

NOTICE OF MEETING

Agreed Syllabus Conference

Tuesday 15 May 2012, 5.00 pm

Council Chamber, Fourth Floor, Easthampstead House, Bracknell

To: The Agreed Syllabus Conference

Susan Burrow, The Free Churches
Paula Ridgway, The Free Churches (Chairman)
John Baidam, The Free Churches
One Vacancy, The Free Churches
Anne Gibbons, Catholic Diocese of Portsmouth
Carol Nicholls, Catholic Diocese of Portsmouth
Kusum Trikha, Hindu Faith
Joel Roszykiewicz, Buddhist faith
Rabbi Zvi Solomons, Jewish faith
Arfan Rashid, Muslim faith
Ranjit Bilkhu, Sikh Community
David Fawcett, Church of England
Julie Mintern, Church of England
Mark Olney, Church of England
Councillor Andy Blatchford, Bracknell Forest Council
Councillor Dr Gareth Barnard, Bracknell Forest Council
Councillor Mrs Dorothy Hayes MBE, Bracknell Forest Council
Councillor Peter Heydon, Bracknell Forest Council
Councillor Clifton Thompson, Bracknell Forest Council
Felicity Allen, Associations Representing Teachers (NASUWT)
Madeline Diver, Associations Representing Teachers (VOICE)
Colin Hickson, Associations Representing Teachers (NUT)
Samantha Hunt, Associations Representing Teachers (ATL)
Maria Soulsby, Associations Representing teachers (NAHT)
One Vacancy, Associations Representing Teachers (ACSL)
Kathy Hadfield, Co-opted Member
Rev Michael Bentley, Co-opted Member

ALISON SANDERS
Director of Corporate Services

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If you require further information, please contact: Priya Patel
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Tuesday 15 May 2012, 5.00 pm
Council Chamber, Fourth Floor, Easthampstead House,
Bracknell**

AGENDA

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1. Minutes of the Previous Meeting	
To approve as a correct record the minutes of the meeting held on 8 March 2012.	1 - 2
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4. Date of Next Meeting	



**AGREED SYLLABUS CONFERENCE
8 MARCH 2012
6.00 - 6.30 PM**

Present:

Paula Ridgway, The Free Churches (Chairman)
John Baidam, The Free Churches
Anne Gibbons, Catholic Diocese of Portsmouth
Carol Nicholls, Catholic Diocese of Portsmouth
Joel Roszykiewicz, Buddhist faith
Arfan Rashid, Muslim faith
David Fawcett, Church of England
Julie Mintern, Church of England
Mark Olney, Church of England
Councillor Peter Heydon, Bracknell Forest Council
Councillor Clifton Thompson, Bracknell Forest Council
Madeline Diver, Associations Representing Teachers (VOICE)
Kathy Hadfield, Co-opted Member
Rev Michael Bentley, Co-opted Member

In Attendance:

Jo Fageant, Adviser to SACRE
Martin Surrell, Children, Young People & Learning
Priya Patel, Democratic Services Officer

Apologies for absence were received from:

Susan Burrow, The Free Churches
Rabbi Zvi Solomons, Jewish faith
Councillor Andy Blatchford, Bracknell Forest Council
Councillor Mrs Dorothy Hayes MBE, Bracknell Forest Council
Felicity Allen, Associations Representing Teachers (NASUWT)
Colin Hickson, Associations Representing Teachers (NUT)
Maria Soulsby, Associations Representing teachers (NAHT)

6. Election of Chairman

It was agreed that Paula Ridgway be elected as chairman of the Agreed Syllabus Conference for 2011-12.

7. Minutes of the Previous Meeting

The minutes of the meeting held on 8 March 2012 were agreed as a correct record.

8. Update on Syllabus Review

Jo Fageant reported that the methodology for the syllabus had now been agreed as the questions had been revised for Key Stages One, Two and Three. The questions had emerged from questions already in place. An obvious progression could be seen

from Key Stage One, to Two and then to Three, in the example Jo Fageant gave. The syllabus would include subject material to help answer the questions.

Work would now need to be done around the content on the major faiths sections and this would be an area where the input of SACRE faith representatives was crucial. A session will be held on 19 March, at Tilehurst Free Church, Meadway, Reading between 1pm and 8pm to which all Group A and Group B SACRE representatives would be invited to offer their input on their respective faiths, which could then be added to the syllabus. SACRE Faith group representatives were not expected to attend the whole session but to drop-in between 1pm and 8pm.

It was crucial that consensus was reached within each faith, by those in different groups in each faith, as to what the content should be in the syllabus, as Jo will not be responsible for this aspect of the syllabus. To this end, email addresses would be shared within faith groups to allow them to develop consensual guidance by 19 March, which could then be added to the syllabus.

All material will be added to the West Berkshire website by the end of the week, to ensure all SACRE members had access to the draft syllabus.

After 19 March, it was hoped that the syllabus will then be in a final draft format.

SACRE members noted that the content in the syllabus had been developed over many years and asked whether it was likely that there would be much change to this content. Jo Fageant stated that changes were likely to be limited, however if faith communities fed into the process, it was hoped that some specialist content may be added, making the syllabus more authentic and diverse.

The Vice-Chairman thanked Jo Fageant for all her amazing work on this syllabus and in those in past years.

9. Date of Next Meeting

15 May 2012 – the Agreed Syllabus will be approved at this meeting.

Introduction

Basis for an agreed syllabus for Religious Education (RE)

The agreed syllabus should satisfy two key requirements:

- the law (as set out in the Education Act 1996)
- the aims of RE as defined by the local Agreed Syllabus Conference

The Legal Requirement

The Education Act (1996) requires that:

- RE should be taught to all pupils in full time education in schools except for those withdrawn at the request of their parents (details to be found in DCSF publication: RE in English schools: Non-statutory guidance 2010, p27-30).
- RE in community schools and foundation schools not of a religious character should be taught in accordance with the locally agreed syllabus recommended by the Agreed Syllabus Conference to the Local Authority. In schools with a religious foundation, the RE curriculum offered is to be determined by the governing body in accordance with the trust deed. The governing body may recommend that the school follows the Local Authority's agreed syllabus.
- As part of the curriculum, RE should promote the 'spiritual, moral, social, cultural, mental and physical development of pupils'.
- An agreed syllabus should 'reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain' (Education Act, 1996)
- The Education Act (1944) requires that an agreed syllabus 'shall not include any catechism or formulary which is distinctive of any particular religious denomination' (The Education Act 1944 section 26(2)). This is understood to mean that an agreed syllabus should not be designed to convert pupils, or to urge a particular religion or religious belief on pupils.
- It is the responsibility of the Headteacher and the governing body to ensure that sufficient time and resources are given to RE in schools to meet the statutory requirements. It is important to note that the status of RE in Key Stage 4 and post 16 is not the same as most other subjects. Here, as well as in the other key stages, it is a compulsory subject for all pupils who have not been withdrawn by their parents.

Time for RE

Although time can be allocated to RE creatively and flexibly over terms and the subject might be planned in combination with other subjects, this agreed syllabus has been based on the expectation that the following hours be devoted to RE:

Key Stage 1: 36 hours per year

Key Stage 2: 45 hours per year

Key Stage 3: 45 hours per year

Key Stage 4: 40 hours per year

Withdrawal from RE

The right of parents to withdraw their children from religious instruction on conscience grounds was included in the Education Act of 1944. All subsequent legislation has retained the clause that allows parents to withdraw their children from all or any part of RE. It also protects a teachers' right to withdraw from teaching the subject. Since 1944 the nature of RE has changed significantly from the nurture of children in a faith tradition to an open and educational enquiry. It is hoped that parents and teachers will feel comfortable with the nature and areas of learning found in this syllabus and that, as a consequence, few will feel the need to withdraw either their children or themselves from the subject.

However, every school should provide parents with information about the right of withdrawal (Further details can be found in DCSF publication: RE in English schools: Non-statutory guidance

The aims of RE

RE should help pupils to:

Learn about religion by

- acquiring and developing knowledge and understanding of Christianity and other principal religions represented in Great Britain
- developing an understanding of the influence of beliefs, values and traditions on individuals, communities, societies and cultures.

Learn from religion by

- developing a positive attitude towards other people, respecting their right to hold beliefs different from their own and towards living in a society of diverse religions
- developing the ability to make reasoned and informed judgements about religious and moral issues with reference to the teachings of the principal religions represented in Great Britain
- enhancing their spiritual, moral, social and cultural development by:
 - developing awareness of the fundamental questions of life raised by human experiences, and how religious teachings can relate to them
 - responding to such questions with reference to the teachings and practices of religions and to their understanding and experience
 - reflecting on their own beliefs, values and experiences in the light of their study.

These aims are achieved through a focus on two key aspects of RE as below:

- **Learning about religion** includes enquiry into, and investigation of, the nature of religion, its beliefs, teachings and ways of life, sources, practices and forms of expression. It includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary. It also includes identifying and developing an understanding of ultimate questions and ethical issues. Learning about religion covers pupils' knowledge and understanding of individual religions and how they relate to each other as well as the study of the nature and characteristics of religion and its impact on the lives of believers.
- **Learning from religion** is concerned with developing pupils' reflection on and response to their own and others' experiences in the light of their learning about religion. It develops pupils' skills of application, interpretation and evaluation of what they learn about religion. Pupils learn to develop and communicate their own ideas, particularly in relation to questions of identity and belonging, purpose and truth, and values and commitments.

The importance of RE

- RE 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.
- RE develops pupils' knowledge and understanding of Christianity, other principal religions, other religious traditions and other world views that offer answers to questions such as these.
- RE enhances pupils' awareness and understanding of religions and beliefs, teachings, practices and forms of expression, as well as of the influence of religion on individuals, families, communities and cultures.
- RE offers opportunities for personal reflection and spiritual development.
- RE encourages pupils to learn from different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning.
- RE challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses.
- RE encourages pupils to develop their sense of identity and belonging.
- RE enables pupils to flourish individually within their communities and as citizens in a pluralistic society and global community.
- RE has an important role in preparing pupils for adult life, employment and lifelong learning.
- RE enables pupils to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own.
- RE promotes discernment and enables pupils to combat prejudice.

How to use the key stage sections of this syllabus

The next sections of the syllabus outline the requirements for RE in each key stage. The structure of the syllabus draws very heavily on the Non-statutory National Framework for RE published by the Qualifications and Curriculum Authority (QCA) in 2004.

Foundation Stage

This section outlines the requirements for this stage and aspects of religions which should be explored, with examples provided from all six religious traditions included in this syllabus. Teachers should ensure they draw on the five aspects of religion but the examples are presented as suggestions only. There is no requirement to cover all the religions illustrated and other traditions may be included. Many of the content ideas are included in a table which illustrates how they might contribute to broader themes covered in this stage.

Key Stages 1-3

The Non-statutory National Framework for RE suggests that all pupils should have been introduced to the six religions deemed to be the principal faiths found in Great Britain by the end of Key Stage 3, having explored Christianity, as one of these faiths, in each key stage. This is the principle on which the previous locally agreed syllabus for RE was written. In line with existing practice, therefore, religions have been allocated to key stages as core areas of required study. Christianity is included as a core area of study in each key stage and each of the other five faiths is included once as a core area of study in Key Stages 1-3. Schools and teachers may choose to include study of non-core religions, over and above the required minimum number of religions in each key stage. To facilitate such an initiative, approaches to each of the six religions are outlined for each key stage in appendices A, B and C. The intention in providing this optional material is to ensure that pupils' engagement with religious traditions is appropriate to the key stage in which they are working.

The syllabus is structured around questions based on themes suggested for each key stage in the Non-statutory National Framework for RE (<http://www.mmiweb.org.uk/publications/re/NSNF.pdf>)

Coverage is summarised in an overview of the questions for Key Stages 1-3. These have been grouped around three main strands of learning about religion: *believing*, *behaving* and *belonging*. For each key stage suggestions for a breakdown of questions, content and examples of attainment expectations are outlined. Teachers will need to ensure they cover each strand (*believing*, *behaving* and *belonging*) by addressing:

- all the key questions in a study of Christianity
- some of the questions for the other core religions (ie Judaism in Key Stage 1, Hinduism and Islam in Key Stage 2 and Buddhism and Sikhism in Key Stage 3)
- where schools choose to extend key questions to include the study of non-core religions, either the UK's principal religions or other faiths or secular belief systems deemed to be of interest in particular situations, teachers can select freely from the key and suggested questions.

Key Stage 4

All pupils are required to follow an externally accredited course of study for Religious Studies eg GCSE. Schools are encouraged to facilitate examination entry for as many students as possible but this is not a requirement of this syllabus.

Post-16

Suggestions for areas of study are provided. However, wherever possible, students should have the opportunity to follow a course, or modules, which lead to external accreditation.

The recommended minimum time allocation for religious studies in this phase is six hours per year.

Using the syllabus to plan RE in schools

When planning RE units of work in school, several elements have to be taken into consideration.

There are two main strands to RE: learning about religion and learning from religion

Learning about religion: This syllabus sets out areas for exploration in terms of key questions interpreted in relation to each of the principal religions which represent the required minimum for an RE course in each key stage. These questions need to be 'chunked' into focused areas of exploration and may be combined to create coherent units of study. Questions have been grouped to illustrate how religions can be understood to be about not only what people believe but how these beliefs inform behaviour and shape people's sense of belonging and what they do to show this. This notion reflects the strands of *Learning about religion* within the level descriptions as set out in the grid on pages 20 and 21.

Learning from religion: It is important to say that learning from religion is not something to be tacked on to learning about religion. This aspect of RE is about pupils both

- interpreting their personal experiences in the light of their knowledge and understanding of religion. (This helps them in their attempts to make sense of life, themselves and issues of right and wrong)
- evaluating critically the truth claims made by religions and belief systems.

Professor Michael Grimmitt was the first person to articulate these ideas which he referred to as 'personal' and 'impersonal' ways of evaluating religious learning.

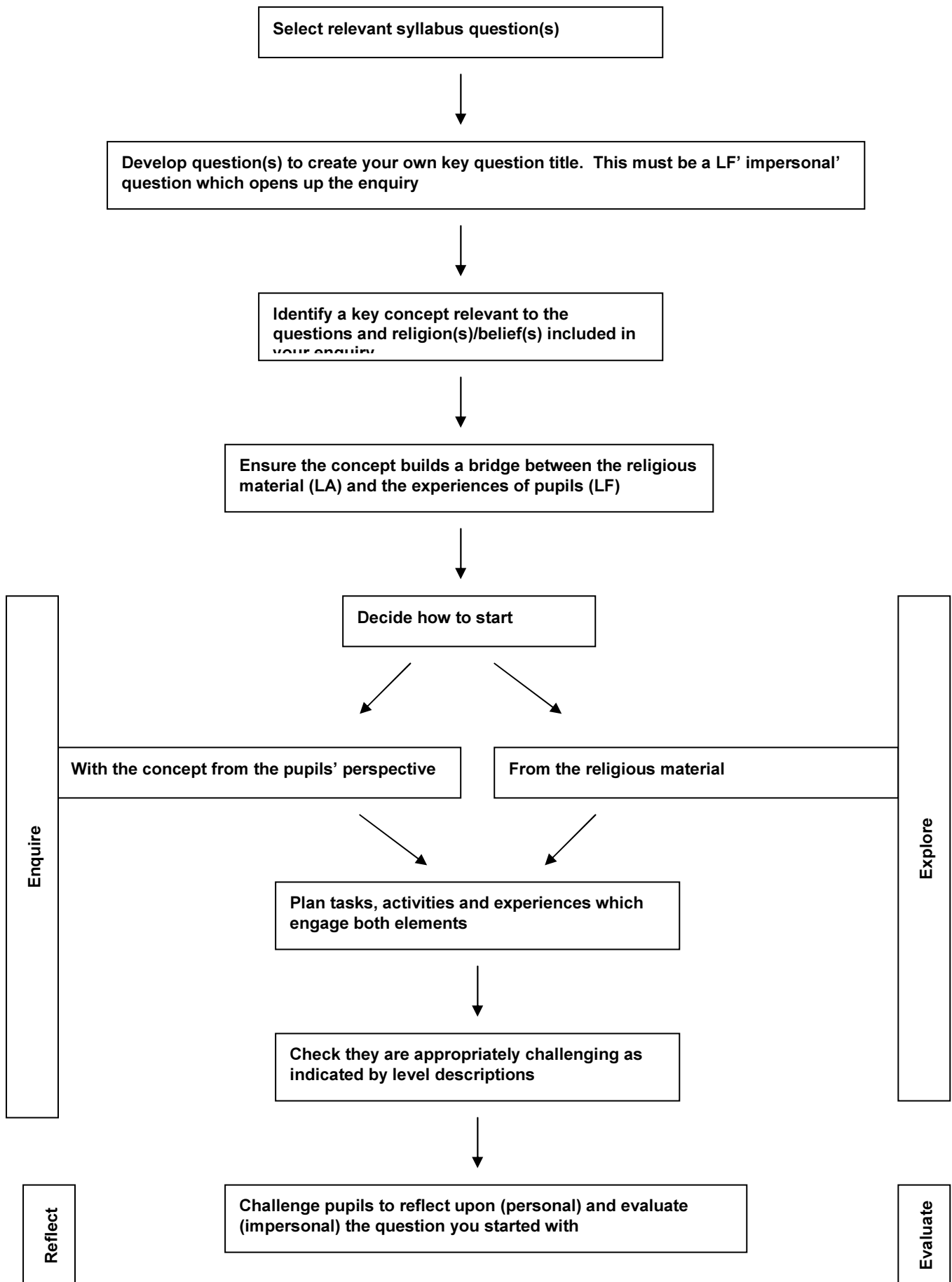
Level descriptors help teachers to plan RE that is appropriately challenging

Using level descriptors to mark and assess pupils' work is relatively pointless unless teachers have given some consideration to them when devising tasks. Work set should invite/enable a range of performance relevant to the pupils being taught. In making suggestions about questions and content this syllabus is set out with examples of the levels of attainment that might be expected of pupils in Key Stages 1-3. These will need to be appropriately amended to match work planned in individual schools..

Planning units of study

Studying the beliefs of a religion without exploring how they are put into practice can be a challenging abstract endeavour. On the other hand, exploring how religious people live their lives without reference to their beliefs makes no sense. It makes planning a great deal easier, therefore, if schools see the questions about 'believing' as questions which run through every unit of work and give meaning to questions about 'behaving' and 'belonging'. Planning might start with questions about 'behaving' or 'belonging', grounding all enquiry in human experiences, whilst referencing all these experiences to beliefs which underpin lives of faith and belief.

The following flow chart is set out as the intended method of planning in response to this syllabus. It will ensure that pupils both learn about and from religion/beliefs in contexts that have relevance for them and at appropriately challenging levels of difficulty. In preparation, teachers will need the level descriptions and key questions for their key stage to hand.



Learning in RE

Alongside the suggested planning process, this syllabus recommends the use of the following approach to learning:



Version 1

- Enquire into the religious material chosen for study and sharing initial thoughts and questions about it and relevant key concept(s). Unpack meanings and applications of the key concept(s) in relation to the religious material.
- Explore the question(s) and concept(s) to the experiences, understandings and responses of members of the religious tradition(s) being studied and consider whether others might have different understandings, experiences, interpretations.
- Reflect on the relevance and importance of the question(s) and concept(s) to pupils in relation to their own experiences and understandings.
- Evaluate the significance of the concept(s), question(s), truth claim(s) explored for religious believers; develop and articulate opinions about the value of them to religious believers; compare with the value and relevance to themselves.

Version 2

- Enquire into pupils' experiences and understandings of and responses to a key concept which has relevance in the lives of pupils and will also be central to the focus on religious material later. Unpack the meaning and significance of the concept and questions; how do they apply to the lives of pupils?
- Explore the concept to the religious material to be studied – significance, understandings and interpretations.
- Reflect on what has been learned from the religious material and its relevance to pupils.
- Evaluate the significance of the concept(s), question(s) and truth claim(s) explored for religious believers; develop and articulate opinions about the value of the concepts to religious believers; compare with the value and relevance to themselves.

Consider how this process might look in relation to specific topics and how the focus on both strands of RE can help to fulfil Michael Grimmitt's aspirations for pupils' learning and personal development.

Key Stage 1 topic: Christmas

Question title: How and why do Christians celebrate the birth of Jesus? (Belonging and believing)

Key concept: Celebration. This will work as a bridging concept because all pupils have experiences of celebration.

Starting where the pupils are: what does it mean to celebrate? Do you like celebrations? What do you celebrate? What sorts of things do you do when you are celebrating? Begin to extend this to include experiences of others eg Can you think of celebrations other people have? How do they celebrate them? (Using all the ideas gathered, pupils could plan a celebration including appropriate food, gifts, cards etc).

Exploring a religious context: Christians have a special celebration at Christmas. What are they celebrating? What is the story they are remembering about Jesus? How do they remind themselves of this story? What do they do to celebrate the birth of Jesus? How are the things they do connected with the story of Jesus' birth? Why do Christians think it is important to remember and celebrate the birth of Jesus? (To explore this pupils could enact a nativity play, design Christmas cards with a Christian message, take part in a carol service etc).

Evaluation and reflection: Do you celebrate Christmas? Why/why not? How are your Christmas celebrations similar/different to/from Christian celebrations? What do you think is best about Christian Christmas celebrations and your Christmas celebrations?

Key Stage 2 topic: Pilgrimage

Question title: What is the value of religious pilgrimage?

Key concept: pilgrimage/journeying – developing the idea that journeys can be both physical and spiritual.

Exploring the idea of pilgrimage: look at photographs of Muslim (Makkah), Hindu (Ganges) and Christian (Jerusalem and/or Lourdes) pilgrims. What can be observed, what do we need to find out? Decide which questions to follow up. Research needs to cover the significance of the places of pilgrimage for believers and the motivations of people who make these pilgrimages. Consider a range of reasons eg duty (Hajj), healing (Lourdes, Ganges), spiritual growth (all examples). Interview pilgrims or watch film clips that clarify reasons for making pilgrimages. Consider the difference making a pilgrimage has made to these pilgrims and the similarities and differences in the impact of the experiences on pilgrims from different faith traditions.

Relate: explore how pupils have been changed by some experiences eg increased understanding, resolution of difficult situations, sense of having done the right thing etc

Reflect: discuss pupils' views on the value of pilgrimage for those who they've learned about. Are there any particularly meaningful, fulfilling, growing experiences pupils hope to have and why?

Concepts

'Concepts are essentially ideas which help us and our children make sense of our experiences of a great variety of things, objects, information, events and occurrences' (The Westhill Project RE 5-16, 1992). Concepts can be grouped, according to the Westhill Project, into three categories: shared human experience, general religious concepts, concepts specific to individual religions. Lists set out below are intended as examples of three categories of concepts. This is not an exhaustive list and teachers will think of additions to each selection.

Shared human experience	General religious concepts	Concepts linked with specific religions	
Authority	Asceticism	Christianity:	Islam:
Belief	Afterlife	Church	Akhirah
Belonging	Belief	Eternal life	Allah
Celebration	Ceremony	Fatherhood of God	Din
Change	Deity	Grace	Ibadah
Commitment	Faith	Heaven	Imam
Community	God	Holy Spirit	Iman
Creation	Holy	Identity	Islam
Death	Initiation	Incarnation	Jihad
Devotion	Interpretation	Jesus the Christ	Risalah
Evil	Martyrdom	Love	Shari'ah
Fairness	Miracle	Mission	Shirk
Family	Monotheism	Mother of God	Sunnah
Forgiveness	Mysticism	Resurrection	Tawhid
Freedom	Myth	Salvation	Ummah
Good	Orthodoxy	Sin	
Growth	Pilgrimage	Trinity	Judaism:
Hope	Prayer	Word of God	Brit/Covenant
Identity	Prophecy	Unity	Elohim/Adonai
Justice	Redemption		Halakhah
Kindness	Revelation	Buddhism:	Israel/Zion
Life	Ritual	Anatta	Kashrut
Love	Sacred	Anicca	Mitzvah
Loyalty	Scripture	Buddhahood	Shabbat
Peace	Symbolism	Dhamma	Shalom
Prejudice	Worship	Dukkha	Teshuvah
Purpose		Kamma	Torah
Relationship		Metta	Tzedakah
Repentance		Nibbana	
Respect		Sangha	Sikhism:
Reward		Tanha	Ardas
Sacrifice			Gurmat
Service		Hinduism:	Gurmukh
Suffering		Ahimsa	Guru
Symbol		Atman	Haumai
Thankfulness		Avatar	Hukam
Trust		Bhakti	IkOnkar
Truth		Brahman	JivanMukt
Uniqueness		Dharma	Khalsa
Value		Karma	Langar
Welcoming		Maya	Panth
Wisdom		Moksha	Rahit
		Murti	Sadhsangat

		Nirvana Samsara Shakti Smriti Sruti Varana Yoga	Sat Nam Sewa Sikh VandChhakna
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Attainment and assessment in RE

The planning, teaching, learning and assessment of RE should be informed by the eight level scale of attainment descriptors published in this syllabus, taken from the Non-statutory National Framework for RE' published by QCA in 2004. The inclusion of these attainment descriptions in this syllabus means they are the criteria schools are required to use in assessing pupils' attainment and progress in RE.

The eight level scale of descriptors is structured around the two key aspects of learning: 'learning about religion' and 'learning from religion'. Each key aspect can be seen to have three strands:

Learning about religion:

- Beliefs, teachings and sources (believing)
- Practices and ways of life (behaving)
- Forms of expression (belonging)

Learning from religion:

- Identity and belonging (making sense of who we are)
- Meaning, purpose and truth (making sense of life)
- Values and commitments (making sense of right and wrong)

The scale is made up of eight level descriptions of increasing difficulty, plus a description of exceptional performance. Each level description describes the types and range of performance that pupils working at a particular level should characteristically demonstrate. The level descriptions can provide the basis for making judgements about pupils' performance at the end of Key Stages 1, 2 and 3. At Key Stage 4 schools will use the GCSE criteria for assessment of attainment.

In deciding on a pupil's level of attainment at the end of a key stage, teachers should judge which description best fits the pupil's performance. When doing so, each description should be considered alongside the descriptions for adjacent levels. Teachers and pupils should have an understanding of the levels at which they are working and schools should report this information to parents.

It is expected that the majority of pupils will work within the following range of levels:

Key Stage 1: levels 1-3

Key Stage 2: levels 2-5

Key Stage 3: levels 3-8

The expected attainment of the majority of pupils is as follows:

At age 7: level 2 and above

At age 11: level 4 and above

At age 14: level 5 and above

Using the scale

The scale has three purposes:

To help in assessment for learning

Assessment for learning is an essential part of the everyday teaching and learning in RE. It involves 'gathering and interpreting evidence about pupils' learning and learners and their teachers using that evidence to decide where pupils are in their learning, where they are going and how to take the next steps' (QCA and the Assessment Reform Group, 2001).

This means teachers will need to use the scale to:

- set appropriate learning objectives that challenge pupils to aim for higher levels of attainment
- set lesson objectives that reflect the knowledge and understanding, skills, attitudes and values in RE
- structure learning in achievable steps and support learning to enable pupils to make progress
- share lesson objectives with pupils to help them recognise the standards for which they are aiming
- provide constructive and positive feedback which identifies what pupils have done well and clear guidance on what their next steps should be
- identify pupils' current attainment and use it as a basis for development
- involve pupils in peer and self assessment, reviewing and reflecting on their work and teacher feedback.

To help in Assessment of Learning

Summative assessment opportunities should be built in periodically to enable teachers to make judgements of pupils' attainments against the level descriptions. They should contribute to assessment for learning.

A good summative assessment:

- makes assessment criteria clear and accessible to pupils
- uses a variety of styles of learning and outcomes
- requires pupils to reflect on their work against the assessment criteria
- takes account of both key aspects of RE: *learning about religion* and *learning from religion*
- provides specific feedback showing how improvements can be made.

To help teachers report on attainment

Good assessment for and of learning will provide teachers with ample evidence on which to base best-fit judgements of pupils' attainment. Information outlined in the level descriptions will be helpful in summarising these judgements. Schools should use this level information to report to parents. Schools must, however, report annually to parents about the **progress** made by pupils in RE. This will necessitate effective record keeping.

The level descriptors are set out as a grid on the following two pages.

An APP version is available in Appendix D – Page 148.

Pupil-speak 'can do' levels can be found at: <http://betterre.reonline.org.uk/assessment/cando.php>

Exemplification of standards support material for Key Stage 3 can be found at:

<http://curriculum.qcda.gov.uk/key-stages-3-and-4/assessment/exemplification/index.aspx>

Attainment targets for RE in grid form:

	AT1 Learning about religions involves knowledge and understanding of:				AT2 Learning from religion involves response, evaluation and application of questions of:		
Level	Vocabulary	beliefs, teachings and sources (believing)	Ways of living (behaving)	forms of expression (belonging)	identity and belonging (making sense of who we are)	meaning, purpose and truth (making sense of life)	values and commitments (making sense of right and wrong)
	Pupils	Pupils	Pupils	Pupils	Pupils	Pupils	Pupils
1	use some religious words and phrases to	recall religious stories	recognise lessons in religious stories	recognise and name features of religious life and practice, symbols and other verbal and visual forms of religious expression	talk about their own experiences and feelings	talk about what they find interesting or puzzling	talk about what is of value and concern to themselves and to others
2	use religious words and phrases to	retell religious stories	identify the importance of religion and beliefs for some people. They begin to show awareness of similarities in religions	Identify some features of religion and suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways and begin to show awareness of similarities in religions	ask, and respond sensitively to, questions about their own and others' experiences and feelings	recognise that some questions cause people to wonder and are difficult to answer	recognise their own values and those of others in relation to matters of right and wrong
3	use a developing religious vocabulary to	make links between beliefs and sources, including religious stories and sacred texts	begin to identify the impact religion has on believers' lives	describe some key features of religions and forms of religious expression recognising similarities and differences	identify what influences them, making links between aspects of their own and others' experiences	ask important questions about religion and beliefs, making links between their own and others' responses	make links between values and commitments and their own attitudes and behaviour
4	use a developing religious vocabulary to	describe and show understanding of sources, beliefs and ideas making links between them and practices, feelings and experiences; describe some similarities and differences within and between religions	describe and show understanding of feelings and experiences and the impact of religion on people's lives; describe some similarities and differences both within and between religions	suggest meanings for a range of forms of religious expression and describe and show understanding of religious practices and some similarities and differences both within and between religions	raise, and suggest answers to, questions of identity and belonging and apply their ideas to their own and other people's lives; describe what inspires and influences themselves and others	raise, and suggest answers to, questions of meaning, purpose and truth and apply their ideas to their own and other people's lives	raise, and suggest answers to, questions of values and commitments and apply their ideas to their own and other people's lives
5	use an increasingly wide religious vocabulary to	show they understand that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this	explain the impact of beliefs on individuals and communities, explain how religious sources are used to provide answers to ultimate questions and ethical issues, and describe why people belong to religions	recognise diversity in forms of religious, spiritual and moral expression, within and between religions	ask, and suggest answers to, questions of identity and belonging relating them to their own and others' lives; explain what inspires and influences them, expressing their own and others' views on the challenges of belonging to a religion	ask, and suggest answers to, questions of meaning, purpose and truth relating them to their own and others' lives	ask, and suggest answers to, questions about values and commitments relating them to their own and others' lives

	AT1 Learning about religions involves knowledge and understanding of:				AT2 Learning from religion involves response, evaluation and application of questions of:		
6	use religious and philosophical vocabulary to	give informed accounts of religions and beliefs, explaining the reasons for diversity within and between them and interpret sources and arguments, explaining the reasons that are used in different ways by different traditions to provide answers to ultimate questions and ethical issues	explain why the impact of religions and beliefs on individuals, communities and societies varies	interpret the significance of different forms of religious, spiritual and moral expression	use reasoning and examples to express insights into their own and others' views on questions of identity and belonging	use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues as well as questions of meaning and purpose and truth	use reasoning and examples to consider the challenges of belonging to a religion in the contemporary world, focusing on values and commitments
7	use a wide religious and philosophical vocabulary to	show a coherent understanding of a range of religions and beliefs and analyse issues, values and questions of meaning and truth	account for the influence of history and culture on aspects of religious life and practice and vice versa and explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition	use some of the principal methods by which religion, spirituality and ethics are studied, including the use of a variety of sources and evidence to explain a variety of forms of expression	articulate personal and critical responses to questions of human relationships, belonging, identity and society evaluating the significance of religious and other views for understanding them using appropriate evidence and examples	articulate personal and critical responses to questions of meaning, purpose and truth evaluating the significance of religious and other views for understanding them using appropriate evidence and examples	articulate personal and critical responses to questions of values, commitments and ethical issues evaluating the significance of religious and other views for understanding them using appropriate evidence and examples
8	use a comprehensive religious and philosophical vocabulary to	analyse a range of religions and beliefs differing interpretations of religious, spiritual and moral sources, using some of the principal methods by which religion, spirituality and ethics are studied contextualising interpretations of religion with reference to historical, cultural, social and philosophical ideas	critically evaluate the impact of religions and beliefs on differing communities and societies	Interpret and evaluate varied forms of religious, spiritual and moral expression	coherently analyse a wide range of viewpoints on questions of identity and belonging, and synthesise a range of evidence, arguments, reflections and examples, fully justifying their own views and ideas and providing a detailed evaluation of the perspectives of others	coherently analyse a wide range of viewpoints on questions of meaning, purpose and truth, and synthesise a range of evidence, arguments, reflections and examples, fully justifying their own views and ideas and providing a detailed evaluation of the perspectives of others	coherently analyse a wide range of viewpoints on questions of values and commitments, and synthesise a range of evidence, arguments, reflections and examples, fully justifying their own views and ideas and providing a detailed evaluation of the perspectives of others
Ep	use complex religious, moral and philosophical vocabulary to	provide a consistent and detailed analysis of religions and beliefs and how religious, spiritual and moral sources are interpreted in different ways, evaluating the principal methods by which religion and spirituality are studied	evaluate in depth the importance of religious diversity in a pluralistic society and recognise the extent to which the impact of religion and beliefs on different communities and societies has changed over time	interpret and evaluate varied forms of religious, spiritual and moral expressions	analyse in depth a wide range of perspectives on questions of identity and belonging, and give independent, well-informed and highly reasoned insights into their own and others' perspectives on religious and spiritual issues, providing well-substantiated and balanced conclusions	analyse in depth a wide range of perspectives on questions of meaning, purpose and truth, and give independent, well-informed and highly reasoned insights into their own and others' perspectives on religious and spiritual issues, providing well-substantiated and balanced conclusions	analyse in depth a wide range of perspectives on questions of values and commitments, and give independent, well-informed and highly reasoned insights into their own and others' perspectives on religious and spiritual issues, providing well-substantiated and balanced conclusions

Foundation Stage

The Foundation Stage describes the phase of a child's education up to the age of five. RE is statutory for all pupils of this age registered on the school roll. This statutory requirement for RE does not apply to nursery classes in maintained schools and is not, therefore, a legal requirement for much of the Foundation Stage. However, many will agree it can form a valuable part of the educational experience of children throughout the key stage.

Children will come from a variety of cultural, religious and secular backgrounds. Some will come from overtly religious homes, some will have occasional experience of religion, others none at all. All children need to be valued whatever their backgrounds or belief systems. It is important that teachers take this variety of experience into account when planning.

A teacher is always guided by the needs of each individual child, and effective and careful planning ensures that these needs are met. The subject must be taught in accordance with the locally agreed syllabus or, in voluntary aided faith schools, in line with a syllabus approved by the governing body, which will have taken into account any requirements set out in the school's trust deed.

Exploring religions and cultures in the Foundation Stage provides rich opportunities for children's spiritual, moral, social and cultural development. This will also support children develop knowledge and understanding about where they belong within their family and the wider community. It will also promote the development of appropriate religious vocabulary.

They will be developing the following attitudes and skills:

- a sense of curiosity
- respect for themselves and others
- interest and enjoyment in discovery
- empathy and open-mindedness
- commenting and asking questions
- expressing feelings and preferences

Children should begin to explore the world of religion in terms of religious figures, books, times, places and objects (see page ?) and by visiting and/or having visitors from places of worship.

Representatives of local religious communities, including children's family members, who can talk about their beliefs and experiences, should be invited into school to enrich pupils' learning.

They will use their senses in exploring religions and beliefs, practices and forms of expression. They reflect on their own and others' feelings and experiences. They use their imagination and curiosity to develop their appreciation and wonder of the world in which they live.

Every teacher of young children knows that knowledge is not fragmented in the early years, and all learning is part of a glorious whole. Children will learn in their own way through play, first hand experiences and people to make sense of the world.

They will learn through:

- visual/spatial expressions 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.

RE can make a strong contribution to the following areas of learning in the EYFS curriculum:

Personal, social and emotional development

- Children use some stories from religious traditions as a stimulus to reflect on their own feelings and experiences and explore them in various ways
- Using a story as a stimulus, children reflect on the words and actions of characters and decide what they would have done in a similar situation. They learn about the story and its meanings through activity and play.
- Using role-play as a stimulus, children talk about some of the ways that people show love and concern for others and why this is important.
- Children think about issues of right and wrong and how humans help one another.

Communication, language and literacy

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

Knowledge and understanding of the world

- Children ask and answer questions about religious and culture, as they occur naturally within their everyday experiences.
- Children visit places of worship and/or receive visitors from faith communities. Through these experiences children learn new words associated with the faith, showing respect.
- They listen and respond to a wide range of religious and ethnic groups.
- They handle artefacts with curiosity and respect.

Creative development

- Using religious artefacts, music, art, dance, drama, role play etc, children think about and initiate their own activities associated with the stimulus.
- Children share their own experiences and feelings and those of others, and are encouraged to respond to these in creative ways.

Areas for religious exploration

The table on the following page lays out some suggestions, from all six religions compulsorily covered within this syllabus as well as others, of material which could be included in Foundation Stage topics. The further tables illustrate contexts in which the material might be included.

It is a requirement of this syllabus that in exploring these areas of learning, children should encounter Christianity and at least one other religion.

Suggestions for Foundation Stage RE illustrating five areas of exploration

1 Religious figures	2 Religious stories	3 Religious times	4 Religious places	5 Religious objects
<p>Religious leaders eg</p> <ul style="list-style-type: none"> vicars Priests Rabbis Imams Gurus Teachers <p>Great religious figures eg</p> <ul style="list-style-type: none"> Jesus, Mary, St Francis and other saints (C) Gotama Buddha Ganesh, Rama, Krishna, Hanuman (H) the Prophet Muhammad (pbuh) Moses, Ruth, David (J) Guru HarGobind, BhaiGhanaya (S) 	<p>Stories from faith traditions about helping others eg</p> <ul style="list-style-type: none"> Jesus and Zacchaeus (C) Siddattha and the swan (B) Rama and Sita (H) Muhammad (pbuh) and the sleeping cat (I) Muhammad (pbuh) and the crying camel (I) Ruth and Naomi (J/C) Moses (J/C) Guru HarGobind's cloak (S) <p>Other religious stories eg</p> <ul style="list-style-type: none"> Creation stories Ganesh (H) Joseph (J/C) Jonah (J/C) David and Goliath (J/C) Noah <p>Stories Jesus told</p> <ul style="list-style-type: none"> the Good Samaritan (C) The Lost Sheep 	<ul style="list-style-type: none"> Christmas, Harvest, Easter, Church colours for seasons (C) Mothering Sunday (C) Chinese New Year Divali, RakshaBandhan (H) Eid ulFitr, The Prophet Muhammad's (pbuh) birthday (I) Sukkot, Hanukkah, Simchat Torah, Shabbat (J) birthday of Guru Nanak (S) Wesak (B) Summer and Winter solstices baptism naming ceremonies weddings death times of prayer and worship 	<ul style="list-style-type: none"> Local places of worship Memorials eg seats, windows, grave stones home shrines the environment/world Jesus's birth in Bethlehem (C) Jerusalem (C, I, J) Makkah (I) River Ganges (H) The Golden Temple in Amritsar (S) Haifa (Ba) Stonehenge 	<ul style="list-style-type: none"> clothes eg clergy, Salvation Army uniforms, wedding clothes, jewellery (crosses, crucifixes etc), ihram (clo worn on Hajj), kippah (J), tallit (J) (S) food eg Shabbat (J), Langar (S), foods artefacts eg home shrines, items w places of worship, prayer mat (I), beads, mezuzah (J), tallit (J)
Some suggestions for leading questions	Some suggestions for leading questions	Some suggestions for leading questions	Some suggestions for leading questions	Some suggestions for leading questions
<ul style="list-style-type: none"> Who am I? What makes me, my family and friends special? Who are these religious figures and what makes them special? What do you think about...? 	<ul style="list-style-type: none"> Why do you like this religious story? What makes this religious story important? How do we know this is an important story? What can we learn from this story? 	<ul style="list-style-type: none"> Why do we/others celebrate special/religious times? How can we/others celebrate special times? Why should we/ others give thanks? Why is praying so important to some people? 	<ul style="list-style-type: none"> Why are some places special? Why do we/ others go to special places? How do we/ others feel in these places? 	<ul style="list-style-type: none"> Why are some things precious? How should we/ others treat things are precious?

Key: C – Christianity; B – Buddhism; Ba – Baha'i; H – Hinduism; I – Islam; J – Judaism; S - Sikhism

Incorporating RE in Foundation Stage topics might look like this

Learning Themes	Possible religious material
All about me/myself/ ourselves	Baptism
	The Mezuzah in our home
	David and Goliath
	Ganesh
	Jonah
	Prayer beads
	The Good Samaritan
	The Lord's Prayer used in times of prayer
	Joseph
	Zacchaeus
Animals/creatures/ minibeasts	Chinese New Year
	St Francis
	Ganesh
	Hanuman
	Muhammad (pbuh) and the sleeping cat/crying camel
Babies	Baptism
	Christmas/Nativity
Celebration	Chinese New Year
	Christmas, Easter, Harvest
	Divali, RakshaBandhan
	Eid-ul-Fitr, Prophet Muhammad's (pbuh) birthday
	Sukkot, Hanukkah, Simchat Torah, Shabbat
	Birthday of Guru Nanak
	Baptism, naming ceremonies
	Weddings
Clothes	Clothes worn by the clergy
	Weddings
	Kippah, tallit
	The Five Ks
	Joseph's coat

Learning Themes	Possible religious material
Favourite stories/ books	Zacchaeus
	Houses built on sand and rock
	Siddattha and the Swan
	Muhammad (pbuh) and the sleeping cat/crying camel
	Ganesh
	Joseph
	Jonah
	David and Goliath
	Ruth
	Guru HarGobind's Cloak
Food	Festival foods eg Easter, Harvest, Shabbat
	Langar
Growing/spring/gardens	Easter
	Harvest
	Gotama Buddha and the Bodhi Tree
Homes/where I live/the local environment	Harvest
	Places of worship
	Times of prayer
	Memorials
	Houses built on sand and rock
	Gotama Buddha and the Bodhi Tree
	Home shrines
	Prayer mat
	The Mezuzah in our home
	Shabbat
The natural world	Noah and the rainbow
	Harvest
	Houses build on sand and rock
	Siddattha and the Swan
	Muhammad (pbuh) and the crying camel
	Noah and the rainbow

Learning Themes	Possible religious material
My family/families	Weddings
	St Francis
	RakshaBandhan
	Ganesh
	Prayer Mat
	Joseph
	Ruth
	The Five Ks
Materials	Houses built on sand and rock
	Prayer Mat
	Tallit
	Guru HarGobind's Cloak
People who help us/others	Religious leaders
	Stories of Jesus healing the sick
	The Good Samaritan
	St Francis
	Siddattha and the Swan
	Muhammad (pbuh) and the sleeping cat/crying camel
	Hanuman
	Ruth
	Guru HarGobind's Cloak
	BhaiGhanaya
Seasons	Chinese New Year
	Easter
	Harvest
	Divali
	Sukkot
Water	Baptism
	Noah and the rainbow
Weather	Houses built on sand and rock
	Noah and the rainbow

Thanks go to the Solihull SACRE for permission to use and modify this table from the Solihull Handbook for RE in the Foundation Stage.
<http://www.theredirectory.org.uk/lea.php?n133>

Overview of the key questions for Key Stages 1-3

BELONGING

Key Stage 1

Does it feel special to belong?
Are religious celebrations important to people?
Are symbols better than words at expressing religious beliefs?

Key Stage 2

Does participating in worship help people to feel closer to God or their faith community?
How well do funeral and mourning rituals tell you about what a religion believes about what happens after death?
Can the arts help communicate religious beliefs?

Key Stage 3

Should people be allowed to express their spirituality in any way they choose?

BELIEVING

Key Stage 1

Who do I believe I am?
Should God be important to everyone?
Does the world belong to God?
What can I learn from stories from religious traditions?

Key Stage 2

Do religious people lead better lives?
Do sacred texts have to be 'true' to help people understand their religion?
Should religious people be sad when someone dies?

Key Stage 3

To what extent is a person's purpose in life determined by their understanding of God?
To what extent do religions/secular philosophies help people decide what is true and what is right and wrong?
Is it helpful that scientific advances/discoveries challenge people's beliefs?
Is it too much to ask people of different religions/philosophies to be respectful of each other's beliefs?

BEHAVING

Key Stage 1

Should people follow religious leaders and teachings?
Should people take care of the world

Key Stage 2

Is religion the most important influence and inspiration in everyone's life?
Do all religious beliefs influence people to behave well towards others?
Does living out parents' religious beliefs/traditions eg Kashrut or Ramadan take away someone's freedom or add to his/her sense of identity?
Is it possible to hold religious beliefs without trying to make the world a better place?

Key Stage 3

To what extent do people's religious/spiritual beliefs affect their personal relationships?
Do religions and secular philosophies have a duty to promote a balance between rights and responsibilities?
To what extent do people's religious/spiritual beliefs affect their sense of responsibility and impact on what they do to care for the world in which they live?
How possible is it to make the world a better place by people from different faiths/philosophies working together without conflict?

RE in Key Stage 1

Throughout this key stage, pupils will explore religion through an encounter with Christianity and at least Judaism as another religion. Optional other religions can be added to the Key Stage 1 RE course and those selected may be included for a number of reasons, for example because there are pupils of these faiths in school; there are staff from these faiths in school; there is a particular interest in these faiths on the part of teachers and/or pupils; there are people of these faiths in the local community.

Key questions can be explored through religion specific study or/and thematic approaches across two or more religions and belief systems.

Pupils learn about different beliefs about God and the world around them. They encounter and respond to a range of 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 and belief, especially for other children and their families. Pupils ask relevant questions and develop a sense of wonder about the world, using their imaginations. They talk about what is important to them and others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.

Key aspects of RE

Pupils should be taught to:

- explore a range of religious and moral stories and sacred writings and talk about their meaning
- name and explore a range of celebrations, worship and rituals in religion or beliefs, recognising the difference they make to individuals, families and the local community
- identify and suggest meanings for religious symbols, using a range of religious and moral words and exploring how they express meaning
- recognise the importance for some people of belonging to a religion or holding special beliefs, in diverse ways, exploring the difference this makes to their lives
- to communicate their ideas about what matters most, and what puzzles them most, in relation to spiritual feelings and concepts
- reflect on how spiritual qualities and moral values relate to their own behaviour
- recognise that religious teachings and ideas make a difference to individuals, families and the local community.

Experiences and opportunities

All pupils should have the chance to experience some or all of the following opportunities:

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

Breadth of study

During this key stage pupils should engage with the following key questions:

Believing

- Who do I believe I am?
- Should God be important to everyone?
- Does the world belong to God?
- What can I learn from stories from religious traditions?

Behaving

- Should people follow religious leaders and teachings?
- Should people take care of the world?

Belonging

- Does it feel special to belong?
- Are religious celebrations important to people?
- Are symbols better than words at expressing religious beliefs?

Ideas for breaking down these questions can be found on the following pages for Christianity and Judaism. Appendix A contains more ideas, including guidance on expected standards, for these religions and other optional extra faiths.

Pupils' answers to these questions should draw on the following areas of study:

- Christianity
- Judaism
- other religions, as appropriate
- a secular world view, where appropriate.

Questions

Questions form the heart of this syllabus to highlight for all its readers that RE is an exploration and enquiry which can give rise to diverse answers and beliefs. There are eight key questions to explore in Key Stage 1. They have been grouped into three main areas of focus:

believing, *belonging*, *behaving* and interpreted in the light of each faith tradition to be studied.

It is important to remember that all eight key questions should be addressed in the exploration of Christianity. In the study of Judaism, teachers must ensure that all three areas of focus (*believing*, *belonging* and *behaving*) are addressed. If other optional traditions are included, enquiry need not reflect this balance.

The questions provided for this key stage should be used creatively. They need to be broken down into ones that are more tightly focused and some suggestions are provided. Developing this idea further, an example from Christianity might focus on 'love' or 'caring for others' as key concepts. This develops from 'How do Christians believe they should treat other people?' from the *believing* questions and might become a series of questions such as: 'What does Jesus's parable of the Good Samaritan teach about how people should treat others?' and 'What do the words, "treat others as you would like them to treat you" mean to you?'

In addition, questions from this first area of focus can be linked with others from a different area. This might mean that alongside the questions suggested above related to *believing*, pupils might engage with others emerging from *behaving* such as: 'How did Mother Teresa show her beliefs about love/caring for others and what do you think others learn from her example?' 'What do you think you have learned from her example?' Is it a good idea to live according to these beliefs and principles?'

To take the idea even further, links could be made with how Christian Harvest celebrations (part of the *belonging* area of focus) often demonstrate Christian care for others.

This example shows how questions can be drawn from all three areas of focus and reworded to create a mini unit of study.

Alternatively, questions from sections on different religions can be combined to help pupils develop an understanding of the similarities and differences between religions.

The key questions at the heart of the syllabus ensure that pupils both learn about and from religion. To help teachers and pupils engage with both elements of 'learning from religion' suggestions for appropriate questions are made in relation to each area of focus on **page ?**. The questions a teacher poses, or encourages pupils to pose, will depend upon the key concepts chosen to shape each unit of study (See planning guidance on **pages ?-?**).

Suggested content of the RE exploration has also been outlined. The purpose of this is to support teachers and learners address the key questions.

Attainment in RE

It is expected that the majority of pupils will work between levels 1-3 during Key Stage 1 and by the age of 7 most will attain at least level 2. In deciding on a pupil's level of attainment at the end of the key stage, teachers should judge which description best fits the pupil's performance (see pages 55-82 for level descriptions in detail). Exemplar expectations are provided in relation to suggested questions and content.

These are only examples and, in the light of what has been said above about using questions creatively, they may need to be amended to reflect the work covered.

Time recommendation

This agreed syllabus has been based on the expectation that pupils in Key Stage 1 will receive approximately 36 hours per year of RE.

SUGGESTED *LEARNING FROM RELIGION* QUESTIONS RELATED TO EACH OF THE KEY STAGE 1 KEY QUESTIONS

These questions are intended as a guide only. Teachers will need to select, amend and add questions which fit well with their approach to particular topics

BELONGING

Does it feel special to belong?

- To what groups do you belong?
- How do you show others you belong to these groups?
- How does it feel to be part of a family, class, group etc?
- Do you belong to anyone?

Are religious celebrations important to people?

- What times are important/special to you?
- Why and how do you celebrate special times?
- Why might other people celebrate different times?
- How can we help other people celebrate their special times?

Are symbols better than words at expressing religious beliefs?

- How can symbols help us understand things?
- What symbols do you use often? How and why do you use them?
- How can clothes, colours and movements be symbols?
- Can you think of a symbol for yourself that would tell others something about you?

BELIEVING

Who do I believe I am?

- What makes me like other people?
- What makes me different from other people/unique?
- What am I good at?
- Where do I come from?
- What ideas and things are important to me?
- How do I want to get along with others?
- Do I recognise how special other people are?

Should God be important to everyone?

- Who is most important to you and why?
- What ideas have you heard about God? What do you believe about God?
- Does your family believe in God?

Does the world belong to God?

- What is your prized possession? Was it a gift or did you make/create it?
- How/why do things belong to you?
- What are the things that amaze you most about the world?
- Does the world belong to anyone?

What can I learn from stories from religious traditions?

- What are your favourite stories? Why do you like them? Do you learn anything from them?
- Have you learned anything about qualities like honesty, loyalty, courage in stories you have read?
- What ideas have you learned from the stories we have heard from the Bible and other religious teachings?
- What things/books are most special to you? Why are they special? How do you show they are special?

BEHAVING

Should people follow religious leaders and teachings?

- Whom do you admire and why?
- Who are the people who help you decide what is right and wrong?
- How do they help you decide what is right and wrong?
- How can these people help you even when they are not with you?
- Why do you think it is important to be kind and thoughtful towards other people? Are you kind to other people? How are people kind to you?
- How can we tell if a person is a good person?
- Do you always do what you think is right? Why?

Should people take care of the world?

- Why do so many people think it is important to look after the world?
- Do you think it is important to look after the world? How could you help to look after the world? Do you do things to help look after the world? What sort of things?

Learning about Christianity in Key Stage 1

Some suggestions for how the key questions might begin to be unpacked:

Although the *believing* questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore, as illustrated in previous pages, that pupils will explore beliefs in combination with questions about *behaving* and *belonging*.

Suggestions about content and attainment expectations are set out in Appendix A.

BELONGING

Does it feel special to belong?

- What does it mean to belong to a Christian family?
- How do people belong to the Christian community?
- How do Christians use their places of worship?
- Does belonging to the Christian community make a difference to people?

Are religious celebrations important to people?

- How and why do Christians celebrate important festival times?

Are symbols better than words at expressing religious beliefs?

- How and why do Christians use symbols in
 - ♦ everyday life?
 - ♦ places of worship?
 - ♦ celebrations?

BELIEVING

Who do I believe I am?

- What do Christians believe makes a person special?
- ~~What do Christians believe about how people should live with others?~~

Should God be important to everyone?

- What did Jesus teach people about God?
- ~~How do Christians believe they should treat other people?~~

Does the world belong to God?

- Do Christians believe the world belongs to God?
- How do Christians believe the world came about?

What can I learn from stories from religious traditions?

- Why is/are the Bible/Biblical stories important/sacred to Christians?
- Why is the story of the life of Jesus so important to Christians?
- What stories did Jesus tell and why did he tell them?

BEHAVING

Should people follow religious leaders and teachings?

- Why and how is Jesus important to Christians?
- Why and how is a vicar, priest or minister important to Christians?
- How do Christians learn from the example of other Christians including leaders, parents etc
- How do Christians show reverence for the Bible and show how important it is for them?

Should people take care of the world?

- Should Christians take care of the world?

Learning about Judaism in Key Stage 1

Some suggestions for how the key questions might begin to be unpacked:

Although the *believing* questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore that pupils will explore beliefs in combination with questions about *behaving* and *belonging*. It is not essential, as it is in the study of Christianity, for all the emboldened questions to be addressed but it is a requirement of this syllabus that some questions from each of the areas of focus (*believing, belonging, behaving*) be explored. Suggestions about content and attainment expectations are set out in Appendix A..

BELONGING

Does it feel special to belong?

- What does it mean to belong to a Jewish family?
- How do people belong to the Jewish community?
- How do Jews use their places of worship?
- Does belonging to the Jewish community make a difference to people?

Are religious celebrations important to people?

- How and why do Jews celebrate important festival times?

Are symbols better than words at expressing religious beliefs?

- How and why do Jews use symbols in everyday life?
- places of worship?
- celebrations?

BELIEVING

Who do I believe I am?

- What do Jews believe makes a person special?
- What do Jews believe about how people should live with others?
- How do the Jewish Bible and Rabbinic writings teach Jews who they are?

Should God be important to everyone?

- What do the Jewish Bible and Rabbinic writings teach people about God?
- How do Jews believe they should treat other people?

Does the world belong to God?

- Do Jews believe the world belongs to God?
- How do Jews believe the world came about?

What can I learn from stories from religious traditions?

- What do Jews mean when they use the words 'Bible', 'Torah' and 'Tanach'?
- Why is/are the Bible/Biblical stories and Rabbinic writings important/sacred to Jews?
- How do the stories in the Bible and Rabbinic writings teach Jews how to live today?
- How do the stories in the Bible and Rabbinic writings teach Jews who they are?

BEHAVING

Should people follow religious leaders and teachings?

- Why and how is the Torah important to Jews?
- Why and how are rabbis important to Jews?
- How are Rabbinic writings (Mishnah, Talmud, Codes of Jewish law) important to Jews?
- How do Jews learn from the example of other Jews including leaders, parents etc
- How do Jews show reverence for the Torah and holy writings and show how important they are for them?

Should people take care of the world?

- Should Jews take care of the world?
- What do the Torah and Rabbinic writings teach about our relationship with the world?

RE in Key Stage 2

Throughout this key stage, pupils learn about Christianity and at least Hinduism and Islam as other religions, recognising their impact locally, nationally and globally. They make connections between differing 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 beliefs 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 communicate their ideas, recognising other people's viewpoints. They consider their own beliefs and values and those of others in the light of their learning in RE.

Key aspects of RE:

In Years 3 and 4 pupils should be taught to:

- explore and discuss some religious and moral stories, sacred writings and sources, placing them in the context of the belief system
- investigate and suggest meanings for celebration, worship and rituals, thinking about similarities and differences
- describe and interpret how symbols and actions are used to express beliefs
- recognise that people can have different identities, beliefs and practices, and different ways of belonging, expressing their interpretations, ideas and feelings
- reflect on questions of meaning and purpose in life, expressing questions and opinions
- investigate questions of right and wrong in life, expressing questions and opinions.

In Years 5 and 6 pupils should be taught to:

- describe and discuss some key aspects of the nature of religion and belief
- investigate the significance and impact of religion and belief in some local, national and global communities
- consider the meaning of a range of forms of religious expression, identifying why they are important in religious practice and noting links between them
- reflect on the challenges of belonging and commitment both in their own lives and within traditions, recognising how commitment to a religion or personal belief is shown in a variety of ways
- describe and begin to develop arguments about religious and other responses to ultimate and ethical questions
- reflect on ideas of right and wrong and apply their own and others' responses to them.

Experiences and opportunities:

All pupils should have the chance to experience some or all of the following opportunities:

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

Breadth of study

During this key stage pupils should engage with the following key questions:

Believing:

- How do people's beliefs about God, the world and others impact on their lives?
- How do sacred texts and other sources help people to understand God, the world and human life?

Behaving:

- Why and how are people influenced and inspired by others?
- What influences the ways people behave and what is expected of a person in following a religion or belief?
- How do religious families and communities practise their faith, and what contributions do they make to local life?
- How and why do religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment?

Belonging:

- Why, where and how do people worship?
- Why are some occasions sacred to believers?
- What do people believe about life after death and how are these beliefs reflected in the ways in which they mark death?
- How and why are religious and spiritual ideas expressed and in the ways they are?

Ideas for breaking down these questions can be found on the following pages for Christianity, Hinduism and Islam. Appendix B contains more ideas, including guidance on expected standards, for these religions and other optional extra faiths.

Pupils' answers to these questions should draw on the following areas of study:

- Christianity
- Hinduism and Islam
- other religions, as appropriate
- a secular world view, where appropriate.

Questions

Questions form the heart of this syllabus to highlight for all its readers that RE is an exploration and enquiry which can give rise to diverse answers and beliefs. There are ten key questions to explore in Key Stage 2. They have been grouped into three main areas of focus: *believing*, *belonging*, *behaving* and interpreted in the light of each faith tradition to be studied.

It is important to remember that all ten key questions must be addressed in the exploration of Christianity. In the study of Hinduism and Islam, teachers must ensure that all three areas of focus (*believing*, *belonging* and *behaving*) are addressed. If other optional traditions are included, enquiry need not reflect this balance.

The questions provided for this key stage should be used creatively. They need to be broken down into ones that are more tightly focused and some suggestions are provided. Developing this idea further an example from Christianity might be: 'How does believing in a creator God make a difference to Christians?' from the *believing* questions might become questions such as: 'How might believing that God has put humans in charge of the world (Genesis 1:28) make a difference to the ways in which Christians live?' 'What does it mean to have responsibility for something?'

In addition, questions from one area of focus can be linked with others from a different area. This might mean that alongside the questions suggested above related to *believing*, pupils might engage with others emerging from *behaving* such as: 'What responsibilities do Christians think they have for the environment?' 'What do you think you and others should do to care for the environment in which you live?' 'Do you care for the environment as you think you should?'

Alternatively, questions from sections on different religions can be combined to help pupils develop an understanding of the similarities and differences between religions – an essential feature of level 3 Attainment and above.

These last two questions address the *Learning from religion* aspect of the syllabus. It is important that sufficient emphasis is given to this element. Suggestions for appropriate questions are made in relation to each area of focus on page 37. The questions a teacher poses, or encourages pupils to pose, will depend upon the key concepts chosen to shape each unit of study (see planning guidance on pages 13-17).

This example shows how questions can be drawn from different areas of focus and reworded to create a mini unit of study.

Suggested content of the RE exploration has also been outlined. The purpose of this is to support teachers and learners address the key questions.

Attainment in RE

It is expected that the majority of pupils will work between levels 2-5 during Key Stage 2 and by the age of 11 most will attain at least level 4. In deciding on a pupil's level of attainment at the end of the key stage, teachers should judge which description best fits the pupil's performance (see pages 83-113 for level descriptions in detail). Exemplar expectations are provided in Appendix B in relation to suggested questions and content. These are only examples and, in the light of what has been said above about using questions creatively, they may need to be amended to reflect the work covered.

Time recommendation

This agreed syllabus has been based on the expectation that pupils in Key Stage 2 will receive 45 hours per year of RE.

SUGGESTED *LEARNING FROM RELIGION* QUESTIONS RELATED TO EACH OF THE KEY STAGE 2 KEY QUESTIONS

These questions are intended as a guide only. Teachers will need to select, amend and add questions which fit well with their approach to particular topics

BELONGING

Does participating in worship help people to feel closer to God and their faith community?

- Can you think of a place that has inspired you spiritually? What impact did it have on you?
- Why do people find it important to meet with others who share similar ideas?
- When have you felt closest to others who share similar ideas to you?
- Are there times when you value being alone? Why? What do you gain from these times?
- How do people express important feelings like thankfulness, joy, appreciation, love etc?
- How do you remember/commemorate important events?
- What have been the turning points in your life and how have they been marked?
- Is it important to mark significant times in people's lives? Why?

How well do funeral and mourning rituals tell you what a religion believes about what happens after death?

- Do you think it is important to mark a person's death?
- In what way do you think a person's death should be marked?
- How should people be remembered?

Can the arts help communicate religious beliefs?

- How do you express ideas that are most important to you?
- Are there some ideas and experiences that are too difficult to express in words?
- How could you express who you are without words?
- Do you think it is important for people to be able to express their ideas and beliefs in a wide variety of ways? Why?
- Which piece of art/music has personal significance

Key Stage 2 Section

BELIEVING

Do religious people lead better lives?

- How do your beliefs about God (which might be that there isn't one) influence your life and the way in which you choose to live it?
- What do you think matters most in life?
- What do you think is the purpose of life?
- Is it important to live a good life?

Do sacred texts have to be 'true' to help people understand their religion?

- Can things be true in different ways?
- How and from whom/what do you learn what is true?
- How do you know you can rely on these sources of authority?
- How do we decide what to believe?
- Is it important for religious teaching to be written down?

Should religious people be sad when someone dies?

- Would you want people to be sad when you die or should they celebrate your life?
- What do you believe happens to a person when they die? Why?
- What does the word 'heaven' mean to you?

BEHAVING

Is religion the most important influence and inspiration in everyone's life?

- Who/what inspires you and why?
- What or who has been the most important influence on your life?
- Has being inspired or influenced by someone/something changed you in any way? How?
- How and why might it be helpful to have an example to follow?
- In what ways could you be a role model?
- Do you think God guides people? Why?

Do all religious beliefs influence people to behave well towards others?

- What are the values, beliefs and ideas that guide your life and why?
- How do you decide how to behave?
- Must we always behave well towards others?
- What do you see as being the value of the rules and codes?
- How can we make amends for things we do wrong?

Does living out parents' religious beliefs/traditions eg Kashrut or Ramadan take away someone's freedom or add to his/her sense of identity?

- Do you hold the same beliefs as your parents?
- How does your family life influence the way you live?
- Should children be free to make their own decisions about religion?
- Are there any family traditions that give you a sense of identity?

Is it possible to hold religious beliefs without trying to make the world a better place?

- Is it possible for you to feel strongly about something and not act on it?
- How do you respond to worldwide issues that affect the lives of others? How can you help? Do you think it is important to help? Why?

Learning about Christianity in Key Stage 2

Some suggestions for how the key questions might begin to be unpacked:

BELONGING

Does participating in worship help people to feel closer to God or their faith community?

- Why do Christians believe it is important to worship and worship together?
- How are churches used for worship?
- Why and how do Christians celebrate their festivals?
- Why and how are rites of passage marked publicly?
- What value do some Christians find in private prayer and worship?
- Why and where do Christians go on pilgrimage?

How well do funeral and mourning rituals tell you what a religion believes about what happens after death?

- How and why do Christians mark a person's death?

Can the arts help communicate religious beliefs?

- How have Christians expressed some of their most difficult ideas, beliefs and personal experiences through the arts

BELIEVING

Do religious people lead better lives?

- Does believing in God make a difference to how Christians live?
- Do the teachings and example of Jesus provide a framework for leading a good life?
- Do the teachings of the New Testament help Christians know what a good life looks like?

Do sacred texts have to be 'true' to help people understand their religion?

- How do different groups of Christians interpret the Bible?
- Are different types of writing in the Bible true in different ways?
- Is personal spiritual experience more important than the Bible for Christians in understanding their religion?
- How do Christians use the Bible to learn about God, the world and human life?

Should religious people be sad when someone dies?

- What do Christians believe about life after death and why?

BEHAVING

Is religion the most important influence and inspiration in everyone's life?

- How does Jesus influence and inspire Christians?
- How do Christians' beliefs about Jesus make a difference to their lives?
- How do Christians' beliefs about the Holy Spirit make a difference to daily lives?
- How has Christianity inspired the lives of some people?

Do all religious beliefs influence people to behave well towards others?

- By what rules, codes and traditions do Christians believe they should live their lives?
- What difference does it make to try to live by these rules, codes and traditions?
- Do all these rules, codes and traditions encourage Christians to behave well towards others?

Does living out parents' religious beliefs/traditions eg Kashrut or Ramadan take away someone's freedom or add to his/her sense of identity?

- What might it mean to grow up in a Christian family?
- How might a Christian background influence a child's sense of identity?

Is it possible to hold religious beliefs without trying to make the world a better place?

- How and why do Christians respond to global issues of human rights, fairness, social justice and the importance of the environment?

Although the *believing* questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore, as illustrated in previous pages, that pupils will explore beliefs in combination with questions about *behaving* and *belonging*. Suggestions about content and attainment expectations are set out in Appendix B.

Learning about Hinduism in Key Stage 2

Some suggestions for how the key questions might begin to be unpacked:

BELONGING

Does participating in worship help people to feel closer to God or their faith community?

- Why do Hindus believe it is important to worship and sometimes worship together?
- How are shrines used for worship?
- Why and how do Hindus celebrate their festivals?
- Why and how are rites of passage marked publically?
- What value do some Hindus find in private prayer and worship?
- Why and where do Hindus go on pilgrimage?

How well do funeral and mourning rituals tell you what a religion believes about what happens after death?

- How and why do Hindus mark a person's death?

Can the arts help communicate religious beliefs?

- How have Hindus expressed some of their most important ideas, beliefs and personal experiences through the arts and symbols?

BELIEVING

Do religious people lead better lives?

- Does believing in God make a difference to how Hindus live?
- Do the teachings and example of deities provide a framework for leading a good life?
- How do different deities help to reveal the nature and will of God?

Do sacred texts have to be 'true' to help people understand their religion?

- How do Hindus interpret their holy writings for today?
- How do Hindus use their holy writings to learn about God, the world and human life?
- Is personal spiritual experience more important than the holy writings for Hindus in understanding their religion?

Should religious people be sad when someone dies?

- What do Hindus believe about life after death and why?

BEHAVING

Is religion the most important influence and inspiration in everyone's life?

- How do different deities influence and inspire Hindus?
- How do Hindus' beliefs about God/deities make a difference to their lives?
- How have Hindu beliefs and teachings inspired the lives of some people?

Do all religious beliefs influence people to behave well towards others?

- By what rules, codes and traditions do Hindus believe they should live their lives?
- What difference does it make to try to live by these rules, codes and traditions?
- Do all these rules, codes and traditions encourage Hindus to behave well towards others?

Does living out parents' religious beliefs/traditions eg Kashrut or Ramadan take away someone's freedom or add to his/her sense of identity?

- What might it mean to grow up in a Hindu family?
- How might a Hindu background influence a child's sense of identity?

Is it possible to hold religious beliefs without trying to make the world a better place?

- How and why do Hindus respond to global issues?

Although the *believing* questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore that pupils will explore beliefs in combination with questions about *behaving* and *belonging*. It is not essential, as it is in the study of Christianity, for all the emboldened questions to be addressed but it is a requirement of this syllabus that some questions from each of the areas of focus (*believing*, *belonging*, *behaving*) be explored.

Suggestions about content and attainment expectations are set out in Appendix B.

Learning about Sikhism in Key Stage 2

Some suggestions for how the key questions might begin to be unpacked:

BELONGING

Does participating in worship help people to feel closer to God or their faith community?

- Why do Sikhs believe it is important to worship and worship together?
- How are Gurdwaras used for worship?
- Why and how do Sikhs celebrate their festivals?
- Why and how are rites of passage marked publically?
- What value do some Sikhs find in private prayer and worship?
- Why and where do Sikhs go on pilgrimage?

How well do funeral and mourning rituals tell you what a religion believes about what happens after death?

- How and why do Sikhs mark a person's death?

Can the arts help communicate religious beliefs?

- How have Sikhs expressed some of their most important ideas, beliefs and personal experiences through the arts?

BELIEVING

Do religious people lead better lives?

- Does believing in God make a difference to how Sikhs live?
- Do the teachings and example of the Gurus provide a framework for leading a good life?
- Do the teachings of the Guru Granth Sahib help Sikhs know what a good life looks like?

Do sacred texts have to be 'true' to help people understand their religion?

- How do different groups of Sikhs interpret the Guru Granth Sahib?
- Are different types of writing in Guru Granth Sahib true in different ways?
- Is personal spiritual experience more important than Guru Granth Sahib for Sikhs in understanding their religion?
- How do Sikhs use Guru Granth Sahib to learn about God, the world and human life?

Should religious people be sad when someone dies?

- What do Sikhs believe about life after death and why?

BEHAVING

Is religion the most important influence and inspiration in everyone's life?

- How do the Gurus influence and inspire Sikhs?
- How do Sikhs' beliefs make a difference to their lives?
- How has Sikhism inspired the lives of some people?

Do all religious beliefs influence people to behave well towards others?

- By what rules, codes and traditions do Sikhs believe they should live their lives?
- What difference does it make to try to live by these rules, codes and traditions?
- Do all these rules, codes and traditions encourage Sikhs to behave well towards others?

Does living out parents' religious beliefs/traditions e.g. Kashrut or Ramadan take away someone's freedom or add to his/her sense of identity?

- What might it mean to grow up in a Sikh family?
- How might a Sikh background influence a child's sense of identity?

Is it possible to hold religious beliefs without trying to make the world a better place?

- How and why do Sikhs respond to global issues of human rights, fairness, social justice and the importance of the environment?

Although the *believing* questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore that pupils will explore beliefs in combination with questions about *behaving* and *belonging*. It is not essential, as it is in the study of Christianity, for all the emboldened questions to be addressed but if possible some questions from each of the areas of focus (*believing, belonging, behaving*) should be explored. Suggestions about content and attainment expectations are set out on the following pages.

RE in Key Stage 3

Throughout this key stage pupils extend their understanding of Christianity and at least Buddhism and Sikhism as other religions in local, national and global contexts. They also explore issues of interfaith dialogue. Optional other religions can be added to the Key Stage 3 RE course and those selected may be included for a number of reasons, for example because there are pupils of these faiths in school; there are staff from these faiths in school; there is a particular interest in these faiths on the part of teachers and/or pupils; there are people of these faiths in the local community. Key questions can be explored through religion specific study or/and thematic approaches across two or more religions and belief systems.

Pupils 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 ethical issues, with a focus on self-awareness, relationships, rights and responsibilities.

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 interpret religious texts and other sources, recognising both the power and limitations of language and other forms of communication in expressing ideas and beliefs. They reflect on the impact of religion and belief in the world, considering both the importance of interfaith dialogue and the tensions that exist within and between religions and beliefs. They develop their evaluative skills, showing reasoned and balanced viewpoints when considering their own and others' responses to religious, philosophical and spiritual issues.

Key aspects of RE

Learning about religion

Pupils should be taught to:

- investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies
- analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions
- investigate and explain why people belong to faith communities and explain the reasons for diversity in religion
- analyse and compare the evidence and arguments used when considering issues of truth in religion and philosophy
- discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues
- 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
- interpret and evaluate a range of sources, texts and authorities, from a variety of contexts
- interpret a variety of forms of religious and spiritual expression.

Learning from religion

Pupils should be taught to:

- reflect on the relationship between beliefs, teachings and ultimate questions, communicating their own ideas and using reasoned arguments

- evaluate the challenges and tensions of belonging to a religion and the impact of religion in the contemporary world, expressing their own ideas
- express insights into the significance and value of religion and other world views on human relationships personally, locally and globally
- 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
- express their own beliefs and ideas, using a variety of forms of expression.

Experiences and opportunities:

All pupils should have the chance to experience some or all of the following opportunities:

- encountering people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues
- 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
- reflecting on and carefully 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
- exploring the connections between RE and other subject areas such as the arts, humanities, literature, science.

Breadth of study

During this key stage pupils should engage with the following key questions:

Believing

- How do religions and, where appropriate, secular philosophies understand God, the world and the purpose/nature of human life?
- How do religions help believers decide what is right and wrong?
- Why do concepts and developments in science often present challenges to people with different religious and secular beliefs?
- How do religions understand one another?

Behaving

- How do people live as believers in the modern world applying their beliefs to everyday life and relationships?
- How do religions and, where appropriate, secular philosophies promote a balance between rights and responsibilities?
- Why and how might believers accept they have responsibilities to care for the world in which they live?
- How and why do people of different faiths engage together in activities to help the wider community and sometimes come into conflict?

Belonging

- How and why is spirituality expressed in different ways by people who hold a variety of religious and secular beliefs?

Interfaith Dialogue focused questions must be addressed and appear separately within the *Believing, Behaving and Belonging* elements of the Key Stage 3 programme of study (see page 45). Ideas for breaking down these questions and suggested content can be found on the following pages for Christianity, Buddhism and Sikhism and Appendix C contains more ideas, including guidance on expected standards, for these religions and other faiths.

Pupils' answers to these questions should draw on the following areas of study:

- Christianity
- Buddhism and Sikhism
- other religions, as appropriate
- a secular world view, where appropriate.

Questions

Questions form the heart of this syllabus to highlight for all its readers that RE is an exploration and enquiry which can give rise to diverse answers and beliefs. There are eight key questions to explore in Key Stage 3. They have been grouped into three main areas of focus: *believing*, *belonging*, *behaving* and interpreted in the light of each faith tradition to be studied.

It is important to remember that all eight key questions must be addressed in the exploration of Christianity. In the study of Buddhism and Sikhism teachers must ensure that all three areas of focus (*believing*, *belonging* and *behaving*) are addressed. If other optional traditions are included, enquiry need not reflect this balance.

The questions provided for this key stage should be used creatively. They need to be broken down into ones that are more tightly focused and some suggestions are provided. Developing this idea further, an example from Christianity might be: 'What do Christians understand to be the purpose of human life?' From *Believing* might become a series of questions which includes ones such as, 'Why do some Christians believe that God wants them to live a life of service to others?' or 'What are the main ideas/beliefs that influence your responses to other people?'

In addition, questions from this first area of focus can be linked with others from a different area. This might mean that alongside the question suggested above related to *Believing*, pupils might engage with others emerging from *Behaving* such as: 'How does Christian Aid put the teachings of Christianity into practice?' or 'Why do so many people think it is important to help others?'

This example shows how questions can be drawn from different areas of focus and reworded to create a mini unit of study.

Alternatively, questions from sections on different religions can be combined to help pupils develop an understanding of the similarities and differences between religions.

In planning RE courses, it is essential that sufficient emphasis is given to the *Learning from religion* aspect of the subject. Suggestions for appropriate questions are made in relation to each area of focus on page 45. The questions a teacher poses, or encourages pupils to pose, will depend upon the key concepts chosen to shape each unit of study (See planning guidance on pages 13-17). Although the content of the RE exploration has also been outlined, the purpose of this is to support teachers and learners address the key questions.

Attainment in RE

It is expected that the majority of pupils will work between levels 3-8 during Key Stage 3 and by the age of 14 most will attain at least level 5. In deciding on a pupil's level of attainment at the end of the key stage, teachers should judge which description best fits the pupil's performance (see pages 114-147 for level descriptions in detail). Exemplar expectations are provided in relation to suggested questions and content. These are only examples and, in the light of what has been said above about using questions creatively, they may need to be amended to reflect the work covered.

Time recommendation

The agreed syllabus has been based on the expectation that pupils in Key Stage 3 will receive 45 hours per year of RE.

SUGGESTED *LEARNING FROM RELIGION* QUESTIONS RELATED TO EACH OF THE KEY STAGE 3 KEY QUESTIONS

These questions are intended as a guide only. Teachers will need to select, amend and add questions which fit well with their approach to particular topics

BELONGING

Should people be allowed to express their spirituality in any way they choose?

- How effectively do religions express their beliefs through the arts?
- Why are the arts so often used to express religious beliefs?
- Do you think human beings have a spiritual 'side'? How and why do some experiences give rise to feelings that are called spiritual? How might spiritual feelings be distinct from emotional feelings?
- What is worship? Is all worship religious?
- Which of the styles of worship you have learned about might most attract/interest/inspire you and why?
- How might the wearing of symbols, including religious symbols, help someone and/or antagonise others?
- Is it acceptable to express your spirituality in a way that causes harm to yourself and/or others?
- How could the expression of one person's beliefs/spirituality contravene the human rights of another?

BELIEVING

To what extent is a person's purpose in life determined by their understanding of God?

- What are the main arguments for the existence/non-existence of God?
- What do you believe about God and why?
- What do you consider to be the purpose of human life and why? What does it mean to have a free will?
- How does your understanding of God make a difference to your sense of purpose in life?

To what extent do religions/secular philosophies help people decide what is true and what is right and wrong?

- Is it important to be able to tell if something is true or not? Why?
- How do you decide what is true, right and wrong?
- What is meant by conscience?
- Is it important to you that other people share the same ideas about truth, right and wrong?
- What part does the media play today in influencing ideas of truth, right and wrong?
- Is truth absolute?

Is it helpful that scientific advances/discoveries challenge people's beliefs?

- To what extent are you influenced by scientific and/or religious thinking in working out what is true, right and wrong? Why?
- Does it matter whether you have thought about what science and religion say about issues? Why?
- How does it feel when your beliefs are challenged?
- To what extent do religion and science challenge each other equally?
- Is time something that goes in circles or straight lines?

Is it too much to ask people of different religions/philosophies to be respectful of each other's beliefs?

- What is the value of discussion with people who have very different ideas from your self?
- Is it important for spouses/partners to share the same faith/beliefs? Why?
- Are everyone's views about religion/religious beliefs equally important?
- What do you think are the advantages and disadvantages of there being different ways of belonging to each religion?
- Can all religions/belief systems be true?
- One God, many or none – what do you think and why?
- What causes religious intolerance?
- To what extent does religious disagreement and religious intolerance influence the world around us?

BEHAVING

To what extent do people's religious/spiritual beliefs affect their personal relationships?

- What influences you in your relationships with others?
- How important are loyalty and forgiveness in relationships?
- What might your responses to relationships reveal about your beliefs?

Do religions and secular philosophies have a duty to promote a balance between rights and responsibilities?

- How important is it to you to make the most of all your rights? Why?
- What importance do you give to your responsibilities?
- Should rights always be accompanied by responsibilities?
- How do you decide/know what your responsibilities are? Are they different at different times?
- Do you think it is important to protect the rights of others? Why?
- Do all religions promote the same human rights and responsibilities?

To what extent do people's religious/spiritual beliefs affect their sense of responsibility and impact on what they do to care for the world in which they live?

- Is it important to be aware of global issues? Why?
- What do you think are the most important current global issues and why?
- Is it important to do 'one's bit' in relation to global issues? Why?
- To what extent do you agree with the idea that 'one person can make a difference'?
- Is it important to you to play a part in your community? Why? How can you do this?
- Do you believe all people are equal? Why?
- What responsibilities do humans have towards animals?
- Do you think worldwide peace is a possibility?

How possible is it to make the world a better place by people from different faiths/philosophies working together without conflict?

- Why might it be beneficial to have people with diverse ideas in a team? How might this cause difficulties?
- Have you ever benefited from being with/working with people who are very different from yourself? How?
- What might be the benefits of people getting to know others from different backgrounds, cultures and religions? What might be the challenges?
- Is it always possible to solve differences through talking or is fighting sometimes inevitable?
- Do you think social and religious harmony are possible locally, nationally and globally?

Learning about Christianity in Key Stage 3

Some suggestions for how the key questions might begin to be unpacked:

BELONGING

Should people be allowed to express their spirituality in any way they choose?

- How do Christians express their beliefs in worship?
- How do Christians express their beliefs and experiences through the arts?
- How do Christians make their beliefs known publically?

BELIEVING

To what extent is a person's purpose in life determined by their understanding of God?

- What do Christians believe about the nature of God as revealed in the Doctrine of the Trinity? Why?
- What do Christians understand to be the purpose of human life?
- What do Christians believe about their place in the world?

To what extent do religions/secular philosophies help people decide what is true and what is right and wrong?

- How do Christians use the Bible to help them decide what is true, right and wrong?
- How do Christians use Christian writings to help them decide what is true, right and wrong?
- What is the role of Christian leaders in helping people to understand what is true, right and wrong?

Is it helpful that scientific advances/discoveries challenge people's beliefs?

- How do Christians resolve the conflict between theories of evolution and the creation narratives found in Genesis?
- In what ways have modern advances in medicine and other sciences challenged Christians?

Is it too much to ask people of different religions/philosophies to be respectful of each other's beliefs?

- How do Christians understand and respond to denominational diversity?

BEHAVING

To what extent do people's religious/spiritual beliefs affect their personal relationships?

- How might being a Christian influence your family life?
- How might being a Christian influence your relationships with friends and partners?
- How might being a Christian influence your approach to caring for yourself?

Do religions and secular philosophies have a duty to promote a balance between rights and responsibilities?

- How might Christian beliefs influence approaches to the rights and responsibilities of being a citizen?
- Why do Christians believe it is important to protect the rights of others?
- Should Christians take active roles in their communities? If yes, how? Why?

To what extent do people's religious/spiritual beliefs affect their sense of responsibility and impact on what they do to care for the world in which they live?

- Why and how might Christians get involved with global issues such as social justice and matters of environmental sustainability?

How possible is it to make the world a better place by people from different faiths/philosophies working together without conflict?

- Why and how might Christians from different denominations choose to work together?
- Why might Christians find it difficult to live and work alongside people whose Christian beliefs/practices are different from their own?

Although the *believing* questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore, as illustrated in previous page, that pupils will often explore beliefs in combination with questions about *behaving* and *belonging*.

Suggestions about content and attainment expectations are set out in Appendix C.

Learning about Buddhism in Key Stage 3

Some suggestions for how the key questions might begin to be unpacked:

BELONGING

Should people be allowed to express their spirituality in any way they choose?

- How are Buddhist beliefs reflected in meditation?
- How are the key beliefs of different Buddhist groups expressed in the symbolism and art of the Buddhist tradition?
- How do Buddhists make their beliefs known publicly?

BELIEVING

To what extent is a person's purpose in life determined by their understanding of God?

- Why does Buddhism have little to teach about God?
- What does Buddhism teach about the nature of life?
- What do Buddhists believe about death and the purpose of life

To what extent do religions/secular philosophies help people decide what is true and what is right and wrong?

- How do Buddhists use Buddhist writings to help them decide what is true, right and wrong?
- What is the role of Buddhist leaders/teachers in helping people to understand what is true, right and wrong?

Is it helpful that scientific advances/discoveries challenge people's beliefs?

- How do the teachings of Gotama Buddha relate to scientific enquiry?
- How might modern advances in medicine and other sciences challenge Buddhists?

Is it too much to ask people of different religions/philosophies to be respectful of each other's beliefs?

- How do Buddhists understand and respond to diversity within Buddhism?

BEHAVING

To what extent do people's religious/spiritual beliefs affect their personal relationships?

- How might being a Buddhist influence your family life?
- How might being a Buddhist influence your relationships with friends and partners?
- How might being a Buddhist influence your approach to caring for yourself?

Do religions and secular philosophies have a duty to promote a balance between rights and responsibilities?

- How might Buddhist beliefs influence approaches to the rights and responsibilities of being a citizen?
- To what extent do Buddhist teachings encourage Buddhists to protect the rights of others?
- Should Buddhists take active roles in their communities? If yes, how? Why?

To what extent do people's religious/spiritual beliefs affect their sense of responsibility and impact on what they do to care for the world in which they live?

- How and why might Buddhists get involved with global issues?

How possible is it to make the world a better place by people from different faiths/philosophies working together without conflict?

- How and why might people from different expressions of Buddhism work together?
- Are there any reasons why Buddhists might find it difficult to live and work alongside people whose Buddhist beliefs/practices are different from their own?

Although the *believing* questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore that pupils will often explore beliefs in combination with questions about *behaving* and *belonging*. It is not essential, as it is in the study of Christianity, for all the emboldened questions to be addressed but it is a requirement of this syllabus that some questions from each of the areas of focus (*believing*, *belonging*, *behaving*) be explored.

Suggestions about content and attainment expectations are set out in Appendix C.

Learning about Islam in Key Stage 3

Some suggestions for how the key questions might begin to be unpacked:

BELONGING

Should people be allowed to express their spirituality in any way they choose?

- How do Muslims express their beliefs in worship?
- How do Muslims express their beliefs and experiences through the arts?
- How do Muslims make their beliefs known publically?

BELIEVING

To what extent is a person's purpose in life determined by their understanding of God?

- What do Muslims believe about the nature of God? Why?
- What do Muslims understand to be the purpose of human life?
- What do Muslims believe about their place in the world?

To what extent do religions/secular philosophies help people decide what is true and what is right and wrong?

- How do Muslims use the Qur'an to help them decide what is true, right and wrong?
- How do Muslims use Islamic writings to help them decide what is true, right and wrong?
- What is the role of Muslim leaders in helping people to understand what is true, right and wrong?

Is it helpful that scientific advances/discoveries challenge people's beliefs?

- How do Muslims resolve the conflict between theories of evolution and the creation?
- In what ways have modern advances in medicine and other sciences challenged Muslims?

Is it too much to ask people of different religions/philosophies to be respectful of each other's beliefs?

- How do Muslims understand and respond to diversity within Islam?

BEHAVING

To what extent do people's religious/spiritual beliefs affect their personal relationships?

- How might being a Muslim influence your family life?
- How might being a Muslim influence your relationships with friends and partners?
- How might being a Muslim influence your approach to caring for yourself?

Do religions and secular philosophies have a duty to promote a balance between rights and responsibilities?

- How might Muslim beliefs influence approaches to the rights and responsibilities of being a citizen?
- To what extent do Christians believe it is important to protect the rights of others?
- Should Muslims take active roles in their communities? If yes, how? Why?

To what extent do people's religious/spiritual beliefs affect their sense of responsibility and impact on what they do to care for the world in which they live?

- Why and how might Muslims get involved with global issues such as social justice and matters of environmental sustainability?

How possible is it to make the world a better place by people from different faiths/philosophies working together without conflict?

- Why and how might Muslims from different traditions choose to work together?
- Why might Muslims find it difficult to live and work alongside people whose Muslim beliefs/practices are different from their own?

Although the *believing* questions can be addressed discretely, beliefs inform behaviour and shape people's sense of belonging. It is likely therefore that pupils will often explore beliefs in combination with questions about *behaving* and *belonging*. It is not essential, as it is in the study of Christianity, for all the emboldened questions to be addressed but if possible some questions from each of the areas of focus (*believing*, *belonging*, *behaving*) be explored. Suggestions about content and attainment expectations are set out in Appendix C..

RE 14-19

Throughout this phase, students 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 religion and belief contribute to community cohesion, recognising the various perceptions people have regarding the roles of religion in the world.

Key aspects of RE:

Learning about religion

Students should be taught to:

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

Learning from religion

Students should be taught to:

- reflect on, express and justify their own opinions in light of their learning about religion and their study of religious, philosophical, moral and spiritual questions
- develop their own values and attitudes in order to recognise their rights and responsibilities in the light of their learning about religion
- relate their learning in RE to the wider world, gaining a sense of personal autonomy in preparation for adult life
- 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.

Requirements in Key Stage 4

All students must follow an externally accredited course leading to a qualification in 'Religious Studies' approved under Section 96 of the Learning and Skills Act 2000. Examinable courses which include elements of religious studies but are not primarily about religious studies will **not** meet the statutory requirements of this syllabus.

There is no requirement that students must sit public examinations but following such courses provides as many as possible with an opportunity to have their learning in the statutory curriculum subject of RE accredited.

Post-16 requirements

The aims of RE given on **page 5** of this syllabus continue to apply with post 16 students. Students should be encouraged to continue to develop the attitudes outlined in the introduction through their learning about and learning from religion.

Students in the 16-19 age range will have a wide range of abilities, experiences and interests and account should be taken of the fact that they are in post-compulsory education. Courses will vary in nature and length with some students on one-year and others on two-year courses. There is great potential for RE to enhance and broaden the post-16 curriculum and to support and complement other subjects. It should provide opportunities for the continuing spiritual, moral, social and cultural development of students.

Schools could consider a variety of ways in which students' entitlement to RE might be organised. In so doing they should ensure that:

- a minimum of 6 hours per year is provided for all students
- the RE provided gives all students an opportunity to build on and beyond what they have already achieved.

Ideally students should be able to gain some form of accreditation for their post-16 religious studies. In order to achieve this, a wider diversity of accredited courses than is currently available would need to be developed. However, students might be able to follow a Key Stage 4 short course GCSE with a full course qualification post-16. Some will choose to take AS and/or A2 courses.

To fulfil the requirements of this syllabus, students may follow a course leading to some form of accreditation without necessarily being entered for any associated examination.

Schools may choose to timetable RE as a discrete subject on a weekly/fortnightly basis. Some schools will provide RE as part of a general studies course. This might be through a modular arrangement with RE contributing a number of units of study alongside modules from other subjects. An externally accredited general studies course which includes modules identifiable as RE will be deemed to fulfil the statutory requirements of this syllabus.

Other schools will prefer to offer day-long conferences focused on RE. Keynote speakers can be selected for their specialist contributions. Such conferences should focus on aspects of units outlined in this syllabus.

When deciding what aspects of the syllabus to incorporate in what the school offers to students, it will be necessary to take into account the interests and areas of expertise of staff involved. It might also be appropriate and desirable to consult students about their interests as well.

Post-16 RE programme

Teaching with post-16 students should draw upon Christianity, other religions and secular belief systems. The course should build upon existing knowledge, understanding and skills. Planning should take account of the need for breadth and balance in RE provision. Unless working on an externally accredited course, students should have the opportunity to study aspects of some of these units outlined in the following pages:

- Christianity and the Bible as inspiration for literature, art, music and film
- Evil and Suffering
- Gender, Relationships and Religion
- Reasons for Belief in God
- Religious Diversity in the Twenty-First Century

14-19 Section

- Religious Responses to Ethical and Social Issues
- Science and Religion

14-19 Section

Study units for Post-16 Religious Education

Christianity and the Bible as inspiration for literature, art, music and film	
Key questions	Content
<ul style="list-style-type: none"> • Is any interpretation of the Bible and Christian ideas acceptable in literature, art, music and film? • Is literature, art, music and film inspired by the Bible relevant today? • Is any interpretation of religion acceptable?? 	<p>This unit should involve an exploration and comparison of examples of literature and/or art and/or music and/or films which have been inspired by Christian beliefs and/or Biblical texts. Teachers should draw on contemporary topical examples wherever possible.</p>
Evil and Suffering	
Key questions	Content
<ul style="list-style-type: none"> • Do religious and secular belief traditions adequately explain the existence of evil and suffering in the world? • Are some evils more evil than others? 	<ul style="list-style-type: none"> • The problem of evil and suffering • How the problems of evil and suffering can challenge religious belief • A range of religious and non-religious responses to faith and suffering <p>The above areas may include an exploration of the following:</p> <ul style="list-style-type: none"> • The questions: how can a loving, all-powerful God allow evil and suffering? • Ideas/beliefs about the origin of evil? • Freewill and determinism • Religious and Humanist responses to suffering and the human condition eg Four Noble Truths, experiences of Job • Types of suffering •
Gender, Relationships and Religion	
Key questions	Content

14-19 Section

<ul style="list-style-type: none"> • Does God have a gender? • To what extent do religious teachings about and responses to sexual behaviours have relevance in the twenty-first century? • To what extent do religious teachings about relationships have relevance in the twenty-first century? • What relevance do the teachings of the world's religions have in defining the roles of men and women in the twenty-first century? 	<ul style="list-style-type: none"> • Gender related attributes of God eg Father, Mother Goddess, justice and wisdom, compassion and love, images of God • Religious authority, conscience and personal choice on issues such as marriage and divorce, sexual ethics, celibacy, same sex relationships/partnerships • Assisted marriage, forced marriage • Mixed faith marriages/relationships • The rights and roles of women in a variety of religious and secular belief traditions and communities
Reasons for Belief in God	
Key questions <ul style="list-style-type: none"> • Does believing in God make a difference? • How convinced are you by arguments put forward for the existence or non-existence of God and why? • To what extent can religious experience prove the existence of God? 	Content <ul style="list-style-type: none"> • Philosophical arguments for the existence of God eg ontological, cosmological, teleological, design • Arguments against the existence of God including the problem of evil • Individual grounds for believing in God including religious experience
Religious diversity in the Twenty-First Century	
Key questions <ul style="list-style-type: none"> • Does diversity within religions cause problems • Can all religions be true? • Has Had a positive impact upon the world? • Are all interpretations of religion justified? 	Content <ul style="list-style-type: none"> • Groups for consideration might include: modern Christian movements such as ecumenism, the house church movement, new age etc; Jehovah's Witnesses; Paganism; some eastern movements eg Transcendental Meditation; sects/cults eg Moonies, Children of God • Religions previously studied in response to this syllabus eg Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism • Other religions which might or might not have been studied previously eg Baha'i Faith, Taoism, Zoroastrianism • Secular ideologies eg Humanism, Marxism <p>Study should include:</p> <ul style="list-style-type: none"> • The history/origins of the religion/ideology • Key teachings and practices of the religion/ideology • Diversity of belief and practice within the faith • Impact of the religion/ideology on the lives of individuals and communities

14-19 Section

Religious responses to ethical and social issues	
Key questions	Content
<ul style="list-style-type: none"> • Are the teachings of religions and/or secular belief systems helpful to people in making ethical decisions? 	<ul style="list-style-type: none"> • Personal rights and responsibilities • Responsibilities of communities • Global issues
Science and Religion	
Key questions	Content
<ul style="list-style-type: none"> • Is it inevitable that science and religion should be in conflict? • To what extent do the discoveries of modern science make religious belief possible? • Can the world's religions bring anything of value to the scientific enquiries of the twenty-first century? 	<ul style="list-style-type: none"> • Nature of scientific proof and religious belief • Theories of creation and evolution • Dialogue between science and a variety of religions • Issues arising from developments in science

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