve their skills in counting numbers, calculating simple addition and subtraction problems, and to describe shapes, spaces, and measures.

### Numbers

Children count reliably with numbers from one to 20, place them in order and say which number is one more or one less than a given number

Counting the days for Advent or Lent

Using quantities and objects, they add and subtract two single-digit numbers and count on or back to find the answer.

They solve problems, including doubling, halving and sharing.

### Shape, space and measure

Children use everyday language to talk about size, weight, capacity, position, distance, time and money to compare quantities and objects and to solve problems.

Explore a range of religious artefacts and discuss their shape, size, weight.eg Torah scrolls

They recognise, create and describe patterns

Children can recognise geometrical shapes in examples of Islamic art

They explore characteristics of everyday objects and shapes and use mathematical language to describe them.

Children can identify the shapes of religious artefacts such as the Cross, The triangle (Trinity)  
Magen David etc

<b>Communication and language</b>	
Involves giving children opportunities to speak and listen in a range of situations and to develop their confidence and skills in expressing themselves.	
<b>Listening and attention</b>	<b>Examples of what children could do in RE</b>
Children listen attentively in a range of situations	Children identify and talk about the sequence of events in a story from religion.
They listen to stories, accurately anticipating key events, and respond to what they hear with relevant comments, questions or actions.	. Using stories and songs from religion as a stimulus, children ask questions about things they find interesting or puzzling.
They give their attention to what others say and respond appropriately, while engaged in another activity.	Invite visitors in to school to talk to the children about their particular religion
<b>Understanding</b>	
Children follow instructions involving several ideas or actions.	Using a religious celebration as a stimulus, children talk about the special events associated with the celebration and begin to talk about the key concepts linked to celebrations.
They answer 'how' and 'why' questions about their experiences and in response to stories or events.	Having visited a local place of worship / taken part in a simulated celebration / welcomed a visitor in to school, the children can begin to ask and answer their own questions about experiences.
<b>Speaking</b>	
Children express themselves effectively, showing awareness of listeners' needs.	Children share their own ideas about who and what matters to them and are carefully listened to by responding appropriately.
They use past, present and future forms accurately when talking about events that have happened or are to happen in the future.	Using the big story from Understanding Christianity children begin a Bible timeline starting with the creation story
They develop their own narratives and	Using a religious celebration as a stimulus,

explanations by connecting ideas or events.	children talk about the special events associated with the celebration and begin to talk about the key concepts linked to celebrations.
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<b>Understanding of the world</b>	
involves guiding children to make sense of their physical world and their community through opportunities to explore, observe and find out about people, places, technology and the environment.	
<b>People and Communities</b>	<b>Examples of what children could do in RE</b>
Children talk about past and present events in their own lives and in the lives of family members.	Using religious artefacts as a stimulus, children think about uses and meanings associated with the artefact.
They know that other children don't always enjoy the same things and are sensitive to this.	Using appropriate software children find out about special events in religious traditions across the world
They know about similarities and differences between themselves and others and among families, communities and traditions	Children visit local places of worship and talk about why they are important for some people.
<b>The World</b>	
Children know about similarities and differences in relation to places, objects, materials and living things.	Children explore a place of worship using different sensory experiences. Compare a range of places of worship across the world. How are they the same / different?
They talk about the features of their own immediate environment and how environments might vary from one another.	Compare a range of churches within the local area How are they the same / different? eg. modern v traditional.
They make observations of animals and plants and explain why some things occur, and talk about changes.	Children talk about important events such as the birth of a baby and how, for some people, this is celebrated by a religious ceremony.
<b>Technology</b>	<b>Examples of what children could do in RE</b>

## Expressive arts and design

Involves supporting children to explore and play with a wide range of media and materials, as well as providing opportunities and encouragement for sharing their thoughts, ideas and feelings through a variety of activities in art, music, movement, dance, role play, and design and technology.

<b>Exploring and using media and materials</b>	<b>Examples of what children could do in RE</b>
Children sing songs, make music and dance and experiment with ways of changing them	Take part in a Christmas celebration / performance.
They safely use and explore a variety of materials, tools and technique experimenting with colour, design, texture form and function	Provide the children with a range of media and materials to create Christmas and Easter decorations / Christingle.
<b>Being imaginative</b>	<b>Examples of what children could do in RE</b>
Children use what they have learnt about media and materials in original ways, thinking about uses and purposes	On visiting a place of worship, children talk about and share their experiences and memories of the place, using a variety of media.
They represent their own ideas, thoughts and feelings through design and technology, art, music, dance, role play and stories.	Create their own representation of a familiar story eg. Noah's Ark.



*Lo, the Nightingale of Paradise,  
Singeth upon the boughs of the Tree of  
Eternity, with holy and sweet  
melodies, proclaiming to the sincere  
ones the great things of the goodness  
of God.....*

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A quotation from the Bah'i faith

## Physical development

involves providing opportunities for young children to be active and interactive, and to develop their co-ordination, control, and movement. Children must also be helped to understand the importance of physical activity, and to make healthy choices in relation to food.

### Moving and handling

Children show good control and co-ordination in large and small movements.

Pupils can try Buddhist walking meditation

They move confidently in a range of ways, safely negotiating space.

They handle equipment and tools effectively, including pencils for writing.

### Health and self-care

Children know the importance for good health of physical exercise and a healthy diet, and talk about ways to keep healthy and safe.

They manage their own basic hygiene and personal needs successfully, including dressing and going to the toilet independently.

## Chapter 10

### Key concepts, festivals, ideas and symbols to be studied at Key Stages 1 and 2

#### **Christianity (The Understanding Christianity concepts are in bold)**

**God, Creation and Fall, Sin, Light, Incarnation, Annunciation, Theotokos (The Virgin Mary), Jesus of Nazareth, Christmas, Bible (Old / New Testament / Apocrypha) Prophet, Commandment, Covenant, Angel, Epiphany, Messiah, Parable, Miracle, Kingdom of God, Temptation, Repentance, Atonement Salvation, Holy Week and Easter, Sacrifice, Resurrection, Trinity, Ascension, Pentecost, Gospel, Church (Ecclesia), Prayer, Worship, Liturgy, Sacrament, (Baptism, Confirmation, Eucharist (Holy Communion, Mass, Lord's Supper), Marriage, Ordination, Reconciliation, Anointing of the Sick, Pilgrimage.**

**Key People in Christianity** (For example: Abraham, Isaac, Jacob, Joseph, Moses, David, )

**Symbols:** The cross, bread and wine, Christingle, gold, frankincense and myrrh, The dove, Ichthus, chi rho, lamb, candles, symbols of the Trinity, palm branch, the tree of life, eagle, symbols of the saints and apostles.

#### **Judaism**

God, Shin, Shema, Creation, Torah, Sefer Torah, Shabbat, Kashrut Synagogue, Rabbi, psalms, Pesach, Covenant, Commandments, Rosh Hashanah (Repentance), Yom Kippur (Atonement) Sukkot (Freedom) Purim, Hannukah (Light) Shavout, Simchat Torah, Mitzvah( Bar / Bat Mitzvah, Brit Milah. Marriage

**Key People in Judaism** (For example: Abraham, Isaac, Jacob, Joseph, Moses, David)

**Symbols:** Magen David, Mezuzah, tallit, tefillin, kippah (yarmulke), menorah, Hanukaih, pomegranate.

#### **Islam**

Allah (some of the 99 names of Allah), Shirk, Muhammad, Prophethood, (stories from the prophets) Ibrahim, Ismail, Shahadah, Salat, Zakat, Sawm, Eid- ul- Fitr, Hajj (pilgrimage), halal, The Qur'an, Haddith, Masjid (Mosque), mihrab, minbar, subhah, Ummah, Makkah, Ka'bah, rites of passage, jumuah,

**Key People in Islam:** Musa, Maryam, Isa, Ayyub (Job), Dhulkifl (Ezekiel), Harun (Aaron), Dawud (David), Sulayman (Solomon), Ilias (Elias), Alyasa (Elisha), Yunus (Jonah), Zakariya (Zachariah), Yahya (John the Baptist), Adam Idris (Enoch), Nuh (Noah), Hud (Heber), Salih (Methusaleh), Lut (Lot), Ishaq (Isaac), Yaqub (Jacob), Yusuf (Joseph), Shu'aib (Jethro).

**Symbols:** The moon and crescent, Islamic art

## Hinduism

God (Brahman, Brahma, Vishnu and Shiva) The Trimurti, Key Hindu Gods, ( For example: Rama, Sita, Hanuman, Ganesha, Lakshmi, Kali, Durga) murti, Puja, Arti, Havan, parshad, Diwali, Mandir, rangoli, Samskara, Pilgrimage, amrit, Ganges, scriptures (shruti, smirti) Ahimsa, Atman, Samsara, yoga, meditation, the ashramas, Rakaha bandhan, Navratri, rites of passage

**Key people in Hinduism:**

**Symbols:** The aum, the lotus flower, the swastika



## Buddhism

Buddha, Enlightenment, Dhamma, Dukkha, Samudaya, Nirodha, Magga, Anicca, Anatta, Sangha, Precepts, Meditation, Bikkhu, Wesak, Jataka Tales.

**Key People in Buddhism**

**Symbols:** the lotus flower, the Wheel of Life, the bodhi tree, hand gestures, symbols of the monastic community

## Sikhism

Mool, Mantra, Guru, ( stories of the Gurus), the Gurpurbs, Guru Granth Sahib, Karma, Gurdwara, Granthi, Langar, Kirtan, Ardas, Adi Granth, Khalsa, Kirpan, Kesh, Kara, Kanga, Kaccha, Sangat, Baisakhi, pilgrimage.

**Key People in Sikhism:**

**Symbols:** the Ik Onkar, the 5 Ks, the Khanda



# Chapter 11

## Programme of study for Key Stage 1

### The exploratory key stage

Key Stage 1 is the exploratory key stage as it enables children to explore key concepts, beliefs and teachings, practices and ways of life, and to consider how religion and beliefs are expressed in a variety of ways. It also opens up to children important questions in which they are profoundly interested such as:

- *What do people believe about God?*
- *Why does Christmas matter to Christians?*

Children also begin to consider values and rules in religion and beliefs, and develop their sense of personal identity and belonging. The six key strands in the Agreed Syllabus are:

- Beliefs, teachings and sources
- Practices and ways of life
- Forms of expression
- Identity and belonging
- Questions of meaning, purpose and truth
- Values and commitments

These strands or fields of enquiry need to be covered in a balanced, structured way so that children's learning outcomes can be clearly seen and assessed. The key themes identified in the Key Stage 1 breadth of study are an important vehicle in delivering the six key strands. The programmes of study are also designed to promote the six key strands of learning and ensure a balanced RE curriculum.

#### Characteristics of Learning

Throughout Key Stage 1 children explore Christianity and Judaism as the focused religions. They learn different beliefs about God and the world around them. They encounter and respond to a range of concepts through stories, artefacts and other religious materials. They learn to recognise that beliefs are expressed in a variety of ways, and begin to use specialist vocabulary. They begin to understand the importance and value of religion for believers, especially other children and their families. Children ask relevant questions, enquire and develop a sense of wonder about the world, using their imaginations. They talk about what is important to themselves and others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.

## **Knowledge, skills and understanding**

### **Learning about religion**

1. Children should be encouraged to:-
  - a. explore a range of religious concepts through stories and sacred writings, and talk about their meanings;
  - b. name and explore a range of celebrations, worship and rituals in religion, noting 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 arts and communicate their responses;
  - e. identify and suggest meanings for religious symbols and begin to use a range of religious words.

### **Learning from religion**

2. Children should be encouraged to:
  - a. reflect on and consider religious and spiritual feelings, experiences and concepts, such as 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. reflect on how spiritual and moral values relate to their own behaviour;
  - e. recognise that religious teachings and ideas make a difference to individuals, families and the local community.

### **Breadth of study**

3. During the key stage children should encounter and develop the knowledge, skills and understanding through the following religions and beliefs, themes, experiences and opportunities.

### **Religions and beliefs**

- a. Christianity
- b. focused religion: Judaism
- c. a different religious community with a significant local presence, where appropriate
- d. a secular world view, where appropriate.

### **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.

<b>Strands / fields of enquiry</b>	<b>Key Stage 1</b>
<b>Beliefs, teachings, and sources</b>	<ul style="list-style-type: none"> <li>I. Talk about beliefs (religious and non-religious).</li> <li>II. Find out about the Bible and Torah; listen to some stories from them.</li> <li>III. Find out about Moses and Jesus; listen to stories associated with them.</li> <li>IV. Recognise the importance of Moses and Jesus for Jews and Christians.</li> </ul>
<b>Practices and ways of life</b>	<ul style="list-style-type: none"> <li>I. Find out how a Christian or Jew practises their faith within their community and in everyday life.</li> <li>II. Why their practices are important to them and what difference does it make to their lives.</li> <li>III. Find out about a ceremony to mark a special occasion in Christianity and/or Judaism.</li> </ul>
<b>Expressing meaning</b>	<ul style="list-style-type: none"> <li>I. Find out about places of worship that have significance for Christians and Jews and what happens there.</li> <li>II. Identify names of buildings, some key features and reasons for the features.</li> <li>III. Consider colour, sounds, music, food, symbols and movement associated with a festival.</li> </ul>
<b>Identity, diversity and belonging</b>	<ul style="list-style-type: none"> <li>I. Talk about times in life when there is cause for a celebration and share in a celebration.</li> <li>II. Share other experiences of living in the world.</li> </ul>
<b>Meaning, purpose and truth</b>	<ul style="list-style-type: none"> <li>I. Reflect on meaning of holy books and their stories for believers.</li> <li>II. Share with others their experiences of living in the world, listen to other people's experiences. Consider beauty, pattern, shape, power, and other creatures in the natural world.</li> <li>III. Explore questions that are important to them including thoughts about what people believe about God and about their own and other people's behaviour.</li> </ul>
<b>Values and commitments</b>	<ul style="list-style-type: none"> <li>I. Share their own beliefs about things which are important to them.</li> <li>II. Identify and discuss things which they value and find out what other people, including those with religious commitment, value in life.</li> </ul>



A Celtic Cross

# Chapter 12

## Programme of study for Key Stage 2

### The connecting key stage

Key Stage 2 is the connecting key stage in that it is designed to help children make connections between the six key strands / fields of enquiry. They are:-

- Beliefs, teachings and sources
- Practices and ways of life
- Forms of expression
- Identity and belonging
- Questions of meaning, purpose and truth
- Values and commitments

At Key Stage 2 children need to consider how people's beliefs affect their actions and ways of life. They are encouraged to consider how people's beliefs are expressed in different ways and how these impact on their sense of identity and belonging. Key Stage 2 also connects key beliefs and teachings with important questions of meaning and key values in religions and beliefs.

- What is a Mosque?
- Why do Muslims take off their shoes to worship in the Mosque?

An important aspect of Key Stage 2 RE is helping children to recognise and understand similarities and differences within and between religions. They are also becoming more aware of the place and relevance of religion in the world today.

By the end of Key Stage 2 it is hoped that children can see a fuller picture of religion in the world and how aspects of religion join together to form a coherent whole.

As with Key Stage 1 the key themes within the breadth of study have been designed to promote the six key strands of learning and to ensure a balanced RE curriculum.

#### Characteristics of Learning

Throughout Key Stage 2, children learn about Christianity, Hinduism, Islam and Judaism, recognising the impact of religion locally, nationally and globally. They learn key concepts and make connections between different aspects of religion and consider the different forms of religious expression. They consider the beliefs, teachings, practices and ways of life central to religion. They learn about sacred texts and other sources and consider their meanings. They begin to recognise diversity in religion, learning about similarities and differences both within and between religions and the importance of dialogue between them. They extend the range and use of specialist vocabulary. They recognise the challenges involved in distinguishing between ideas of right and wrong, and valuing what is good and true. They are developing religious literacy and are able to communicate their ideas clearly, recognising other people's viewpoints and build empathetic understanding. They consider their own beliefs and values and those of others in the light of their learning in RE.

## Knowledge, Skills and Understanding

### Learning about religion

1. Children should be encouraged to:
  - a. describe the key aspects of religions, especially the concepts, people, stories and traditions which influence beliefs and values;
  - 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 within and between religions;
  - d. investigate the significance of religion in the local, national and global communities;
  - e. consider the meaning of a range of forms of religious expression, understand why they are important in religion, and note links between them;
  - 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.

### Learning from religion

2. Children should be encouraged to:
  - a. reflect on what it means to belong to a faith community, communicating their own and others' responses thoughtfully;
  - 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 clearly;
  - 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.

### Breadth of study

3. During the Key Stage children should encounter and develop **Knowledge, Skills and Understanding** through the following religions and beliefs, themes, experiences and opportunities.

### Religions and Beliefs

- a. Christianity;
- b. focused religions: Judaism, Islam and Hinduism;
- c. a different religious community with a significant local presence, where appropriate;
- d. a secular world view, where appropriate.

## Themes

- e. beliefs and concepts: 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;
- h. the journey of life and death: why some occasions are sacred to believers, and what people believe 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 respond to universal issues of human rights, fairness, social justice and the importance of the environment.



The Ka'aba in Mecca

<b>Strands / Fields of Enquiry</b>	<b>Key Stage 2</b>
<b>Beliefs, teachings, sources</b>	<ol style="list-style-type: none"> <li>I. Talk about concepts and beliefs (religious and non-religious).</li> <li>II. Find out about key concepts and beliefs of Christianity and two other principal religions making comparisons.</li> <li>III. Explore the Bible and two other sacred writings from the two other principal religions. Find out about their origin, some of the stories and other writings they contain, some teachings, the ways in which they are treated by believers and influence their lives.</li> <li>IV. Learn about the lives and teachings or the significance of key figures in Christianity and two other principal religions.</li> </ol>
<b>Practices and ways of life</b>	<ol style="list-style-type: none"> <li>I. Find out about the main features, pattern and meaning of key acts of worship or meditation within Christianity and two other principal religions.</li> <li>II. Find out about the preparations, activities and feelings involved in making a pilgrimage.</li> <li>III. Find out about the main features of religious festivals within Christianity and two other principle religions. Include stories underlying them, reasons why they are celebrated, the ways they are celebrated and their significance for believers.</li> </ol>
<b>Expressing meaning</b>	<ol style="list-style-type: none"> <li>I. Find out about the meaning and purpose of the internal and external features of a place of worship in Christianity and two other principal religions.</li> <li>II. Investigate a ceremony in Christianity and two other principal religions which celebrates a landmark in life; find out about the rituals which take place and why.</li> <li>III. Explore the different uses of written and spoken language used in religion.</li> <li>IV. Explore how meaning can be communicated in verbal and non-verbal ways such as art, music, drama, film, consider the importance of symbolism.</li> </ol>
<b>Identity, diversity and belonging</b>	<ol style="list-style-type: none"> <li>I. Reflect on the meaning of 'dialogue' and discuss the importance of dialogue between people of different faith or beliefs, as well as between individuals or groups within the same faith/belief.</li> <li>II. Explore things which are important to faith communities, noting similarities and differences.</li> </ol>
<b>Meaning, purpose and truth</b>	<ol style="list-style-type: none"> <li>I. Consider a range of creation stories including the Christian/Jewish account. Consider stewardship and creation.</li> <li>II. Identify profound questions about life and the world.</li> <li>III. Explore some religious responses to them.</li> </ol>
<b>Values and commitments</b>	<ol style="list-style-type: none"> <li>I. Explore things which they value, explaining why they are important to them and listen to others' experiences.</li> <li>II. Investigate some of the ways in which beliefs and values underpin our society.</li> <li>III. Investigate ways in which Christianity and 2 other principal religions put into practice particular rules for living, reflecting on what commitment means for individuals and communities.</li> <li>IV. Study the lives of people from Christianity and 2 other principal religions that exemplify a religious way of life and reflect on how their beliefs affect(ed) their actions.</li> </ol>

# Chapter 13

## Programme of study for key stage 3

### The application key stage

Key Stage 3 is the application key stage in which students are encouraged to apply their previous and new learning in Religious Education to a range of ultimate questions and ethical issues while retaining a balanced approach to the six key strands/ fields of enquiry. They are:

- Beliefs, teachings and sources
- Practices and ways of life
- Forms of expression
- Identity and belonging
- Questions of meaning, purpose and truth
- Values and commitments

Key Stage 3 RE places a greater and more demanding emphasis on questions of meaning and values and commitments. Key Stage 3 is a critical key stage for the development of students' evaluative skills, emphasising the importance of the philosophy of religion and the impact of religion in the contemporary world.

- How do different religious beliefs affect people's attitudes to social issues?
- How do the different religious views relate to my own views about right and wrong?

As with the previous key stages, the programmes of study and the key themes in the breadth of study have been designed to promote the six key strands of learning and ensure a balanced RE curriculum.

#### Characteristics of learning

Throughout Key Stage 3, students extend their knowledge and understanding of Christianity, Buddhism, Islam and Sikhism in local, national and global contexts. They also revisit prior learning on Christianity, Judaism, and the other faiths studied, applying their learning to the key themes being studied. They deepen their understanding of important beliefs, concepts and issues of truth and authority in religion. They apply their understanding of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and moral issues. They enquire into and explain some personal, philosophical, theological and cultural reasons for similarities and differences in religious beliefs and values, both within and between religions. They use accurate religious language to express religious ideas and concepts. They consider how the media portray religion in the modern world. They develop their evaluative skills, showing reasoned and balanced viewpoints, when considering their own and others' responses to religious and spiritual issues. They reflect on the impact of religion and belief in the world, considering both the importance of inter-faith dialogue and also the tensions that exist within and between religions. They interpret religious texts and other sources, recognising both the power and limitations of language and other forms of communication in expressing ideas and beliefs.

## Knowledge, skills and understanding

### Learning about religion

1. Students should be encouraged to:
  - a. investigate and explain the differing impacts of religious beliefs and teachings on individuals, 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 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.

### Learning from religion

2. Students should be encouraged to:
  - a. reflect on the relationships 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.

### Breadth of study

3. During the Key Stage students should encounter and develop the **Knowledge, Skills and Understanding** through the following religions and beliefs, themes, experiences and opportunities.

### Religions and beliefs

- a. Christianity
- b. focused religions: Buddhism, Islam, Sikhism
- c. revisiting Hinduism and Judaism at an appropriate level
- d. a secular world view, where appropriate.

## Themes

- e. beliefs and concepts: the key ideas and questions of meaning in religious and non-religious belief systems, 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 say about human rights and responsibilities, social justice and citizenship
- k. global issues: what religions say about health, wealth, war, animal rights and the environment
- l. inter-faith dialogue: a study of relationships, conflicts and collaboration within and between religions and beliefs
- m. religion and the media: how religion is portrayed in the modern world by a variety of media.



Santa Monica Beach  
Remembering those of all faiths who have died in recent conflicts

## **Key Stage 3 themes**

### **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.

### **Authority**

Different sources of authority and how they inform believers' lives.

### **Religion and science**

Issues of truth, explanation, meaning and purpose. This could include opportunities to look at where religion and science diverge or come together in their interpretation of the world.

### **Expressions of spirituality**

How and why understanding of the self and human experiences is expressed in a variety of forms. This could include exploring human experiences such as suffering. For example, experiences of the Holocaust or genocide could raise questions about people's abiding sense of meaning in the face of pain and fear.

### **Ethics and relationships**

Questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil.

### **Rights and responsibilities**

What religions and beliefs say about human rights and responsibilities, social justice and citizenship.

### **Global issues**

What religions and beliefs say about health, wealth, war, animal rights, the environment, interdependence and sustainability.

### **Interfaith dialogue**

A study of relationships, conflicts and collaboration within and between religions and beliefs. This could include exploring differences, understanding reasons for them and identifying compatible strands. Pupils could address differences between branches of a religious tradition, for example differences in worship, doctrine or practice; or differences between secular and traditional religious views on, for example, family life, sexuality, economics or religious pluralism. Collaborative projects, such as local interfaith forums, could be explored and used to form evaluative views on issues.

### **Religion and the media**

A study of how religion is portrayed in television, newspapers, magazines, radio, documentaries and film. To explore how influential the media is on the opinions of individuals within society. Pupils could investigate the rise in Islam phobia through the possible influence of the media.

<b>Strands / Fields of Enquiry</b>	<b>Key Stage 3</b>
<b>Beliefs, teachings, sources</b>	<ol style="list-style-type: none"> <li>I. Study some of the main beliefs of the religions selected, taking account of unity, difference and diversity within and between faiths.</li> <li>II. Examine and respond to the lives of founders/leaders in religions and world views studied.</li> <li>III. Extend their knowledge and understanding of sacred writings, including the role and relevance of the sacred writing within and beyond its religious tradition.</li> </ol>
<b>Practices and ways of life</b>	<ol style="list-style-type: none"> <li>I. Explore some elements of worship, the meanings given to them by the worshipping community and their impact on the thoughts and feelings of individual worshippers.</li> <li>II. Investigate some of the underlying themes and meanings given by adherents to religious festivals and celebrations.</li> <li>III. Develop their understanding of ceremonies and their significance for those taking part.</li> </ol>
<b>Expressing meaning</b>	<ol style="list-style-type: none"> <li>I. Consider examples of the ways in which revelation, religious and spiritual experiences are important aspects of belief and commitment for some people.</li> <li>II. Investigate the ways in which stories and other forms of expression are used in religions to develop ideas, beliefs and teachings.</li> <li>III. Evaluate the effect of symbolism in a range of contexts; express their own ideas and responses using a variety of forms of expression.</li> </ol>
<b>Identity, diversity and belonging</b>	<ol style="list-style-type: none"> <li>I. Consider the role of dialogue in clarifying beliefs and ideas to promote understanding within and between faiths and with secular viewpoints.</li> <li>II. Find out about a local or UK faith community, including its historical development, the work and witness of its members and how it relates to other denominations or groups within the same tradition, locally, nationally or internationally.</li> </ol>
<b>Identity, diversity and belonging</b>	<ol style="list-style-type: none"> <li>I. Begin to explore the rationale behind adopting a theistic or non-theistic stance.</li> <li>II. Explore and evaluate some of the different ways in which we can find out about religions and people's beliefs.</li> <li>III. Consider different opinions and views on a variety of moral issues and dilemmas in life and evaluate different perspectives in a sensitive and reasoned way.</li> <li>IV. Explore their own and others' responses to and beliefs about some fundamental human experiences which may bring us joy or prompt us to ask profound questions.</li> <li>V. Think about religion and science as different but not necessarily exclusive ways of enquiring into the nature of the material and non-material aspects of the world.</li> </ol>
<b>Values and commitments</b>	<ol style="list-style-type: none"> <li>I. Consider how beliefs and values lead to understandings of rights and responsibilities.</li> <li>II. Look at ways in which individuals, including themselves and groups express their commitment to a particular viewpoint and consider the impact on others, personally, locally or globally.</li> <li>III. Study the lifestyles of key individuals (past and present) who demonstrate faith/beliefs and consider their influence on people, societies, cultures and events. Reflect on the personal costs, challenges and tensions of adhering to faith/belief and consider its impact in the contemporary world.</li> </ol>

# Chapter 14

## Religious Education 14-19 years

### The accreditation stage

The 14-19 curriculum should stimulate pupils to engage with ultimate questions and issues that relate to the needs of the individual and local, national and global communities. Their experience should meet the demands of the modern world, the world of work as well as motivate and challenge thinking. This key stage should build on the knowledge, understanding and skills gained during the previous key stages.

This can be done through:

- active participation and involvement;
- challenging debates;
- in depth investigations of religious and secular ideas on a local, national and global level;
- use and apply knowledge to present theories and create hypotheses;
- create stimulating and challenging questions.

Having an in-depth and extensive knowledge understanding of religion will foster cultural respect and sensitivity. It will allow students to value diversity and promote social cohesion.

The 14-19 curriculum will solidify spiritual, moral, social and cultural development and stimulate personal responses through the discovery of worlds and values beyond the mundane. Through exploration, students should become illuminated using newly understood connections and recognise that conclusions drawn are personal, partial and open to many interpretations.

14-19 is the accreditation key stage in that the central means of assessing students' learning in RE will be through accredited courses. **It is both a legal requirement and an entitlement that all students (other than those withdrawn by parental request) study RE at Key Stage 4.** RE is also statutory post-16 for students in school sixth forms. **It is expected that all students who are capable of achieving an approved qualification in RE are given the opportunity to do so.** At key Stage 4 students are encouraged to take accredited courses which link with the designated programmes of study and give a particular emphasis to the study of complex philosophical and ethical issues and the ability of students to develop thoughtful, well substantiated conclusions to their learning in RE.

#### Characteristics of learning

Throughout this phase, students apply their knowledge. They are able to analyse and interpret a wide range of religious, philosophical and ethical concepts in increasing depth. They investigate issues of diversity within and between religions, and the ways in which religion and spirituality are expressed in philosophy, ethics, science and the arts. They expand and balance their evaluations of the impact of religions on individuals, communities and societies, locally, nationally and globally. They understand the importance of dialogue between and among different religions and beliefs. They gain a greater understanding of how religions and beliefs contribute to community cohesion, recognising the various perceptions people have regarding the role of religion in the world.

## Knowledge, skills and understanding

### Learning about religion

#### Students should be encouraged 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, experiences and commitments;
- b. think rigorously and present coherent, lively, 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

#### Students should be encouraged to:

- a. reflect on, express and justify their own opinions in the light of their learning about religion and their study of religious, philosophical, moral and spiritual questions;
- b. develop their own values and attitudes, to recognise their rights and responsibilities in light of their learning about religion;
- c. relate their learning in RE 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;
- e. develop a reflective, discerning and caring approach to their learning.

### Pupil entitlement 14-19

**Schools should provide RE to every student in accordance with both legal requirements and the learning expectations of this agreed syllabus. RE is a statutory subject for all registered pupils, including students in the school sixth form, except those withdrawn by their parents on religious grounds. It is not a requirement in colleges of further education, but must be made available in sixth form colleges to students who wish to take it. Whilst 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 RE accredited. This 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. In this Agreed Syllabus the requirement is that all students should have their learning in RE at 14-19 accredited. This means that:**

- a. for all students aged 14-16 years, at least one course in Religious Education or religious studies leading to a qualification approved under Section 96 should be provided;
- b. for all students aged 16-19 years, at least one course in Religious Education or Religious Studies (RS) leading to a qualification approved under Section 96 which represents progression from 14-16 should be provided.

In the selection of an approved qualification, schools need to ensure that the course chosen enables students to demonstrate their achievements in relation to the programmes of study for **14-19 in this syllabus. Pre-16 years, nearly all students are likely to follow either entry level or a**

**full/short course in RE/RS.** It is recommended that the course chosen should cover both Christianity and at least one other religion.

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

Schools should provide a continuity of provision of RE from Key Stage 3 for all students, which is progressive and rigorous. Schools can make this possible by providing access to courses leading to qualifications that meet legal requirements regarding the study of Christianity, other principal religions, and other world views or philosophies, within the context of a pluralistic society.

All courses should provide opportunities within and beyond school for learning that incorporates first-hand experiences and activities involving people, places and events (e.g. the local area, places of worship and community activities, public meetings, and places of employment, education, training or recreation). Students will have different experiences of RE according to the courses chosen.



High school students celebrate the Festival of All Souls 'The Day of the Dead'

## Suggested Topics for Non-Examination students at Key Stage 4

### Arguments about God

- Why do people believe in God?
- Arguments for the existence of God – Does God exist?
- The nature of God – What is God like?
- How God is known / revealed?
- Suffering and evil
- Life and Death – What after-life do Christians and other faiths expect?

### Issues of life and death

- The sanctity of life -
- Medical issues – Religious views on various medical issues such as transplants, organ donations, surrogacy, genetic engineering and embryology
- Abortion – Why do some Christians oppose abortion?
- Euthanasia – Murder, mercy killing or a gentle easy death?
- Capital punishment – Does it help to execute murderers?

### Relationships

- The perfect relationship
- Sex, Marriage and divorce. What are the Christian / Jewish / Muslim views on marriage. Are they out of date?
- Gender issues from the different faith perspectives
- Prejudice and discrimination
- Human rights
- Social cohesion
- Women's rights in different faiths

### Global Issues

- How can individuals change the world?
- Wealth and poverty – How should Christians / Muslims use their money / Zakat
- The environment - Religious views on the environmental debate
- Global warming and pollution
- War, conflict and peace – is it ever right to fight?
- The media – How the media portrays religion and religious people
- The movies – Religion and ethics
- 



Steven Frank a Holocaust survivor planting a tree originally planted at Theresienstadt by the children in the camp, who were subsequently deported and murdered in Auschwitz.

## Part 3

### Assessment, planning and delivery in Religious Education

Chapter 15 Assessment

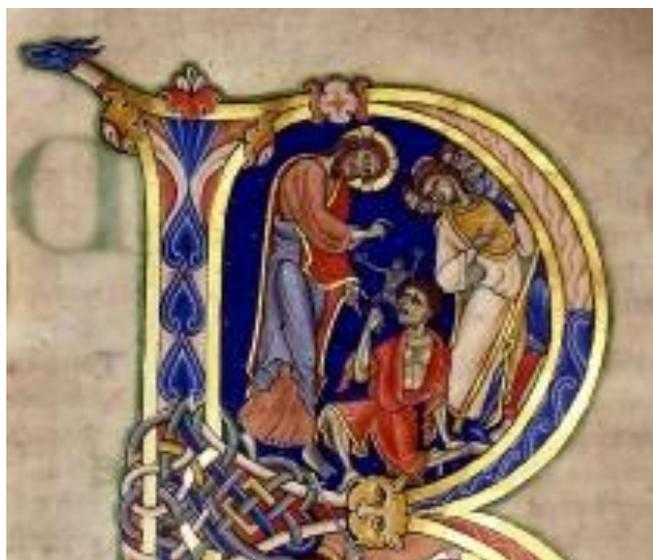
Chapter 16 Planning and delivery

Chapter 17 The contribution of RE to other curriculum subjects

Chapter 18 Glossary of key terms and concepts

Chapter 19 List of abbreviations and terms used in this Syllabus

Chapter 20 Acknowledgements



An illuminated letter from the Winchester Bible

# Chapter 15

## Assessment

The removal of 'levels' has added to a lack of confidence for those in primary education. For good assessment to take place teachers must have good subject knowledge and themselves have an understanding of key religious concepts. It is impossible to remove one from the other.

Assessment should be an integral part of good planning to help form meaningful tasks and demonstrate progression. Tasks set should offer pupils the opportunities to flourish and show what they know, understand and can do.

### Why assess?

- To provide pupils with information about how well they are doing and how they can improve
- To help teachers monitor, moderate and evaluate pupil progress
- To provide teachers with information to help them plan appropriate learning activities
- To inform teachers of the effectiveness of their planning and teaching
- To inform parents and guardians about the pupil's attainment and progress
- To provide materials to exemplify standards
- To pass on information to other schools.

### Basic principles

Assessment should be:

- Manageable;
- Informative;
- Useful;
- Simple;
- Effective.

### Assessment should:

- Demonstrate progression
- Assist the pupil in learning and raise achievement
- Assist the teacher in curriculum evaluation and planning
- Provide information for pupils, teachers, governors, examination boards, employers, the Authority and the Government
- Include both formative and summative assessment
- Include opportunities for Assessment for Learning (including peer and self assessment)
- Provide evidence to evaluate the teaching programme
- Equip the pupils and teachers to set meaningful targets for the future
- Use a variety of forms of expression to allow all pupils to opportunity to succeed

## Assessment for learning

It is important for subject leaders to assess teachers' own subject knowledge and expertise:  
For example:

- Have subject leaders carried out a skills audit on their staff?
- Do staff have knowledge and understanding of religious concepts and ideas?
- Do they show evidence of inspirational teaching in RE?
- How do subject leaders support non-specialist teachers?
- Do teachers understand the ways in which pupils learn in RE?
- Are pupils allowed to take control of their learning?
- Do teachers create a learning culture where pupils and teachers have a growth mind set and believe all can succeed?
- Is there a culture of high expectations?
- Are pupils' involved at the planning stage to enhance motivation and ownership?
- Using talk partners where pupils can be included in class discussion?
- Are learning objectives are shared with the pupils?
- Is there effective questioning to establish prior knowledge and current understanding?
- Do teachers create a growth mindset that embraces challenge and persists in the face of challenge?
- Do staff provide an environment with a continual quest to find out how much the pupils are understanding so that the lesson can be adjusted appropriately
- Do staff show examples of excellence and sharing with the pupils before they produce their own work
- Does feedback from peers and teachers focus on success
- Are examples of improvement modelled and change the course of the lesson when necessary?
- Are there effective ends to lessons to summarise learning?

## Creating an inspirational learning environment

- What is the quality of the pupil / teacher relationships?
- What is the quality of the displays?
- Are there RE displays?
- Do they show pupils' work?
- Do they reflect rigour and challenge
- Do they encourage questions?
- Are they changed regularly
- Is there a reflection corner?

## Involving pupils in the planning

- Finding out what pupils already know, understand and can do
- Some kind of immersion in the subject matter
- Presenting the main skills to be covered
- Asking for pupil ideas about how to learn those skills
- Involving parents if possible

## Breaking down the subject

- Creating a list of the key elements and finding out what the pupils know and understand
- Listing the learning objectives. Don't assume anything; you may find that some pupils already know this
- Listing the vocabulary: word cards to discuss e.g. seder, passover, charoset
- Starting with a picture, text, object video etc to engage the pupils with their learning

## Cognitive Levels

**Knowledge** –What facts do pupils know?

**Comprehension** – Can pupils demonstrate an understanding of the material?

**Application** – Can pupils apply their understanding in a different context. How are pupils applying their knowledge? What opportunities are there for pupils to demonstrate their knowledge?

**Application** – Can pupils apply their understanding in a different context? How are pupils applying their knowledge? What opportunities are there for pupils to demonstrate their knowledge?

**Analysis** – Are pupils able to analyse how knowledge and application affect a person / situation? Are pupils able to apply logic and reasoning to the process of what has been learned? e.g., can they produce a flow diagram or chart of the factors involved?

**Synthesis** – Can pupils put together different skills, concepts and attitudes? Are they able to apply these to situations others find themselves in? Can they relate current learning to knowledge acquired in a different context?

**Evaluation** – Can they evaluate the effectiveness of their own learning? Can they evaluate the knowledge learned and the process undergone? Can they evaluate the importance of the religious belief / practice for those who accept it? Can they make judgements and give reasons?



The Creation Story – Roselands Infant School

## Bloom's Taxonomy

Class	Action Verbs			
<b>Knowledge</b>	define recall reproduce	write select name	underline list label	state recognise measure
<b>Comprehension</b>	order represent contrast	illustrate match indicate	explain show formulate	justify comprehend classify
<b>Application</b>	predict apply use	choose compute explain	construct assess demonstrate	modify determine perform
<b>Analysis</b>	analyse separate break down	induce resolve differentiate	justify conclude contrast	appraise compare criticise
<b>Synthesis</b>	combine discuss generalise	argue relate précis	formulate summarise derive	restate organise predict
<b>Evaluation</b>	judge defend systematise	design invent create	deduce determine conclude	evaluate attach restructure

Jim Rumsey Southampton Institute

### Assessment relating to different phases

- In Early Years Foundation Stage (EYFS) observations are used to make assessments of the whole child. This is summed up at the end of EYFS.
- In Key Stages 1, 2 and 3 it is recommended that a *minimum* of two major assessments are carried out each year.
- In Key Stage 4 a national qualification must be used to assess attainment in RE.

Clear records must be kept for each pupil so that pupils are informed of their levels and how to make progress in the subject. This information should be readily available to inform pupils' annual reports

### Teachers' records should:

- record progress and attainment,
- be manageable.
- give evidence for teachers to use in completing the annual report to parents
- demonstrate progression from one term/year to the next and be passed on to the next class teacher.



A Seder Plate

## QCDA Assessment 2010

<b>Thinking about religion and belief</b> <b>Pupils:</b>	<b>Enquiring, investigating and interpreting</b> <b>Pupils:</b>	<b>Reflecting, evaluating and communicating</b> <b>Pupils:</b>
<ul style="list-style-type: none"> <li>• recall features of religious, spiritual and moral stories and other forms of religious expression</li> <li>• recognise and name features of religions and beliefs</li> </ul>	<ul style="list-style-type: none"> <li>• identify what they find interesting and puzzling in life</li> <li>• recognise symbols and other forms of religious expression</li> </ul>	<ul style="list-style-type: none"> <li>• express their own experiences and feelings</li> <li>• identify what is important to themselves and may be important to others</li> </ul>
<ul style="list-style-type: none"> <li>• retell religious, spiritual and moral stories</li> <li>• identify how religion and belief is expressed in different ways</li> <li>• identify similarities and differences in features of religions and beliefs</li> </ul>	<ul style="list-style-type: none"> <li>• recognise that some questions about life are difficult to answer</li> <li>• ask questions about their own and others' feelings and experiences</li> <li>• identify possible meanings for symbols and other forms of religious expression</li> </ul>	<ul style="list-style-type: none"> <li>• respond sensitively and imaginatively to questions about their own and others' experiences and feelings</li> <li>• give a reason why something may be valued by themselves and others</li> </ul>
<ul style="list-style-type: none"> <li>• make links between beliefs, stories and practices</li> <li>• identify the impacts of beliefs and practices on people's lives</li> <li>• identify similarities and differences between religions and beliefs"</li> </ul>	<ul style="list-style-type: none"> <li>• investigate and connect features of religions and beliefs</li> <li>• ask significant questions about religions and beliefs</li> <li>• describe and suggest meanings for symbols and other forms of religious expression</li> </ul>	<ul style="list-style-type: none"> <li>• identify what influences and inspires them, and why</li> <li>• compare their own ideas and feelings about what pupils think is important</li> <li>• make links between what they and other people think is important in life, giving reasons for beliefs, attitudes and actions</li> </ul>
<ul style="list-style-type: none"> <li>• comment on connections between questions, beliefs, values and practices</li> <li>• describe the impact of beliefs and practices on individuals, groups and communities</li> </ul>	<ul style="list-style-type: none"> <li>• gather, select, and organise ideas about religion and belief</li> <li>• suggest answers to some questions raised by the study of religions and beliefs</li> <li>• suggest meanings for a range of forms of religious expression,</li> </ul>	<ul style="list-style-type: none"> <li>• describe how sources of inspiration and influence make a difference to themselves and others</li> <li>• apply ideas and reflections to issues raised by religion and belief in the context of their own and others' lives</li> <li>• suggest what might happen as a result of their own and</li> </ul>

<ul style="list-style-type: none"> <li>describe similarities and differences within and between religions and beliefs</li> </ul>	<p>using appropriate vocabulary</p>	<p>others' attitudes and actions</p>
<ul style="list-style-type: none"> <li>explain connections between questions, beliefs, values and practices in different belief systems</li> <li>recognise and explain the impact of beliefs and ultimate questions on individuals and communities</li> <li>explain how and why differences in belief are expressed.</li> </ul>	<ul style="list-style-type: none"> <li>suggest lines of enquiry to address questions raised by the study of religions and beliefs</li> <li>suggest answers to questions raised by the study of religions and beliefs, using relevant sources and evidence</li> <li>recognise and explain diversity within religious expression, using appropriate concepts</li> </ul>	<ul style="list-style-type: none"> <li>express clear views about how sources of inspiration and influence make a difference to their own and others' beliefs</li> <li>recognise and explain how issues related to religion and belief are relevant in their own lives</li> <li>contribute to discussions and develop arguments about religious viewpoints and beliefs, and the challenges of commitment</li> </ul>
<ul style="list-style-type: none"> <li>use religious and philosophical terminology and concepts to explain religions, beliefs and value systems</li> <li>explain some of the challenges offered by the variety of religions and beliefs in the contemporary world</li> <li>explain the reasons for, and effects of, diversity within and between religions, beliefs and cultures.</li> </ul>	<ul style="list-style-type: none"> <li>identify the influences on, and distinguish between, different viewpoints within religions and beliefs</li> <li>interpret religions and beliefs from different perspectives</li> <li>interpret the significance and impact of different forms of religious and spiritual expression</li> </ul>	<ul style="list-style-type: none"> <li>argue persuasively their views on questions of religion and belief, taking account of others' viewpoints</li> <li>express insights of their own into the challenges of committing to a religion or belief in the contemporary world</li> <li>explain the challenges posed by religious, spiritual and philosophical questions</li> </ul>
<ul style="list-style-type: none"> <li>use abstract concepts to analyse issues of religions and beliefs</li> <li>explain coherently some consequences and influences of religions and beliefs on individuals and communities</li> <li>explain some of the varying influences of history and culture on aspects of religious life and practices</li> </ul>	<ul style="list-style-type: none"> <li>initiate independent critical enquiry into aspects of religions and beliefs</li> <li>use a wide range of relevant evidence, examples and sources to explore religious ideas and practices</li> <li>use some of the principal methods by which religion is studied to enquire into forms of spiritual and moral expression</li> </ul>	<ul style="list-style-type: none"> <li>critically evaluate the significance of religious and non-religious viewpoints, personally and across societies</li> <li>articulate insightful personal and critical responses to questions of belief and ethical issues</li> <li>analyse contrasting viewpoints, including their own, through critical argument and use of evidence and experience.</li> </ul>
<ul style="list-style-type: none"> <li>use a wide range of</li> </ul>	<ul style="list-style-type: none"> <li>independently</li> </ul>	<ul style="list-style-type: none"> <li> synthesise a range of</li> </ul>

<p>terminology, concepts and methods to analyse and synthesise a broad understanding of religions and beliefs</p> <ul style="list-style-type: none"> <li>• interpret religions and beliefs in their historical, social and cultural contexts</li> <li>• analyse different interpretations of religious, spiritual and moral sources</li> </ul>	<p>research and conclude from critical enquiries into a range of arguments about religions and beliefs</p> <ul style="list-style-type: none"> <li>• analyse the interrelationship between religions and beliefs and other disciplines or areas of human understanding, e.g. scientific enquiry</li> <li>• interpret varied forms of religious, spiritual and moral expression using their understanding of religions or beliefs</li> </ul>	<p>evidence, arguments and reflections to challenge others' ideas and justify their own</p> <ul style="list-style-type: none"> <li>• express creative interpretations and evaluations of different forms of religious, spiritual and moral expression</li> <li>• draw balanced conclusions about aspects of religion and belief and present them persuasively to others</li> </ul>
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### Exceptional Performance (EP):

Pupils investigate and distinguish different interpretations of the nature of religion, giving a balanced analysis of their sources, validity and significance. They evaluate the importance of diversity within a plural society and the extent to which the impact of religious and worldviews on different people, communities and societies has changed over time. They investigate and distinguish different interpretations of the meaning of language in religion in the light of philosophical questions about its status and function.

*Pupils fully develop religious, ethical and their own views of human identity and experience, the nature of reality and contemporary moral issues within a comprehensive religious and philosophical context and make independent, well-informed and reasoned judgments about their significance.*

### Developing P scales in RE

In 2001, QCA published *Planning, Teaching and Assessing the Curriculum for Pupils with Learning Difficulties: Religious Education*.

The performance descriptions outlined early learning and attainment before Level 1 of the 8 level scale. The 'P' scales were also in 8 steps from P1 to P8.

The 'P' scales can be used by teachers in the same way as the National Curriculum level descriptions 1-8, in order 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 in the Agreed Syllabus

- 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.

They may well be useful in mainstream as well as special schools and are exemplified using RE specific content in the syllabus support handbook.

## **P Scales in RE Learning**

The first three P scales outline the types and range of general performance that some pupils with learning difficulties might characteristically demonstrate.

- P 1**
- i Pupils encounter activities and experiences. They may be passive or resistant. They may show simple reflex responses, for example starting at sudden noises or movements. Any participation is fully prompted.
  - 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.
- P 2**
- 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 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.
  - ii Pupils begin to be proactive in their interactions. They communicate consistent preferences and affective responses, for example, showing that they have enjoyed any 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 co-operate with shared exploration and supported participation, for example, performing gestures during ritual exchanges with another person performing gestures.
- P 3**
- 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.

- 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.

## **P Scales 4-8**

From P Scales 4 to 8, it is possible to describe pupils' performance in a way that indicates the emergence of knowledge, skills and understanding in RE. The descriptions provide an example of how this can be done.

- P 4** 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.
- P 5** 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.
- P 6** Pupils express and communicate their feelings in different ways. They respond to others in group situations and co-operate 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.
- P 7** 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.
- P 8** 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.

# Chapter 16

## Planning and delivery

Religious Education can be delivered using a number of different pedagogies (method of teaching). These include experiential RE, ethnographic RE (starting from the point of view of a believer), phenomenological RE (starting from the experience of the believer), RE that involves constructing meaning for the individual or RE that considers religion is about truth claims. It is the recommendation of this Agreed Syllabus that a variety of approaches to RE are used in planning units of work. This ensures that a breadth of knowledge and understanding of RE is gained by learners. Using different approaches also assists learners with different learning styles greater access to the curriculum. Developing units of work using a variety of experiences and opportunities will help to achieve this.

### Some questions to consider when planning units/work:

- What are we trying to achieve?
- What religious concepts and ideas do we want pupils to know and understand?

### What makes a good lesson outstanding?

#### Aims:

- What do you want the pupils to know, understand and be able to do?
- Why do you want them to do this?

#### What are your objectives?

- What do you want the pupils to know?
- What key concepts and ideas do you want them to understand?
- Which strands will you use?
- What key skills and attitudes do you want them to develop?
- How does this build on previous learning and prepare pupils for future learning?
- Is the development and progression within this unit/scheme clear?
- What issues do you want pupils to explore and reflect upon?

### How can we engage, motivate and stretch learners of all abilities?

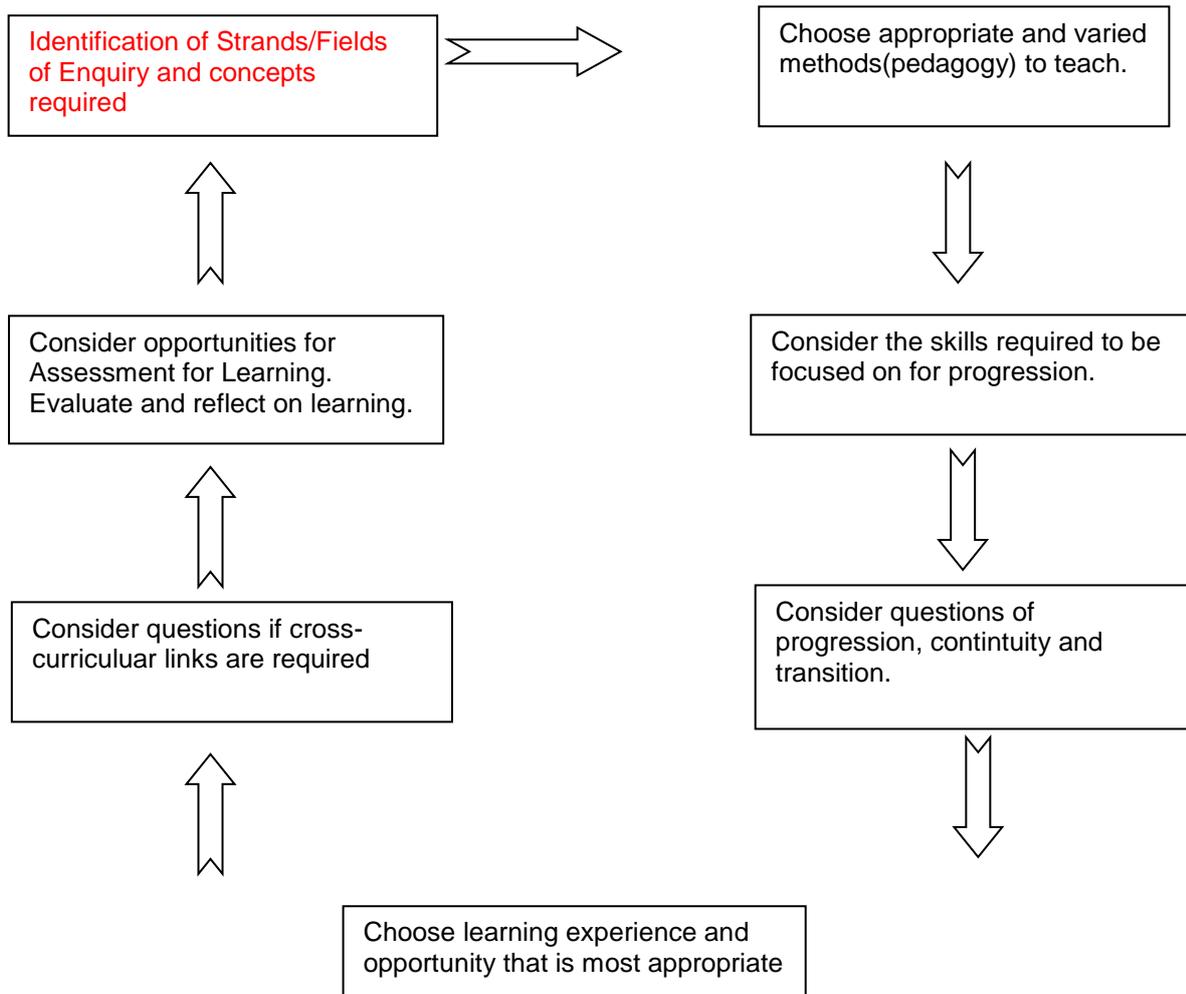
#### Teaching and Learning Strategies:

- How are you going to achieve your aims and objectives?
- What teaching styles and activities are being employed to stimulate pupils to question, be reflective, apply their learning to life and to cater for different learning styles and needs?
- What activities will pupils need to be engaged in?
- Do the learning experiences match the objectives?
- Are there opportunities for helpful links with other areas of the curriculum?
- Are there opportunities for promoting pupils' spiritual, moral, social and cultural development highlighted?
- What are the intended outcomes?
- What are you expecting them to learn?

## Evaluation:

- How will you know what the pupils have learned?
- How will pupils demonstrate that the learning objectives have been achieved?
- How will you improve the learning experience next time?
- How will the scheme of work/unit be evaluated in order to make further improvements?

**This flow chart shows how each of the following pages link to together to inform planning.**



## Planning Requires:

- Continuity and progression;
- Clear outcomes / Learning Objectives;
- Examples of high expectation and challenge;
- Conceptual thinking and enquiry;
- Appropriate pedagogy and experiential learning;
- Evidence of SMSC;
- Cross curricular links;
- Opportunities for visits and visitors.

## The Strands - Fields of Enquiry



### Learning about religion and belief

Beliefs, teachings and sources

Practices and ways of life

Expressing meaning

### Learning from religion and belief

Identity, diversity and belonging

Meaning, purpose and truth

Values and commitments

**Learning about religion** refers to how pupils develop their knowledge, skills and understanding with reference to:

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

**Learning about religion** includes enquiry into and investigation of the nature of religion, its key beliefs and teachings, practices, their impacts on the lives of believers and communities, and the varying ways in which these are expressed. It also 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 from religion***

refers 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;
- values and commitments.

**Learning from religion** is concerned with developing pupils' reflection on and response to their own experiences and their learning about religions. It develops pupils' skills of application, interpretation and evaluation, particularly with reference to questions of identity, belonging, meaning, purpose, truth, values and commitments, and provides opportunities for the communication of their responses.

The two attainment targets **Learning about religion** and **Learning from religion** are closely related and neither should be taught in isolation. Assessment therefore needs to take place in relation to both attainment targets.

Learning about religion and belief	Learning from religion and belief
<ul style="list-style-type: none"> <li>• <b>use some simple religious words</b> and phrases to <b>recognise</b> and <b>name</b> features of religious life and practice.</li> <li>• <b>recall</b> religious stories and recognise symbols, and other verbal and visual forms of religious expression.</li> </ul>	<ul style="list-style-type: none"> <li>• express their own experiences and feelings.</li> <li>• <b>express</b> what they find interesting or puzzling.</li> <li>• <b>express</b> what is of value and concern to themselves and to others.</li> </ul>
<ul style="list-style-type: none"> <li>• <b>use simple religious words</b> and phrases to <b>identify</b> some features of religion and its importance for some people.</li> <li>• begin to <b>show awareness</b> of similarities in religions.</li> <li>• <b>retell</b> religious stories</li> <li>• <b>identify</b> how religion is expressed in different ways.</li> </ul>	<ul style="list-style-type: none"> <li>• <b>ask</b> and <b>respond sensitively to, questions</b> about their own and others' experiences and feelings.</li> <li>• <b>recognise</b> that some questions cause people to wonder and are difficult to answer.</li> <li>• <b>recognise</b> their own values and those of others</li> </ul>
<ul style="list-style-type: none"> <li>• <b>use a developing religious vocabulary</b> to <b>describe</b> some key features of religions, <b>recognising similarities and differences</b>.</li> <li>• <b>make links</b> between beliefs and sources, including religious stories and sacred texts.</li> <li>• <b>begin to identify the impact</b> religion has on believers' lives.</li> <li>• <b>describe</b> some forms of religious expression.</li> </ul>	<ul style="list-style-type: none"> <li>• <b>identify what influences</b> them, <b>making links</b> between aspects of their own and others' experiences.</li> <li>• <b>ask important questions</b> about religion and beliefs, making links between their own and others' responses.</li> <li>• <b>make links</b> between values and commitments, and their own attitudes and behaviour.</li> </ul>
<ul style="list-style-type: none"> <li>• <b>use a developing religious vocabulary</b> to <b>describe</b> and <b>show understanding</b> of sources, practices, beliefs, ideas, feelings and experiences.</li> <li>• <b>make links</b> between them, and <b>describe some similarities and differences</b> both within and between religions.</li> <li>• <b>describe the impact</b> of religion on people's lives.</li> <li>• <b>suggest meanings</b> for a range of forms of religious expression.</li> </ul>	<ul style="list-style-type: none"> <li>• raise and <b>suggest answers</b> to, questions of identity, belonging, meaning, purpose, truth, values and commitments.</li> <li>• <b>apply their ideas</b> to their own and other people's lives.</li> <li>• <b>describe</b> what inspires and influences themselves and others.</li> </ul>
<ul style="list-style-type: none"> <li>• <b>use a developed religious vocabulary</b> to <b>explain the impact</b> of beliefs on individuals and communities.</li> <li>• <b>describe why</b> people belong to religions.</li> <li>• understand that similarities and differences illustrate distinctive beliefs within and between religions and <b>suggest possible reasons</b> for this.</li> <li>• <b>explain</b> how religious sources are used to provide answers to ultimate questions and ethical issues, <b>recognising</b> diversity in forms of religious, spiritual and moral expression, within and between religions.</li> </ul>	<ul style="list-style-type: none"> <li>• ask and <b>suggest answers</b> to, questions of identity, belonging, meaning, purpose and truth, values and commitments, <b>relating</b> them to their own and others' lives.</li> <li>• <b>explain</b> what inspires and influences them, <b>expressing their own and others' views</b> on the challenges of belonging to a religion.</li> </ul>

<ul style="list-style-type: none"> <li>• <b>use an increasingly wide religious and philosophical vocabulary</b> to give <b>informed accounts</b> of religions and beliefs, <b>explaining the reasons</b> for diversity within and between them.</li> <li>• <b>explain why</b> the impact of religions and beliefs on individuals, communities and societies varies.</li> <li>• <b>interpret</b> sources and arguments, <b>explaining the reasons</b> that are used in different ways by different traditions to provide answers to ultimate questions and ethical issues.</li> <li>• <b>interpret</b> the significance of different forms of religious, spiritual and moral expression.</li> </ul>	<ul style="list-style-type: none"> <li>• <b>use reasoning and examples to express insights</b> into the relationship between beliefs, teachings and world issues.</li> <li>• <b>express insights</b> into their own and others' views on questions of identity and belonging, meaning, purpose and truth.</li> <li>• <b>consider the challenges of belonging</b> to a religion in the contemporary world, focusing on values and commitments.</li> <li>• <b>evaluate the impact</b> of religious practice on a believer's life and on the life of the community.</li> </ul>
<ul style="list-style-type: none"> <li>• <b>use a wide religious and philosophical vocabulary</b> to show a <b>coherent understanding</b> of a range of religions and beliefs.</li> <li>• <b>analyse</b> issues, values and questions of meaning and truth.</li> <li>• <b>account for</b> the influence of history and culture on aspects of religious life and practice.</li> <li>• <b>explain why</b> the consequences of belonging to a faith are not the same for all people within the same religion or tradition.</li> <li>• <b>use some of the principal methods by which religion, spirituality and ethics are studied</b>, including the use of a variety of sources, evidence and forms of expression.</li> </ul>	<ul style="list-style-type: none"> <li>• <b>articulate personal and critical responses</b> to questions of meaning, purpose and truth and ethical issues.</li> <li>• <b>evaluate in depth the significance</b> of religious and other views for understanding questions of human relationships, belonging, identity, society, values and commitments, <b>using appropriate evidence and examples.</b></li> </ul>
<ul style="list-style-type: none"> <li>• <b>use a comprehensive religious and philosophical vocabulary</b> to <b>analyse</b> a range of religions and beliefs.</li> <li>• <b>contextualise interpretations</b> of religion with reference to historical, cultural, social and philosophical ideas.</li> <li>• <b>critically evaluate</b> the <b>impact</b> of religions and beliefs on differing communities and societies.</li> <li>• <b>analyse</b> differing interpretations of religious, spiritual and moral sources, using some of the principal methods by which religion, spirituality and ethics are studied.</li> <li>• <b>interpret and evaluate</b> varied forms of religious, spiritual and moral expression.</li> </ul>	<ul style="list-style-type: none"> <li>• <b>coherently analyse</b> and <b>reflect</b> on a wide range of viewpoints on questions of identity, belonging, meaning, purpose, truth, values and commitments.</li> <li>• <b>synthesise</b> a range of evidence, arguments, reflections and examples, fully <b>justifying their own views</b> and ideas and providing a detailed <b>evaluation</b> of the perspectives of others.</li> </ul>

## Skills required for progression

- Identify the appropriate skills that are the focus for development in that unit.
- Use skills words highlighted in bold on the attainment target grids and skills tables to help.
- Other skills should not be ignored completely.

## Skills for the acquisition of knowledge

### Research:

- Understand and draw information from a variety of resources.
- Record and present information in a variety of forms.

### Observation:

- Identify key questions and significant information.
- Describe what is observed with awareness of bias or presupposition.

### Listening and reading:

- Identify key points from reading and listening.
- Ask significant questions from reading and listening.
- Relate information gained from reading and listening to previously held knowledge.

### Enquiry and Investigation:

- Ask relevant questions.
- Recognise how to take the next step needed to build knowledge and understanding.
- Ask questions about personal beliefs and identity in light of new knowledge.
- Know how to use different types of sources as a way of gathering information.

### Expression:

- ability to retell stories/events with a meaning.
- ability to explain concepts, rituals and practices.

## Academic skills

### Interpretation:

- Ability to draw meaning from artefacts, writings, music, works of art, poetry, texts, drama and symbolism.
- Interpreting religious language.
- Ability to suggest meanings of religious texts.

### Analysis:

- Distinguish between opinion, belief and fact.
- Distinguish between features of different religions.
- Distinguish between 'strong' and 'weak' arguments.

### Communication:

- Identify and relate relevant information in an accessible way.
- Ability to explain concepts, rituals, practices etc.

### Evaluation:

- Consider thoughtfully different points of view.
- Reach reasoned judgments based on evidence and argument.
- Ability to debate issues of religious significance with reference to evidence and argument.
- Weighing the respective claims of self-interest, consideration for others, religious teaching and individual conscience.

### Synthesis:

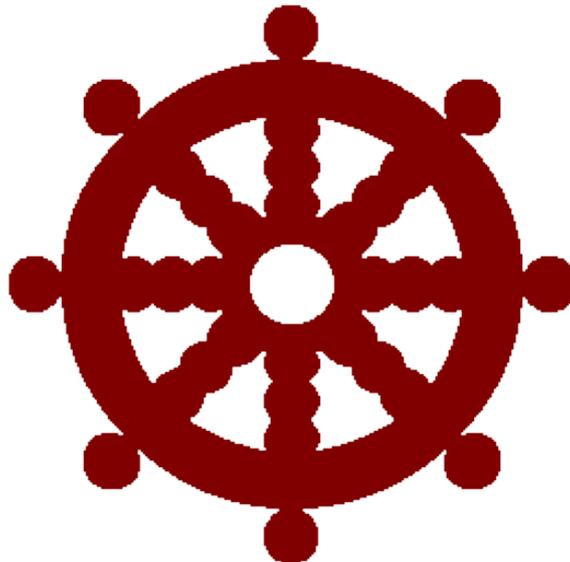
- Linking significant features of religion together in coherent ways.
- Trying to connect different aspects of life into a meaningful whole.
- Making the association between religions and individual community, national and international life.
- Identifying key religious values and their interplay with secular ones.

### Application:

- Making the association between religions and individual community, national and international life.
- Identifying key religious values and their interplay with secular ones.

## Transition

One of the focus areas in the recent primary and secondary curriculums is Transition (between EYFS to KS1, KS1 to KS2, KS2 to KS3, KS3 to KS4 and KS4 to KS5). These changes from one key stage to another, even if they occur within the same school setting, can prove difficult for learners. In order to smooth the transition from one key stage to another it is important for teachers to consider prior and forthcoming learning opportunities, the content covered and essentially the skills that learners will have developed and will need to develop further. Transition would be greatly assisted if the teachers from the year groups associated with transition were in communication with each other so that repetition was avoided.



## Teaching strategies: Experiences and opportunities

This is not an exhaustive list of teaching strategies that can be employed across the key stages but is intended to give ideas. Words in bold are skills.

### Experiences and opportunities to be included in teaching in Early Years Foundation Stage

- Visual/spatial expression shown in art and other creative activities;
- Auditory experiences listening to music, stories and rhymes;
- Kinaesthetic activities such as movement and games;
- Verbal/linguistic communication in a range of speaking and listening activities;
- Mathematical experiences by making simple models and patterns;
- Music and songs from different cultures;
- Naturalistic engagement with living things and the environment;
- Interpersonal skills offering co-operative opportunities.

### Experiences and opportunities to be included in the teaching of Key Stage 1

- **Encountering religion through visiting places of worship** and focusing on symbols and feelings;
- **Asking questions of, listening to 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 (quoted from NSNF);
- **Identifying questions** about the world and space they would like to answer;
- Noticing **some key ideas** in the celebration of festivals and learning the ways these ideas can **make sense** of festivals studied;
- **Listen to stories** from scriptures and sacred texts and **talking about** what the stories **mean**;
- **Taking turns** to speak and listen when talking about RE topics;
- **Learning from** religious artefacts, works of art and stories, using both spiritual and literacy methods to develop understanding.

### Experiences and opportunities to be included in the teaching of Key Stage 2

- **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 (quoted from NSNF);
- **Considering questions** that are mysterious and puzzling and think of alternative answers.

### Experiences and opportunities to be included in the teaching of Key Stage 3

- **Encountering religions authentically** by, where possible, meeting people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues;
- **Encountering religion through visiting**, where possible, places of major religious significance and using opportunities in ICT to enhance pupils' understanding of religion;
- **Discussing, questioning and evaluating** important issues in religion and **philosophy, including ultimate questions and ethical issues** taking an active part in group discussions and activities that rely on shared viewpoints;
- **Reflecting** on and carefully beginning evaluating their own beliefs and values and those of others in response to their learning in RE, using reasoned, balanced arguments;
- **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. This could also include literary forms found in religion such as creeds, psalms or moral precepts to develop their own ability to express beliefs and values in speaking and writing;
- **Exploring connections** between RE and other subject areas such as arts, humanities, literature, science (quoted from NSNF);
- Using strategies such as 'mysteries', 'mental maps' and 'human graphs' to explore a range of opinions of religious and spiritual issues for themselves, and develop their own views.

### Experiences and opportunities to be included in the teaching of Key Stage 4

- Working with ambiguous evidence and examples to **analyse ultimate questions** and religious and moral responses to them;
- Using tools of **literary criticism** to analyse accounts and express their own spiritual insights clearly and thoughtfully;
- Using a range of **discussion skills** to clarify, deepen and explore varied perspectives on issues;
- Using **creative skills** to express responses to issues;
- Make **detailed comparisons** referring to resources from several media and reflecting different communities/religions.

### Experiences and opportunities to be included in the teaching of Key Stage 5

The RE provision for students aged 16-19 attending schools and colleges under School Regulations is designed to meet the aims of RE through the two attainment targets. The programme of study should build on learning opportunities and experiences gained in KS4. Throughout their period of time in the sixth form students should be provided with the following learning opportunities and experiences.

- Investigate and evaluate the influence of religion upon a particular society, including the impact of individuals, the community and the religion's history and tradition.
- Investigate the application of moral and religious principles to particular issues in human life, at personal, national and international levels.
- Reflect upon and express views upon the place of religious belief and practice in contemporary society.

- Consider and express views on religious and secular approaches to meaning and purpose in life held by notable individuals and various groups.
- Evaluate a contemporary expression of religious belief with particular reference to a new religious movement in Britain or the wider world.
- Investigate and evaluate how religious and secular beliefs affect people's behaviour in the context of personal and social matters.

There are a number of differing ways in which RE can be included in the 16-19 curriculum for all students. Schools will need to decide upon the most appropriate way to deliver the programme of study. In implementing the legal requirements for students the following principles should be considered:

- The method of delivering Religious Education.
- Ensuring that RE makes a positive and significant contribution to the education of students at this level.
- The learning should represent a clear and focused progression from KS4.

### **Possible Models**

- A set period of time each week. This would be timetabled and students would follow a taught course.
- Within an examination course i.e. Religious Studies, Theology, General Studies at AS or A2 level.
- As a module within a general or core course such as General Studies or Humanities.
- As a regular termly day or half day conference covering a theme within the programme of study.
- As a personal study with supported guidance. Students could produce coursework arising from a supported self-study.
- As a certificated course such as a diploma.

## Chapter 17

### The contribution of RE to other curriculum subjects

Religious Education is by its nature cross-curricular and often sits well within a topic based curriculum. However, RE is a statutory subject with clear learning outcomes and there will be times when it is better to teach it as a discrete subject to avoid tenuous links.

Many schools teach RE through links with other subjects. If this approach is taken then it is important that the integrity of each of the subjects being linked is maintained by ensuring that the learning outcomes are appropriate to all the subjects. In planning cross-curricular work the following questions need to be considered.

- What is the key concept?
- Which subjects are linking together?
- What are the learning objectives?
- How will skills progression in each subject be achieved?
- How will the learning outcomes be measured?
- When will the learning be delivered?
- What resources are required to support the work?
- Where will the learning take place?
- What staff/other people will be involved?
- How will the learning be evaluated and impact measured?

#### RE and the use of language

Pupils should be taught in all subjects to express themselves correctly and appropriately, and to read accurately and with understanding. Since standard English, spoken and written, is the predominant language in which knowledge and skills are taught and learned, pupils should be taught to recognise and use standard English.

#### RE makes an important contribution to pupils' use of language by enabling them to:

- acquire and develop a specialist vocabulary;
- use language precisely and cogently;
- communicate their ideas with depth and precision;
- listen to the views and ideas of others, including people from religious traditions;
- be enthusiastic about the power and beauty of language, recognising its limitations;
- develop their speaking and listening skills when considering religious beliefs and ideas and articulating their responses;
- learn strategies to help them read with understanding, to locate and use information, to follow a process or argument and summarise, and to synthesise and adapt what they learn from their reading;
- read and interpret sacred texts at an appropriate level;
- 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.

## English

Of all the subjects in the curriculum, English is in many ways the one with which RE has the strongest connections.

In terms of **speaking and listening**, learning in RE can help pupils to:

- listen well to the viewpoints of others;
- use specialist vocabulary with increasing accuracy and fluency;
- structure ideas and viewpoints clearly;
- make relevant comments on their learning in RE;
- articulate their own views and ideas using reasoned arguments;
- develop a sensitivity and tolerance towards the views and values of others through role play and improvisation;
- appreciate that performance can evoke a rich variety of emotions including catharsis in tragedy.

In terms of **reading**, RE can help pupils to:

- explore a range of key stories, teachings and sayings from different religions, considering their meanings and the ways in which they have been interpreted;
- distinguish between facts, opinions and beliefs;
- make connections between different parts of a text;
- consider viewpoints and arguments carefully;
- reflect on how the contemporary media conveys the place of religion in the world e.g. newspapers, magazines, articles, leaflets, advertisements;
- consider how and why texts have been influential and significant;
- compare texts, looking at style, theme and language, identifying connections;
- understand the different ways in which humans have given expression to their hopes and fears through myth, legend, parable, biography, poetry, song and hymn;
- reflect on how ideas, values and emotions are explored, can change over time and are portrayed in language and literature.

In terms of **writing**, RE can help pupils to:

- use a range of techniques and different ways of structuring material to convey ideas, themes and beliefs;
- present material clearly, using appropriate layout, illustrations and organisation;
- develop logical arguments and cite evidence;
- allow pupils to tell their own stories and those of others in the written word;
- analyse critically their own and others' writing;
- use specialist vocabulary accurately and consistently;
- use a variety of writing styles e.g. diaries, poetry and structured essays to convey their learning in RE.

## Mathematics

RE can help pupils to:

- consider infinity in pattern and number;
- work within the discipline of mathematical rules and logic;
- wonder at the mathematical order of the world and the universe;
- consider the implications for humanity when people become statistics;
- reflect on pattern, shape, sign and symbol;
- reflect on the idea of truth in mathematics.

## Science

RE can help pupils to:

- develop their senses which enable humans to be aware of the world around them;
- consider how both religion and science have responded to questions of meaning and ethical issues;
- consider the fact that life, growth, decay and how different organisms are dependent upon each other;
- study how scientific controversies can arise from different ways of interpreting evidence;
- reflect and wonder on the fact of order, regularity and pattern in the natural and physical world and consider the question of the possibility of a creator;
- reflect on how science and religion handle sensitive, controversial ethical issues;
- raise questions about a view of truth which requires proof for belief.

## ICT

RE can help pupils to:

- make use of the internet or CD resources to investigate, analyse and evaluate aspects of religious beliefs and practices, ultimate questions and ethical issues;
- use email or video conferencing 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 ideas and communicate knowledge and understanding of the diversity of belief and practice within and between religious traditions;
- consider the implications of greater access to information;
- experience the awe and wonder at the potential of technology and high quality presentations;
- use equipment such as digital cameras and videos, 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.

## Art and Design

RE can help pupils to:

- recognise how art and sculpture can convey key religious beliefs and ideas;
- appreciate the way that the spirit of an artist is given expression in works of art through discussion, the articulation of ideas and opinions through their own work;
- investigate art, craft and design from a range of social and cultural contexts;
- experience visual images which evoke a range of spiritual emotions;
- appreciate the human drive to create, innovate and advance in technological achievements;
- understand the significance of religion in the life and work of some artists;
- respond to themes which reflect moral, social and personal issues;
- raise questions about the effects of technological changes on all life forms;
- reflect upon meaning and value expressed within art forms, developing understanding and tolerance of differences in beliefs and values depicted within the art of different cultural and religious traditions.

## Citizenship

RE can help pupils to:

- develop pupils' knowledge and understanding regarding the diversity of national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding;
- enable pupils to think about topical spiritual, moral, social and cultural issues including the importance of resolving conflict fairly;
- explore the nature of civic obligation and national loyalty, and the bases for wider international obligations;
- enable pupils to justify and defend orally, and in writing, personal opinions about such issues, problems and events;
- enable pupils to understand the impact of beliefs and values on the way in which individuals, groups and societies behave, develop priorities and organise themselves.

## Design and Technology

RE can help pupils to:

- consider how building designs and usage can reflect key beliefs and ideas;
- raise questions about the effects (good and bad) of technological changes on human and all life forms;
- appreciate the human drive to create, innovate and advance in technological achievements;
- develop their own skills in design and evaluate their progress when making models and artefacts which stem from their learning in RE.

## Drama

RE can help pupils to:

- appreciate the way a person's spirit can be expressed through drama;
- develop a sensitivity and tolerance towards the views and values of others through role play and improvisation;
- appreciate that performance can evoke a rich variety of emotions including catharsis in tragedy.

## Geography

RE can help pupils to:

- express their own views and reflect about places and environments across the globe;
- experience the awe and wonder at different aspects of the natural world and creation;
- consider the contribution of religion to local life and the influence of geography on the development and spread of religions;
- investigate issues concerning the environment and sustainability and the need to reflect on and evaluate their own and other beliefs about the issues;
- study areas of mutual interest e.g. considering issues of conservation, stewardship and the protection/destruction of the planet.

## History

RE can help pupils to:

- study the lives of significant men, women and children drawn from the history of Britain and the wider world;
- learn about the cultural, religious and ethnic diversity of societies in Britain and the wider world, in relation to issues of identity;
- consider the influence of religion in historical events and periods;
- develop a critical awareness of different views about the nature of humanity and the best ways to order society;
- develop an awareness of the factors which shape and influence human lives for good or evil;
- reflect on what can be learnt from the past consider areas of mutual interest e.g. studying the Holocaust at Key Stage 3 from historical and theological perspectives.

## Modern languages

RE can help pupils to:

- consider issues of communication in different languages;
- consider the ways in which the major world faiths have believers across the globe who speak different languages;
- consider other ways of communicating for example gesture and symbol;
- gain tolerance and appreciation of others' beliefs and customs through an understanding of the language and literature of other countries.

## Music

RE can help pupils to:

- develop their skills through a range of live and recorded music from different times and cultures;
- reflect on how music is a powerful tool for conveying key beliefs, values and ideas in religion and beliefs;
- appreciate the way in which music has been used throughout the centuries in religious traditions;
- be moved by experiencing a range of different types of music;
- appreciate the ways in which a person's spirit can be expressed in writing and performing music;
- consider how music is used for particular purposes, especially developing emotions and opportunities for spiritual reflection.

## PE and Dance

RE can help pupils to:

- consider how movement can reflect important beliefs, experiences and emotions;
- understand that in humankind, body, mind and spirit influence each other;
- appreciate continual striving for advance towards perfection in physical activities;
- reflect on issues of fairness and following rules;
- learn about co-operation and team spirit;
- learn and achieve balance and control of the body;
- reflect on questions relating to cheating and fair play;
- consider links between rituals in religion and sport (e.g. sacred places, special clothing, concepts of worship and ritual).

# Chapter 18

## Glossary of key terms and concepts

### General terms and concepts in RE

Authority	Faith	Journey	Sacred
Belief	Family	Love	Sacrifice
Belonging	Freedom	Loyalty	Specialness
Birth	God	Martyrdom	Stewardship
Celebration	Holy	Peace	Story
Creation	Hope	Prayer	Suffering
Change	Myth	Prophecy	Submission
Community	Identity	Power	Teaching
Death	Imagery	Prejudice	Thanksgiving
Devotion	Interpretation	Remembrance	Tradition
Evil	Justice	Ritual	Worship



## The six principal world religions – Christianity, Judaism, Islam, Hinduism, Sikhism and Buddhism

### Christianity

AD/CE	Dates from the birth of Christ – the 'Common Era'
Advent	'Coming'- The period of preparation before Christmas
Altar	Table
Angel	God's messenger
Ascension	The last appearance of Jesus in human form
Atonement	At one with God – Reconciliation of God and man
Baptism	'Baptismo' – to dip – Rite of initiation with water
BCE	Before the Common Era
Catholic	'Universal' A universal church
Christ	Christos – the Greek word for Messiah
Church	'Community' of Christians
Creed	'Credo' - belief
Crucifixion	Roman method of executing criminals on a cross
Easter	The major Christian festival in memory of the resurrection
Epiphany	'To show forth' – January 6 <sup>th</sup> The visit of the Magi
Epistle	A New Testament letter
Eucharist	'Thanksgiving'
Evangelist	A writer of the Gospel
Font	The receptacle to hold water for baptism
Forgiveness	Freedom from the guilt that separates them from God
Gospel	'The Good News' of Jesus Christ
Grace	Love in action
Communion	Fellowship: Central liturgical act of church
Covenant	An agreement made between God and His people
Holy Spirit	The third person of the Trinity
Icon	An image drawn or painted as an aid to devotion
Incarnation	The doctrine of God taking on human form in Jesus Christ
Lent	The period of forty days leading up to Easter
Liturgy	A Divine service
Logos	The word of God
Messiah	'The Anointed One'
Orthodox	The Eastern Church
Pentecost	The 'birthday' of the Christian Church – 50 days from Easter
Pilgrimage	An inward and outward spiritual journey
Purgatory	An intermediate state after death
Reconciliation	The uniting of believers with God; reconciling Christians with one another
Redemption	Salvation through the death of Jesus Christ
Reformation	A reform movement which led to the formation of the Protestant Church
Resurrection	The rising from the dead of Jesus Christ
Repentance	A turning around / change of heart to follow Jesus' teachings
Sacrament	An outward sign of an inward and spiritual blessing
Salvation	To be saved from sin through Jesus Christ
Sin	Disobedience to the will of God
Synoptic	The first three Gospels - Matthew ,Mark and Luke
Transfiguration	The transformation in glory of Jesus Christ
Trinity	The doctrine of the three-fold nature of God. The three persons in one

## Buddhism

Pali	Sanskrit	
Anatta		No self or soul
Annica		Impermanence
	Ashoka	Emperor of India 3 <sup>rd</sup> Century BCE
Atta	Atman	Self or Soul
Bhikkhu	Bhikshu	Buddhist monk
Bhikkhuni	Bhikshuni	Buddhist nun
	Bodhisattva	A being destined for enlightenment
Buddha	Buddha	'Awakened one'
Dana	Dana	Generosity
Dhamma	Dharma	The teaching of the Buddha
Dhammapada		The Buddhist Scripture
Duhkha	Dukkha	Unsatisfactoriness
Gotama	Gautama	The family name of the Buddha
	Jataka	Accounts of the previous lives of the Buddha
Kamma	Karma	Action which will affect this and future lives
Karuna	Karuna	Compassion
	Koan	A paradoxical question
	Mahayana	The Great Way or Vehicle – Tibetan Buddhism
	Mala	A string of 108 beads used for meditation
Magga	Marga	Path – the Fourth Noble Truth
Mudita	Mudita	Sympathetic joy
	Mudra	Ritual hand gestures
Nirodha		The cessation of suffering - the Third Noble Truth
Nibbana	Nirvana	A state of perfect peace and enlightenment
Pitaka		Basket
Panna	Prajna	Insight and wisdom
Rupa	Rupa	Images of the Buddha
Samatha	Samatha	Calm, abiding meditation
Sanna	Samjna	Perception
Samsara	Samsara	The continual round of birth and death
Sankhara	Samskara	The fourth of the five Skandhas
Samudaya		The Second Noble Truth
Sangha	Sangha	The Buddhist community
Siddhatta	Siddhartha	The personal name of the Buddha
	Sila	Discipline / Morality
Khandha	Skandha	The five elements that make up a person
Theravada		The Way of the Elders
Thupa	Stupa	A burial mound
Sutta	Sutra	The word of the Buddha – the text
Tipitaka	Tripitaka	The Three Baskets
Trisharana	Triratna	The Three Jewels
Tanha	Trishna	Thirst, craving, desire and attachment
	Upaya	Skilful means
Vesakha	Vaisakna	Celebrating the birth, death and enlightenment of the Buddha
Vinnana	Vijnana	Consciousness
Vinaya		The rules of discipline
Vipassana	Vipashyana	Insight meditation
	Zen	The school of Mahayana Buddhism developed in China and Japan

## Judaism

Preferred Form	Main Variants	
Afikomen		Half of a matzah hidden for children to find during the seder
Aron Hakodesh		The Holy Ark
Bar Mitzvah		Son of Commandment- initiation ceremony at 13
Bat Mitzvah		Daughter of Commandment “ at 12
Beth ha Knesset		House of Assembly - Synagogue
Bimah		Platform for reading the Torah
Brit Milah		Circumcision
Chazan	Hazan/cantor	Leader in singing / chanting at the synagogue
Hagadah	Haggagah	The book used at the Sedar which tells the story
Hanukiah	Chanukiah	Eight branched candle stick used at Hanukah
Hebrew		Ancient Semitic language
Holocaust		Persecution of millions of people by the Nazis
Huppah	Chuppah	Four posted canopy used at a wedding
Ketubah		Marriage document
Ketuvim		Writings - 3 <sup>rd</sup> section of the scriptures
Kiddush		Holy prayer said at the start of the Sabbath
Kosher		'Fit, proper' Food permitted
Magen David		The Shield or Star of David
Matzah		Unleavened bread eaten for the eight days of Pesach
Menorah		Seven branched candle stick used in the Temple
Mezuzah		Container enclosing the 'Shema', nailed to the doorposts in Jewish homes
Mikveh		Ritual bath
Minyan		Ten men needed for a service
Mishnah		Part of the Talmud
Mitzvah		Commandment
Mohel		One who conducts a circumcision
Ner Tamid		Eternal light above the Ark
Nevi'im	Nebi'im	The Prophets
Parev	Pareve	Neutral food
Pesach	Passover	Festival of deliverance of the Israelites from Egyptians
Rabbi	Rebbe	'Master' – Authorised Jewish teacher
Rosh Hashanah		The New Year Autumn Festival
Seder		'Order' – Passover Supper
Sefer Torah		Torah Scroll
Shabbat	Sabbath	A Holy day of rest commencing sunset Friday
Shema	Shemah	A key Hebrew prayer
Shiva	Shivah	Seven days of 'sitting' by the bereaved
Shofar		A ram's horn
Siddur		Prayer book
Sukkah		Tabernacle or booth
Synagogue	Shul	Meeting place for life and worship
Tallit	Tallith	Prayer shawl
Tenakh		The Jewish Bible – Torah, Nevi'im and Ketuvim
Tephilin	Phylacteries	Small boxes containing passages of scripture
Torah		The 'Law, Teaching' the Five books of Moses
Yad		Hand shaped pointer to help read the Torah

## Hinduism

Preferred Form	Main Variants	
Acharya	Acara	'One who teaches by example'
Ahimsa	Ahinsa	Not killing, non-violence, respect for life
Arti	Arati	Welcoming ceremony using incense and lamps
Ashram	Asram	A place for spiritual development
Atman		The real 'self' or soul
Avatar	Avatara	'One who descends' / incarnation
Bhagavad Gita		The most important Holy scripture
Brahma		The Hindu God responsible for creation
Brahman		The ultimate reality from which everything emanates
Chandala	Candala	General term for 'outcast' or 'untouchable'
Dharma		'That which sustains one's existence' / religious duty
Dhoti		A cotton garment worn by males
Dhyana		Meditation
Divali	Diwali	The festival of lights
Ganesha	Ganesh	A Hindu deity portrayed with an elephant head
Guru		Spiritual teacher
Hanuman		The monkey warrior deity
Havan		Fire ritual at a wedding
Jenoi		Sacred thread worn by men of the twice born castes
Jnana		Knowledge
Karma		Action – The law of cause and effect
Krishna		The most popular Hindu deity
Laksmi		The goddess of fortune
Mala		A circle of beads used in meditation
Mandala	Mandal	A circle, area or community group
Mandir		A Temple
Mantra		A short sacred text or prayer often recited repetitiously
Maya		'Not this' Usually refers to an illusion masking reality
Moksha	Mosa	Liberation from the cycle of birth and death
Murti		'Form' An image used as a focus for worship
Mundar		The head-shaving ceremony
Nirvana		The cessation of material existence
Om	Aum	The most sacred Hindu symbol / sound
Puja		Worship in the home or Temple
Rakhi		A bracelet usually made out of silk
Rama		A Hindu deity and incarnation of the Lord
Ramayana		The Hindu Epic story about Rama and Sita
Rishi	Risi	A spiritual, wise person
Sadhana		One's regulated spiritual practices
Sadhu	Saddhu	A Holy man or ascetic
Samsara	Sangsara	'Going through' the soul's passage through a series of lives
Shakti	Sakti	Energy / power
Shiva	Siva	A Hindu deity - The Lord of the Dance
Sita	Seeta	The divine consort of Rama
Sutra	Sutta	A short profound saying or verse
Swastika	Svastika	'Wellbeing' – A mark of good fortune
Trimurti		The three deities – Brahma, Vishnu and Shiva
Upanishad	Upanisad	The sacred text based on the teaching of a guru
Veda		'Knowledge' the four Vedas - scriptures
Vishnu	Visnu	A key Hindu God
Yatra	Jatra	Pilgrimage
Yoga		'Communion' The union of the soul with the Supreme

<b>Islam</b>	
Adam	The first man and first prophet of Allah
Adhan	Call to prayer
Akhirah	Everlasting life after death
Akhlaq	Behaviour, attitudes and ethics
Allah	The Islamic name for the one true God in Arabic
Barakah	Blessings
Bismillah	In the name of Allah
Fatwa	A legal opinion in Islamic jurisprudence
Hadith	The sayings and deeds of the prophet Muhammad
Hafiz	Someone who knows the whole Qur'an by heart
Hajar	The wife of Prophet Ibrahim
Hajj	The annual pilgrimage to Makkah
Haji	A Muslim male who has completed the Hajj
Hajjah	A Muslim female who has completed Hajj
Halal	Any action which is permitted or lawful
Haram	Anything unlawful or forbidden
Hijab	'Curtain' / Veil - the headscarf for women
Hijrah	The emigration of the Prophet Muhammad to Madena
Ibadah	All acts of worship
Ibrahim	Abraham - A prophet of Allah
Id	'recurring happiness' A religious holiday
Id mubarak	A greeting on Islamic festivals
Id ul-Adha	Festival of sacrifice
Id ul- fitr	The day after Ramadan ends
Ihram	The state or condition entered into to perform Hajj or Umrah
Imam	'Leader' A person who leads communal prayer
Iman	Faith
Injil	Gospel
Isa	Jesus - a prophet of Allah
Islam	Peace through willing obedience to Allah's divine guidance
Isma'il	A prophet of Allah. Son of Ibrahim
Jibril	Gabriel the angel
Jihad	A personal, individual struggle against evil in the defence of Allah
Ka'bah	A cube shaped structure in the centre of the grand mosque
Khadijah	First wife of the Prophet Muhammad
Maryam	The virgin mother of the Prophet Isa
Masjid	The place of prostration - Mosque
Mihrab	Niche in the mosque wall indicating the direction of Makkah
Minbar	Platform from which the Imam delivers his speech
Miqat	'Place appointed' where pilgrims enter a state of ihram
Mu'adhhdhin	Caller to prayer (muezzin)
Muhammad	The name of the final prophet
Musa	Moses
Muslim	One who submits
Qiblah	Direction to which Muslims turn in prayer towards the Ka'bah
Qur'an	The divine book revealed to the prophet Muhammad
Rak'ah	A unit in salat
Ramadan	Ninth month in the Islamic calendar - daylight fasting occurs
Salat	Communication with and worship of Allah - Prayer
Shahadah	Declaration of faith
Shari'ah	Islamic law based upon the Qur'an and Sunnah
Subhah	Prayer beads
Tawhid	The oneness of Allah
Ummah	The worldwide Muslim community
Wudu	Ablution before salat
Zakat	Annual welfare due paid as an act of worship

## Sikhism

Preferred Form	Main Variant	
Adi Granth	Guru Granth Sahib	Prime scripture compiled by Guru Arjan 1604 CE
Akai Purakh		The Eternal One
Akai Takht		Throne of the Eternal
Amrit		Nectar, sanctified liquid made of sugar and water
Amrit Ceremony	Amrit sanskar	The Sikh rite of initiation into the Khalsa
Anand karaj	Anand sanskar	The Ceremony of Bliss – A wedding ceremony
Ardas		The formal prayer offered at religious acts
Vaisakha	Baisakhi	Major Sikh festival and month celebration the formation of the Khalsa in 1699CE
Chanani	Chandni	Canopy over the scriptures used as a mark of respect
Chauri	Chaur	Fan waved over the Guru Granth Sahib
Granthi		Reader of the Guru Granth Sahib
Gurdwara	Gurudwara	Sikh place of worship
Gurmat		Living according to God's will taught by the Gurus
Gurmukhi		One who is enlightened by the Guru
Guru Gobind Sing	Guru Gobind Rai	The tenth Guru
Guru Granth Sahib	Granth	The Sikh scripture
Guru Har Gobind		The sixth Guru
Guru har Krishan		The eighth Guru
Haumai		Egoism - The major spiritual defect
Hukam		God's will
Janam Sakhi	Janamsakhi	Birth stories
Kach	Kachcha	One of the 5 Ks – the underpants
Kangha		One of the 5 Ks – the comb
Kara		One of the 5 Ks – The steel band on the wrist
Kara Prashad	Karah prasad	Sanctified food
Kesh		One of the 5 Ks – the uncut hair
Khalsa		The Sikh Community
Khanda		Double edged sword used in the initiation ceremony
Kirpan		One of the 5 Ks – the sword
Kirtan		Devotional singing
Langar	Guru ka Langar	The 'Gurus kitchen'- the dining hall in the gurdwara
Mela		'Fair'
Manji		Small platform on which the platform is placed
Mul Mantar	Mool Mantra	The basic teaching of belief
Nishan Sahib		The Sikh Flag flown at a Gurdwara
Nit nem		The recitation of specified daily prayers
Panji Kakkar		Five K's. The symbolic marks of an initiated Sikh
Panth		The Sikh Community
Punjab		The area in India where Sikhism originated
Rahit Maryada	Rehat Maryada	Sikh code of discipline
Sadhsangat	Sangat	The congregation of Sikhs
Sikh		Learner / Disciple
Singh		Lion / Kaur – Name adopted by Sikh males
Vak		A random reading from the Guru Granth Sahib
Waheguru	Vahiguru	'Wonderful Lord' A Sikh name for God

## Chapter 19

### List of abbreviations and terms used in this Syllabus

<b>A2</b>	The examination normally taken at year 13 as a final examination
<b>AfL</b>	Assessment for Learning
<b>APP</b>	Assessment for Pupils' Progress
<b>AS</b>	Agreed Syllabus
<b>AS Level</b>	The Examination level between GCSE and A2
<b>DFE</b>	Department for Education
<b>ELG</b>	Early Learning Goals
<b>EYFS</b>	Early Years Foundation Stage
<b>FS</b>	Functional Skills – English, Maths and ICT
<b>G and T</b>	Gifted and Talented
<b>ICT</b>	Information and Communication Technology
<b>KS 1</b>	Key Stage 1 (Children aged 5+ Years 1 and 2)
<b>KS 2</b>	Key Stage 2 (Children aged 7+ Years 3 to 6)
<b>KS 3</b>	Key Stage 3 (Children aged 11+ Years 7 to 9)
<b>KS 4</b>	Key Stage 4 (Children aged 14+ Years 10 and 11)
<b>KS 5</b>	Key Stage 5 (Children aged 16+ Years 12 and 13)
<b>LA</b>	Local Authority
<b>NC</b>	National Curriculum
<b>P4C</b>	Philosophy for Children
<b>P Levels</b>	Performance Descriptors
<b>PoL</b>	Programme of Learning
<b>PLTS</b>	Personal, Learning and Thinking Skills
<b>PSHEs</b>	Personal, Social, Health and Economic Education
<b>SACRE</b>	Standing Advisory Council for Religious Education
<b>SEAL</b>	Social, Emotional Aspects of Learning
<b>SEN</b>	Special Educational Needs
<b>Sow</b>	Scheme of Work
<b>SRE</b>	Sex and Relationship Education
<b>SMSC</b>	Spiritual, Moral, Social and Cultural Development
<b>SSA</b>	Special Skills and Aptitudes
<b>UC</b>	Understanding Christianity

**Every Child Matters – The Children Act - 2004**

<b>Be healthy</b>	<b>Stay safe</b>	<b>Enjoy and achieve</b>	<b>Make a positive contribution</b>	<b>Achieve economic wellbeing</b>
Being emotionally literate.	Understanding who it is safe to be influenced by or follow.	Being ready to learn, be active in and excited by learning.	Respecting other faiths and beliefs and those who live by them.	Being able to engage in sustained, imaginative, reflective processes.
Consideration of attitudes to sexual relationships that promote the wellbeing of all.	Providing opportunities to explore prejudice and discrimination including teachings from faiths.	Setting clear and challenging standards and assessment criteria which enable all children to achieve appropriately.	Being active citizens who are locally and globally aware, equipped to explore concepts of identity, community and belonging in religions and develop positive views of their own.	Giving opportunities to consider and sometimes challenge the meaning of 'economic wellbeing'; through studying the responses of faith to money, wealth, generosity and responsibility.
Investigating healthy living through religious teachings about food and drink.	Developing self-esteem.	Being reflective participants in their learning. Developing a range of skills to support thinking for learning.	Being emotionally literate and have high self-esteem.	Exploring religious critiques of consumerism, materialism and trade.
Valuing and respecting all life and the religious beliefs about creation and the environment.	Developing independence of thought, and the ability to express ideas appropriately.	A rigorous, challenging, good quality curriculum that enables pupils to learn about themselves and others through exploring religion and the big questions of life.	Encouraging pupils to evaluate the influence of religious rules and codes for living and the meaning of being 'law abiding'.	Develop transferable skills for future employment, including: positive attitudes, high level communication and information management, critical thinking and choice making.
Encouraging a positive self-image by enabling personal reflection and exploring ideas about self from different religious traditions.	Encouraging individuals to be increasingly able to take responsibility for their behaviour and who and what they are.	Being outward looking and willing to learn and be inspired from those around them.	Being outward looking, with strong positive values, developing empathy, a social conscience, and being responsive to the needs of others.	Being active participants in their learning and encouraging pupils to continue to explore religious and spiritual issues that lead to lifelong learning.

<p>Developing a healthy mind through understanding such activities as prayer, meditation, stilling, reflection and reasoned debate.</p>	<p>Consideration of rules and principles that guide individuals within communities and keep people safe.</p>	<p>Expressing viewpoints respectfully and working with a range of other people including encountering living faiths (e.g. visitors and visits) and having opportunities to ask and develop answers to their questions of meaning and purpose.</p>	<p>Giving opportunities to consider the nature of 'being human' and the positive common bond found in share human experience.</p>	<p>Interpreting the principles of sustainability: reduce, reuse, recycle through different religious perspectives.</p>
<p>Developing the skills and understanding to make informed choices about faith/belief and moral and ethical decisions.</p>		<p>Using initiative and creativity in a variety of contexts provided in a creative and inclusive RE curriculum.</p>	<p>Developing high level communication skills and expressing views confidently on a wide range of questions RE addresses.</p>	<p>Provide a curriculum that offers all learners at KS4 (and KS5) the opportunity to achieve a nationally recognised and accredited qualification.</p>

## Chapter 20

### Acknowledgements

Thanks are expressed to the members of the Agreed Syllabus Conference, the many colleagues in East Sussex schools and the school Improvement service who have commented constructively on this Syllabus at various stages of its development and also the teachers who were members of the working groups.

#### Contributors to this Agreed Syllabus

##### Members of the Agreed Syllabus Conference:

###### Group A

###### Group B

Kelly Dillon (The Church of England)

###### Group C

###### Group D

Councillor Roy Galley

###### Also present

Julie Stevens – Clerk to SACRE

Juie Dougill - Senior Manager, Leadership and Governor Services

Lilian Weatherley – RE Consultant

##### Members of Agreed Syllabus Working Parties

###### Primary Teachers

Lois Burton - Willingdon Primary School

Ellie Clare-Waler – Grays Infant School

Lucy Cooper-Breeds – Wadhurst CE Primary School

Alisa Vinson – Pebsham Primary School

###### Secondary Teachers

Emma Findlay– Saxon Mount School

Paul Kichenham – Helenswood School

Marcia Kizwini – Peacehaven Community School

Mike Rundle – Priory School

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## REview November 2016

### National News

At the end of September and beginning of October, the RE Council was busy representing RE with NATRE and RE Today at the Labour and Conservative Party Conferences. We were encouraged to hear the Secretary of State for Education, Justine Greening, tell us that she was already aware of the Commission on Religious Education. The final report from the Commission, expected in mid-2018, will be designed to inform policy-makers, with its ultimate aim being to improve the quality and rigor of religious education and its capacity to prepare pupils for life in modern Britain.

### News from Hansard

Craig Whittaker (Conservative, Calder Valley) asked the Secretary of State for Education, what support she is providing to SACRE's for developing syllabuses. Nick Gibb, the Minister for schools, responded that local authorities currently receive funding through the Education Services Grant to support Standing Advisory Councils for Religious Education (SACREs to develop an agreed syllabus for religious education). Local authorities will continue to receive funding to develop an agreed syllabus for RE once the Education Services Grant has been removed.

SACREs and Agreed Syllabus Conferences may use resources that meet the needs of the local area they serve, such as the Religious Education Council's non-statutory framework for RE which can be found online at:

<http://resubjectreview.recouncil.org.uk/re-review-report>

### The New 'Commission on Religious Education'

A high-profile independent Commission has been established with a remit to make wide-ranging recommendations to overhaul religious education in schools. The Commission has been asked to review the legal, education and policy frameworks for religious education in all primary schools, secondary schools and further education colleges in England.

The establishment of the Commission comes at a critical time for religious education, and its work will be vital. A series of recent reports have noted the state of religious education with increasing concern, making a thorough review of the subject essential. The Commission's work has been made even more essential by the Government's programme of educational reform.

The current intention for full academisation of schools means that there will be severe implications for Standing Advisory Councils on Religious Education (SACREs). The Commission on Religious Education will review this challenge along with the broader education and policy issues that affect religious education. By doing so, the Commission hopes to provide a new vision for the subject. The ultimate aim is to improve the quality and rigor of religious education and its capacity to prepare pupils for life in modern Britain.

The Commission's remit will cover four tasks:

- *To consider the nature, purposes, and scope of religious education.*
- *To identify the enabling factors that currently promote high quality RE, and the barriers that currently limit it.*
- *To identify what changes are needed to ensure the highest quality provision of RE.*
- *To ensure that recommendations focus on realistic and specific proposals aimed at both immediate and long-term implementation in the context of continuing educational reform.*

Specific areas – including the quality of RE teaching and learning; teacher

recruitment, training and continuous professional development; the public and professional profile of the subject; and the right to withdraw from RE – will all be considered by the Commission.

The Commissioners, all experts in their different fields, bring together a wealth of experience from teaching, school leadership, academia, journalism and law. Each of them has been chosen for their particular experience after extensive consultation on the range of expertise necessary for the Commission.

The Commissioners are:

- **The Very Rev Dr John Hall**, Dean of Westminster. Former Chief Education Officer for the Church of England, who will Chair the Commission.
- **Samira Ahmed**, journalist and broadcaster of a range of culture and religious programme and documentaries across television and radio.
- **Alan Brine**, Ofsted National Advisor for RE from 2007 to 2014.
- **Professor Denise Cush**, former Head of Study of Religions at Bath Spa University.
- **Esther Deans MBE**, Humanities KS4 Lead at Malmesbury School. Chair Stand Against Racism & Inequality, and Chair Bristol Standing Advisory Council on RE (SACRE).
- **Professor Sir Malcolm Evans KCMG OBE**, Professor of Public International Law, University of Bristol. Member of the Organization for Security and Co-operation in Europe (OSCE) Advisory Council on Freedom of Religion and Belief between 2004 and 2013.
- **Dame Helen Hyde**, Head of Watford Grammar School for Girls between 1987 and 2016, Commissioner on the National Holocaust Commission and chair of its education work stream.
- **Emma Knights**, Chief Executive Officer, National Governors' Association.
- **Juliet Lyal**, teacher at Cunningham Hill Infant School, St Albans.
- **Dr Joyce Miller**, Associate Fellow in the Religions and Education Research Unit at the University of Warwick (WRERU), formerly Head of Diversity and Cohesion at Education Bradford and Senior Lecturer in religious studies at the University of Wolverhampton.
- **Professor Eleanor Nesbitt**, Emeritus Professor in Religions and Education at the University of Warwick.
- **Dr Vanessa Ogden**, CEO of the Mulberry Schools Trust, Tower Hamlets.
- **Dr Farid Panjwani**, Director, Centre for Research and Evaluation in Muslim Education, UCL Institute of Education.
- **Dr Anthony Towey**, Director of the Aquinas Centre for Theological Literacy at St Mary's University, Twickenham.

The Commission will consider RE in all schools and colleges in England that educate pupils of any age up to 19, irrespective of whether they are mainstream, special or alternative provision, independent or maintained, and of a religious character or not.

The following areas will be considered by the Commission:

- *The quality of teaching and learning in RE*
- *The legal and structural arrangements*
- *The public and professional profile of the subject*
- *Teacher recruitment, Initial Teacher Education and Continuous Professional Development*
- *The range of school settings in which RE should be required*
- *The age range for which RE should be required*
- *The right to withdraw (parents or carers, pupils and teachers)*
- *Whether or not there should be a common entitlement in RE, and if so what the entitlement should be*

## Teacher Recruitment Campaign

The second year of the Beyond the Ordinary RE teacher recruitment campaign generated some great results. Although we are waiting for the final data to be published for this year we can deduce the following from the September statistics from UCAS.

- Year-on-year, RE PGCE applications are up 14.1% versus September 2015, and successful applications are up 14.3%. This means 480 students are training to teach RE this year compared to 420 last year.
- RE teacher recruitment is closer to its target this year for the first time in a number of years.

We are delighted with these outcomes, and are keen to build on them for the year ahead.

**For five ways that you can help to support the teacher recruitment campaign, click [here](#)**

## RE Quality Mark

The RE Quality Mark scheme continues to attract applications from schools in all sectors and phases. There are now well over 300 schools holding the award, and we are looking forward to new awards this term. Assessor training sessions will be announced shortly. The fourth annual conference will be held in February 2017 at Canterbury Christchurch University. Linda Rudge took over the management of the REQM in September.

For more information about the REQM, please visit the REQM website and follow the scheme on Twitter at [@REQualityMark](#).

## Young Ambassadors for RE

The REC is delighted to welcome Lynsey Wilkinson, RE teacher at Redhill Academy, as the new Young Ambassadors' Co-ordinator. She takes over from the brilliant Helen Harrison, who led the scheme for 18 months; the REC is extremely grateful for all the work that Helen put into the scheme, which in large part led to the success of the Young Ambassadors' conference earlier this year.

This half term, schools will be asked to submit a mini-assignment answering the question *What does it mean to be a Young Ambassador for RE?*

## RE teacher survey

The online survey on **the purpose of RE** seeks views from all RE teachers in primary, secondary and special schools. It only takes a few minutes to complete and can be accessed at: <https://bishopg.onlinesurveys.ac.uk/reteacher-what-is-re-for>

Please encourage your colleagues, including non-specialist RE teachers, to complete it as well. For further information, contact [mark.plater@bishopg.ac.uk](mailto:mark.plater@bishopg.ac.uk)

## Interact with Judaism

Interact with Judaism is a new digital resource about Judaism. It is the result of a collaboration between Jewish Interactive and RE: ONLINE Jewish Interactive have designed interactive apps and programs about Judaism that are used around the world. Now all the educator guides have been adapted and designed specifically so teachers and pupils in non-Jewish settings can access their products. Some of the digital versions have also been adapted for this project.

To see their interactive games, please visit the [Jewish Interactive website](#).

## Hindu Council UK: Science and Spirituality

The Hindu Council UK continues to produce resources suited to the needs of youngsters trying to reconcile a rational science-oriented worldview with religious worldviews.

## **Understanding Humanism**

Understanding Humanism is a website packed full of teaching resources about Humanism, featuring lesson plans, presentations, classroom activities, videos, and information on CPD opportunities. Teachers can also **book a free visit** from a humanist school speaker. In September teachers can find new lesson plans, activities, and humanist perspectives on a wide variety of themes, topics, and debates. To keep up-to-date with all the latest resources, and other news relating to Humanism, teachers can follow Understanding Humanism on Twitter on [@HumanismEdu](#).

## **RE Today courses**

RE Today's latest CPD opportunities are now up on the website. This terms courses cover an array of RE related topics suitable for teachers of all key stages.

**Primary: Teaching 3 Religions, Creative Primary RE, Understanding Christianity and Help! I'm the RE Subject Leader**

**Secondary: GCSE RS renewed, Understanding Christianity**

## **3forRE Scheme**

Culham St Gabriel's Trust still has places available on this scheme which supports those who want to do an MA with an RE pathway. Details of partner universities and how to apply for up to 60% funding are available from [Culham St Gabriel's website](#).

## **The Shap Calendar for World Religions 2016-2017**

This renowned and unique calendar delineates dates from 14 world religions, as well as indications of people of faith. Available as either a printed wall-chart or as an electronic downloadable PDF, with significant reductions for multiple copies, this calendar is an invaluable resource for schools, universities, hospitals, the police service, prisons, law firms or anyone who needs to deal with multi faith Britain. The Shap Calendar for World Religions 2016-2017 is available via the [Shap website](#) or contact Shap at [calendar@shapworkingparty.org.uk](mailto:calendar@shapworkingparty.org.uk).

## **Strictly RE**

Strictly RE, the National Association of Teachers of RE's (NATRE) national conference returns to central London for another engaging and inspiring day. Dedicated to all RE professionals, there will be something for everyone: from ITTs to heads of RE, subject leaders to headteachers and everyone in between. Enjoy a day full of thought-provoking keynotes and practical seminars filled with classroom-ready ideas. 28<sup>th</sup> January 2017, St Paul's 200 Aldergate, London EC1A 4HD  
**Price:** £175 Visit the [NATRE website](#) to book your place today

## **Since 9/11 National Education Conference**

The SINCE 9/11 National Education Conference offers a unique opportunity for school leaders across the country to come together to discuss how to promote tolerance, and respect for all faith and religions. The conference will be held on Friday 27 January, with opportunities to access free classroom resources, network with other school leaders and hear from inspiring speakers on:

- Whole school approaches to meeting the prevent duty and promoting fundamental British values
- How to tackle controversial and socially sensitive topics in the classroom and beyond
- The role of schools in bringing together communities.

To register for the conference, and access the education programme online, visit [www.SINCE911.com](http://www.SINCE911.com)

## **Local News**

### **Understanding Christianity**

Following the 2014 HMI report on RE 'Realising the Potential' and the Church of England report 'Making a Difference', the Church of England in collaboration with RE Today set about writing a new set of resources to support the teaching of

Christianity in schools. This is a substantial resource and requires 15 hours of training to ensure that teachers fully understand the methodology used and the key Christian concepts to be explored.

*'The key purpose of this project is to help all teachers support pupils in developing their own thinking and their understanding of Christianity, as a contribution to their understanding of the world and their own experience within it.*

*We aim to see pupils leave school with a coherent understanding of Christian belief and practice. Pupils from 4-14 explore the significant theological concepts within Christianity as part of developing their wider religious, theological and cultural literacy.*

*We seek to support teachers in developing their own knowledge and understanding of Christianity theology to be able to teach with confidence.*

*Who is Understanding Christianity for?*

*For every teacher in Primary and Secondary classes, teaching RE from EYFS right through to KS3, laying down excellent foundations for further study at GCSE and beyond. It is relevant to RE in every classroom in every school, in Church of England and in Community, Academy and Free schools.'*

The Church of England

### **The Aims of Understanding Christianity**

- to enable pupils to learn about and understand Christianity as a living world faith by exploring core theological concepts
- to enable pupils to develop knowledge and skills in making sense of biblical texts and to understand their impact in the lives of Christians
- to develop pupils' abilities to connect, critically reflect upon, evaluate and apply their learning to their own growing understanding of Christianity, of religion and belief more widely, of themselves, the world and human experience.

*'We want all teachers to have everything that they need to be able to teach Understanding Christianity well. When you attend one of our accredited training courses you will be given the Understanding Christianity resources packed with a huge range of thoughtful and engaging teaching and learning ideas and materials.'*  
*RE Today*

The materials include:

- a Teacher's Handbook
- 29 full units of work, from Foundation Stage 2 through to Year 9
- introductory booklets for each phase
- over 150 photocopiable resource sheets
- the Big Frieze illustration, setting the concepts within a wider biblical context
- picturing Christianity – a visual teaching resource pack for learning from global Christianity
- online access to additional materials and support.

At the moment groups of advisers, myself included, have already been trained and are beginning to train staff in both church and non- church schools.

Teachers in East Sussex will find the materials easy to slot into their schemes of work because unlike some authorities, we have been focusing on 'concepts' for some time and the units of work in fit well to our 'overview' and support the East Sussex discs.

The materials are heavily copyrighted and will only be sold to those schools who attend training. Passwords to access additional resources are also given out on training.

### **'RE Think RE'**

These materials are now complete and have been placed onto a disc. The Understanding Christianity concepts have also been added to the disc to give teachers additional background information to these concepts.

**'Twi-light' sessions for teachers are provisionally booked for 21<sup>st</sup>/23<sup>rd</sup> February 2017 to release these materials.**

### **East Sussex Annual RE Conference March 29<sup>th</sup> 2017**

Sadly our conference this year was fraught with problems from the word go.

There was a change of date, change of venue and then difficulties trying to find workshop leaders who could manage the changes. Added to this, the numbers attending were then not enough to make it viable.

Not wishing to be beaten, as this is a popular and important event for those involved in RE, we have now been given a new date of **29<sup>th</sup> March**.

Dean's Place is once again able to accommodate us and provide the required amount of break out rooms so please put this date into your diary.

Following the growing success of 'Understanding Christianity' we have decided to use this day to launch the new revised East Sussex Agreed Syllabus and to major on the Understanding Christianity materials.

You will note that Understanding Christianity requires 15 hours of training so we felt that it would be time well spent to use the day conference as day one of your training days. (Another will be arranged later in the term). Ann Holt from the Chichester Diocese will deliver the key-note speech and national trainers for this project to lead the workshops.

We shall also be able to offer the materials to those non-church schools attending at a reduced rate. Church schools who have not completed diocesan training will also be able to access the resources at the conference.

Church schools who have attended all or part of their training will have the option of either attending a workshop at their level or attending a workshop on Judaism.

***Lilian Weatherley  
RE Consultant to ESCC  
November 2016***