

Agreed Syllabus
for Religious Education
in the London Borough of
Richmond upon Thames

2014

Foreword by the Chair of SACRE

I am delighted to introduce the new syllabus for Religious Education in the London Borough of Richmond upon Thames.

The new syllabus recognises the diversity of beliefs and cultures within the borough as well as those who have no particular faith. It builds on the belief that the children of the borough should share in and respect each other's views and understand the importance that faith holds for many. It recognises that whilst the major religions and their traditions are taught, other beliefs such as Humanism are now an integral part of the lives of many in the borough.

The syllabus is not designed to be a scheme of work but a starting point for schools to reflect their pupils' beliefs and thoughts as well as encouraging discussion through thought provoking questions to promote understanding and cohesion of others' points of view.

We hope that this curriculum will enable teachers and others the flexibility to explore various aspects of our lives and to respect the difference in our beliefs and reflect on the similarities. It also recognises the importance of learning about, and learning from, religions and other belief systems.

I would like to thank all those on SACRE who have worked so hard to bring this syllabus to life and hope that it will prove a valuable tool for teachers.

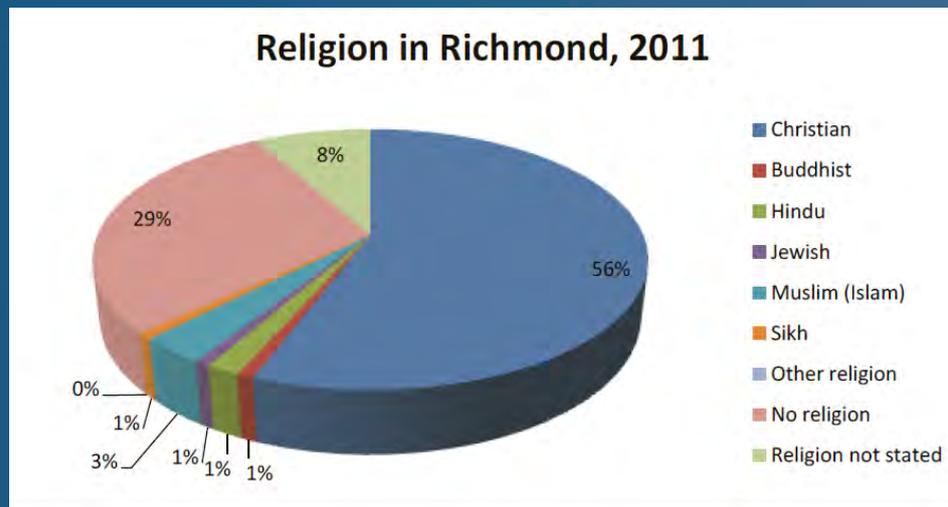
Cllr. Susan Chappell

Translations

The spellings used in the syllabus are those adopted by The School Curriculum and Assessment Authority (SCAA) for the materials produced by the Faith Communities Working Groups in 1994. The Glossary, which continues to be widely used, is included as an Appendix, also indicates the main variants. It should be recognised however, that in addition to the variants listed, others exist. Teachers should draw pupils' attention to this diversity and take this into account in their teaching and assessment of written work.

Religion and Belief in Richmond

Unlike for many other datasets, the Census provides the only reliable data relating to the religious beliefs of the whole population and as we moved farther from the 2001 Census, the last iteration of the data was looking increasingly out of date.



The 2011 data shows us that there have been significant changes in the religious beliefs of residents of the borough. The number of people who declared themselves Christian, dropped by over 10% from 65.83% in 2001 to 55.25% in 2011. The bulk of this decrease can be accounted for by a large increase in the number of people stating they have No Religion (up 8.91% from 19.54% to 28.45%). There have been modest increases in all other religious groups except those stating their religion as Jewish which has fallen by 0.16%.

Religion	2001	2011	% Change
People stating religion as Christian	65.83	55.35	-10.58
People stating religion as No Religion	19.54	28.45	8.91
People not stating Religion	8.27	8.47	0.2
People stating religion as Muslim	2.26	3.26	1.02
People stating religion as Hindu	1.46	1.63	0.17
People stating religion as Sikh	0.66	0.85	0.19
People stating religion as Buddhist	0.66	0.84	0.18
People stating religion as Jewish	0.91	0.75	-0.16
People stating religion as Other Religions	0.42	0.48	0.06

Agreed Syllabus for Religious Education

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Agreed Syllabus for Religious Education

Introduction

The statutory framework for Religious Education

SACRE members believe that Religious Education in the London Borough of Richmond upon Thames helps children and young people:

- celebrate differences in belief systems
- be educated to be world citizens and embrace diversity
- to acknowledge the difference between being religiously educated and being educated about religion. The former enabling people to express their own views and to reflect sensitively and respectfully
- engage in questioning as the recent Ofsted report has shown that good quality RE was question led.

The legal requirements for religious education

- Religious Education must be included in the basic curriculum for all registered pupils in a school (including those in Reception and the Sixth Form).
- In community schools, Religious Education must be taught in accordance with the agreed syllabus.
- These requirements apply to special schools as far as is practicable.
- Parents/Carers may withdraw a pupil from all or part of Religious Education (or pupils may withdraw themselves if they are aged 18 or over). They do not have to provide a reason and the school must comply with such a request.
- Schools must provide an annual report to parents/carers giving particulars of progress and achievements in all subjects, including Religious Education.
- In community schools no-one can be disqualified from employment on grounds of their religious opinions or practices. No teacher can be discriminated against in terms of pay or promotion on the grounds of their religious opinions or practices or on the basis of whether or not they teach Religious Education.
- All academies are required, through their funding agreements, to teach Religious Education: in academies without a religious character, this could be the locally agreed syllabus; for denominational academies with a religious character, this will be in line with the denominational syllabus; in non-denominational faith academies this can be either, depending on the wishes of the sponsors and what is agreed with the Secretary of State.

The Revision of the Richmond upon Thames Agreed Syllabus

The current Religious Education agreed syllabus has been revised taking into account recent national non statutory guidance on Religious Education. The syllabus will continue to provide:

- clear guidance for all key stages: Foundation Stage, Key Stage 1, Key Stage 2, Key Stage 3, Key Stage 4 and Key Stage 5 (in schools where there is a Sixth Form)
- clear guidance on continuity and progression
- guidance for planning and assessment according to the levels of attainment
- information on inclusion
- help to develop pupils' skills in Religious Education.

The Status of Religious Education within the Curriculum

The 1988 Education Reform Act identified the special status of Religious Education as part of the basic curriculum taught alongside the National Curriculum in all maintained schools.

The Agreed Syllabus Conference must recommend local procedures for the local authority and provide an Agreed Syllabus which reflects the needs of the local area, but which also recognises wider developments in education as a whole and in Religious Education in particular.

The Agreed Syllabus must fulfil the requirement of the Education Reform Act 1988 to reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking into account the teachings and practices of the other principal religions represented in Great Britain. Schools should therefore ensure that more material is drawn from Christianity within each Key Stage (including Reception and the Sixth Form) than from any other single religion or belief system.

Curriculum Time for Religious Education

The Dearing Review of the National Curriculum in 1994 highlighted the importance of Religious Education within the curriculum.

The final report recommended that Religious Education should be allocated at least 5% of curriculum time. This was also agreed by the Richmond Agreed Syllabus Conference.

This Agreed Syllabus requires the following minimum time allocations for Religious Education:

- Nursery – no statutory requirement
- Reception – 36 hours per year
- 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
- Key Stage 5 – 12 hours per year in Year 12 and 8 hours per year in Year 13

It is the responsibility of Headteachers and Governing Bodies to ensure that adequate resources, including these time allocations, are made available for the implementation of this Agreed Syllabus and the support of teaching based upon it. In view of its statutory position in the curriculum the delivery of Religious Education should always be taken into account in formulating school development plans and monitoring resource allocation.

Collective Worship does not count as part of the taught curriculum and therefore cannot be included as part of the recommended time allocated for teaching the Agreed Syllabus.

The Aims of Religious Education

The aim of Religious Education in the London Borough of Richmond upon Thames is to help children and young people to learn about and learn from religious and spiritual insights, beliefs and practices.

It should:

- provoke 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
- develop knowledge, understanding and awareness of Christianity and other major world faiths, including Buddhism, Hinduism, Islam, Judaism and Sikhism as well as ethical non-theistic traditions, such as Humanism
- offer opportunities for personal reflection and spiritual development and contribute to a search for meaning and purpose in life
- enhance awareness, understanding of and responses to religions and beliefs, teachings, practices and forms of expression, as well as of the influence of religious and other beliefs on individuals, families, communities and cultures
- encourage learning from different religions, beliefs, values and traditions while reflecting on, considering, analysing, interpreting and evaluating issues of truth, faith and ethics and communicating responses
- enable the development of a sense of identity and belonging and the ability to flourish within pluralistic societies, locally, nationally and internationally
- offer preparation for adult life, employment and lifelong learning
- foster respect for, and sensitivity to, individuals and communities of different faiths and beliefs
- recognise the significance of interfaith dialogue and the important contribution religion can make to community cohesion by promoting discernment and combating religious prejudice and discrimination.

The Spiritual Dimension of Religious Education

The aims of Religious Education in the London Borough of Richmond upon Thames will not be achieved solely through a syllabus based on Attainment Targets, since essential elements of the subject concern spiritual responses which cannot be assessed.

Spiritual development has often proved difficult to define in educational terms. Broadly speaking, there are two approaches to the subject:

- first, there is a general definition of spirituality as the 'inner experience' which goes beyond the tangible into the intangible. This may sometimes be interpreted as a religious experience and is often a way in which spirituality is expressed, perhaps through the arts and the sciences or through the emotions and senses
- second, there is a specific approach, which tends to be reflected within the faith communities. This is the concept of spirituality as the development of responses to a belief in a divine being or power or a response to questions of ultimate reality.

Within the context of a community school, it is appropriate to develop the spiritual dimension according to the first definition. It can and should be developed educationally, without compromise to the beliefs or integrity of any individual or belief community.

The second definition can present more difficulties for the community school. It is not the responsibility of such a school to nurture a child or young person in a particular belief system. However, it is important to build into the curriculum an objective study of the ways in which different religions and other belief systems perceive spirituality.

Exploring Spirituality

Spirituality is often about exploration, rather than finding answers. Therefore, Religious Education in community schools needs to present opportunities for children and young people to explore the spiritual dimension through:

- discussing and reflecting on key questions of meaning and truth such as the origins of the universe, life after death, good and evil, beliefs about God and values such as justice, honesty and truth
- learning about and reflecting on important concepts, experiences and beliefs that are at the heart of religions, other belief systems and various traditions and practices
- considering how beliefs and concepts may be expressed through the creative and expressive arts and sciences, thereby contributing to personal and communal identity
- exploring how religions and other world views perceive the value of human beings and their relationships with one another, with the natural world and where appropriate, with God
- appreciating the value placed on relationships with others and developing a sense of belonging
- developing their own views and ideas on religious and spiritual issues
- recognising the importance of feelings and emotions and the way in which personal experiences can influence the actions and beliefs of individuals and communities
- providing time and space for silence and reflection.

It is important to note that it is the role of the whole curriculum to promote spiritual development, but Religious Education has a particularly significant part to play as children and young people engage in the vital search for meaning and purpose in life and for values by which to live.

The Moral Dimension of Religious Education

Religious Education in community schools needs to present opportunities for children and young people to explore the moral dimension through:

- encountering diversity and offering contexts in which to engage with issues of justice and truth
- developing awareness of the influence of family, friends and various media on moral choices
- growing in understanding of how society is influenced by beliefs, teachings, sacred texts and guidance from religious and secular leaders
- considering what is of ultimate value to themselves and others, including members of faith communities, through studying the key beliefs and teachings of different religions and belief systems

- studying a range of ethical issues, including those that focus on personal integrity
- reflecting on the importance of rights and responsibilities and developing a sense of conscience.

The Social Dimension of Religious Education

Religious Education in community schools needs to present opportunities for children and young people to explore the social dimension through:

- considering how religious and other beliefs lead to particular actions
- investigating social issues from religious and other perspectives, recognising the diversity of viewpoints within and between religions and other belief systems as well as the similarities they share
- articulating their own views and those of others on a range of contemporary social issues.

The Cultural Dimension of Religious Education

Religious Education in community schools needs to present opportunities for children and young people to explore the cultural dimension through:

- highlighting the diversity within different religions and belief systems
- encountering people, literature, the creative and expressive arts and resources from differing cultures
- considering the relationships between religions and belief systems within different cultures and reflecting on how they contribute to cultural identity
- promoting racial and interfaith harmony and respect for all, combating discrimination and prejudice and contributing positively to community spirit
- raising awareness of how cooperation between different communities and cultures can serve the common good.

Promoting Citizenship through Religious Education

Religious Education plays a significant part in promoting Citizenship Education through:

- developing pupils' knowledge and understanding about the diversity of national, regional and ethnic identities, as well as religious and non-theistic world views both in their own locality and in the United Kingdom as a whole
- fostering mutual respect and understanding
- enabling pupils to think about contemporary spiritual, moral, social and cultural issues, including the importance of resolving conflict peacefully and fairly
- exploring the rights, responsibilities and duties of citizens locally, nationally and globally
- enabling pupils to justify and defend orally, and in writing, personal opinions about issues, problems and events.

Promoting Personal, Social and Health Education or PSHE through Religious Education

Religious Education plays a significant part in promoting PSHE through pupils:

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

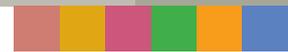
Promoting Community Spirit through Religious Education

Religious Education has a vital role to play in promoting respect for, and understanding of, the different religions and belief systems which are represented not only within the London Borough of Richmond upon Thames, but also the wider world. At the heart of this Agreed Syllabus is a firm commitment to helping all children and young people to recognise that they live in a diverse and varied society encompassing many different cultures, faiths and world views.

Any effective Religious Education programme based on this syllabus should therefore always include opportunities for a study of the ways in which co-operation and mutual understanding and respect are promoted through dialogue between people of different faiths and beliefs, as well as an acknowledgement of the conflicts which can result when such dialogue does not exist. Children and young people should be helped to develop their understanding of similarities and differences within and between religions and beliefs and encouraged to see religions not simply as separate, historical entities, but as living, changing faiths that have important and ongoing dialogue with one another.

Any successful exploration of *COMMUNITY SPIRIT* in Religious Education will address three key questions:

- who am I?
- who are we?
- where do I and we belong?



These questions should be answered through an exploration of the place of religious faiths and other beliefs in different kinds of communities, including:

- individual schools
- the London Borough of Richmond upon Thames
- London and the South East
- England and the rest of the UK
- Europe and the wider world.

In order to achieve this, schemes of work in Religious Education will include opportunities for children and young people to:

- share their views and experiences of different faiths and beliefs
- meet and talk with visitors representing different faiths and beliefs
- visit places of worship in the London Borough of Richmond upon Thames
- explore the portrayal of religion in the local media
- visit places of worship of national significance
- interview representatives of a range of different faiths and beliefs from around the country and beyond, either in person or by other means
- develop projects on the place of faiths and beliefs in the wider community
- acquire an understanding of the variety of faiths and beliefs in the UK
- consider and analyse the portrayal of religion and belief in national and international media
- investigate the place of religious and other beliefs in different countries and how they influence cultures and lifestyles
- reflect on the impact of religious and other beliefs on global life.

Religious Education and Gender

The relationship between gender issues and Religious Education is central to the aim of enabling children and young people to develop a positive self image and respect for different beliefs.

Religious Education should sensitively challenge sexist ideas and practices by:

- raising awareness of gender issues and promoting positive images of both men and women within religions and other belief systems
- presenting religion and religious traditions in ways that include both traditional and non-traditional examples
- exploring concepts and images that are both patriarchal and non-patriarchal
- using inclusive language wherever possible.

The Educational Framework for Religious Education in Richmond upon Thames

The Agreed Syllabus Framework

This Agreed Syllabus provides a statutory framework which is designed to ensure that the aim of Religious Education in Richmond upon Thames is fully addressed. It ensures a sufficiently rigorous study of Christianity and other major religions and belief systems alongside, and integrated with, helping children and young people to come to terms with the questions which they raise.

In the Agreed Syllabus the Programmes of Study for each Key Stage set out what should be studied or covered in:

- The Foundation Stage
- Key Stage 1
- Key Stage 2
- Key Stage 3
- Key Stage 4
- Key Stage 5

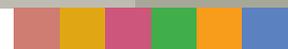
These Programmes of Study:

- highlight the significant elements of the religions and belief systems which are to be included in the Religious Education curriculum
- reflect the diversity and richness within those religions and belief systems and encourage an appreciation for, and understanding of, their similarities and differences
- are relevant to the ages, aptitudes and backgrounds of the pupils in the London Borough of Richmond upon Thames
- link teaching and learning to the attainment targets set out in the Agreed Syllabus

The programmes of study are based on, and have taken account of, the wishes of local representatives from the relevant religions and belief systems, as well as teachers in LA schools. They provide an important context for teaching and learning.

It is the intention of the Agreed Syllabus to allow schools to develop their own Religious Education programmes within this framework in the ways that are most appropriate and relevant to their own particular situations.

In planning the Religious Education curriculum, schools should ensure that the content of the Religious Education curriculum is broad and balanced. Schools are therefore required to draw material from the suggestions provided in the Programmes of Study identified in the Agreed Syllabus. These must include Christianity and also Buddhism, Hinduism, Islam, Judaism and Sikhism as well as other non religious beliefs, such as Humanism.



In making an appropriate selection, schools should observe the following principles:

- The selection must fulfil the requirement of the Education Reform Act 1988 to reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking into account the teachings and practices of the other principal religions represented in Great Britain. Schools should therefore ensure that more material is drawn from Christianity within each Key Stage (including Reception and the Sixth Form) than from any other single religion or belief system.
- Within Reception and Key Stages 1, 2 and 3, each of the six main religions featured in the syllabus should be drawn upon, as well as an example of a secular belief system, such as Humanism, albeit with varying degrees of emphasis. This is also a requirement for those courses not based upon public examination syllabuses in Key Stages 4 and 5. The principle of equality of opportunity entails that all pupils should be able to learn about religious traditions that may not be represented in their own school or encountered personally.
- It is not intended that every religion or belief system should be drawn upon in any individual unit of work. The decision on how many religions and other belief systems to be included in a unit, whether as a major or minor focus may be determined by:
 - the learning intentions
 - the nature of the unit
 - the composition of the teaching groups in terms of their religious profile.

As a general rule, when planning units, the number of religions or belief systems in any individual unit should not exceed:

- 2 in Reception, Key Stage 1 and Key Stage 2
- 3 in Key Stage 3 (although it is recognised that some pupils, individually or in groups, may be exploring another faith tradition or belief system as a supplementary activity to the main plan for the unit).

In Key Stages 4 and 5, the agreed syllabus does not specify the number of religions or other belief systems to be included in addition to Christianity, recognising that schools will need to consider both the requirements of public examination syllabuses and the need for more flexible programmes for those pupils not entered for these officially accredited courses.

In addition to Christianity, the other major religions of Buddhism, Hinduism, Islam, Judaism and Sikhism and non religious belief systems, such as Humanism, the agreed syllabus also encourages schools to help pupils to learn about and learn from other religions, traditions and life stances, such as the Baha'i Faith, Jainism and Zoroastrianism. Teaching about them is not compulsory, but they can sometimes be included in the Religious Education curriculum for one or more of the following reasons:

- the presence of pupils, teachers or other members of the school community who come from these particular backgrounds
- the presence of a particular community within the immediate area
- the inclusion of additional materials to extend and develop a particular unit
- questions and queries which arise as a result of pupils' or teachers' experiences or events of local, national or international interest
- the availability of high quality resources. Some significant elements of the Baha'i Faith have

been included in the Programmes of Study for those teachers who wish to incorporate it into one or more of their schemes of learning and in due course, it is hoped that similar guidance will be made available to include Jainism and Zoroastrianism.

Attainment Targets in Religious Education

The Richmond Agreed Syllabus will continue to work to the two Attainment Targets for Religious Education required in previous versions of the document. These Attainment Targets have equal value and each scheme of learning should reflect this. They complement each other and must both be addressed with the same degree of emphasis within each individual unit of work. Schools should note that it is not always necessary to address both Attainment Targets within a single lesson or learning activity.

The two Attainment Targets are:

1. To learn about religious and non-religious spiritual insights, beliefs and practices.
2. To learn from religious and non-religious spiritual insights, beliefs and practices.

Each of these Attainment Targets is divided into a series of levels.

The Level Descriptions for Attainment Target 1 refer to how pupils develop their knowledge, skills and understanding with reference to:

- beliefs, teachings and sources (A)
- practices and ways of life (B)
- forms of expression (C)

The Level Descriptions for Attainment Target 2 refer to how pupils, in the light of their learning about religions and non religious belief systems, express their responses and insights with regard to questions and issues about:

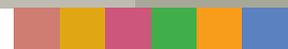
- identity and belonging (D)
- meaning, purpose and truth (E)
- values and commitments (F)

The levels are not always absolutely hierarchical, as pupils may show evidence of a higher or lower level of attainment between the two Attainment Targets or within some aspects of any single level. Nevertheless, they do provide a structure which ensures continuity and progression within curriculum planning. They are also designed for the purposes of assessment of both teaching and learning in Religious Education. Teachers will therefore need to decide whether to give pupils one level covering either Attainment Targets or a separate level for each Attainment Target.

Programmes of Study

The Programmes of Study outlined in the Agreed Syllabus set out the material that pupils might encounter to help them fulfil the requirements of the two Attainment Targets.

Schools can use the Programmes of Study to develop their own schemes of learning that are suitable for their pupils, but which must relate to the Agreed Syllabus.



The Programmes of Study for each Key Stage suggest what pupils might be encountering in Religious Education. Schools should make careful selections of suitable material from the appropriate sections.

To participate confidently and fully in a society where there is a multiplicity of religious and non religious beliefs, pupils need to be able to interact positively with a wide variety of material. This should be reflected in material chosen from the Programmes of study.

The Programmes of Study look at the following aspects of religious and no religious belief systems.

- Beliefs and Values 16
- Living with Faith and Belief
- Buildings and Places
- Important Times and Days
- Sacred Texts

Schemes of learning based on the Programmes of Study must also:

- recognise the beliefs and practices of Christianity and other principal religions and non religious beliefs represented in the local area and beyond
- help pupils to relate their studies to their own lives, and prepare them for adult life with all its opportunities, responsibilities and experiences
- promote spiritual development by learning about and from religion
- provide content and learning opportunities that take account of the ages, aptitudes and backgrounds of pupils in schools in the Richmond upon Thames
- recognise that some pupils will have a faith background whilst others will not
- make sure that there are clear links with previous and future learning
- set progressively more demanding tasks in accordance with the Levels of Attainment, whilst recognising that pupils are at different stages of development.

Assessment, Recording and Reporting

The Attainment Targets for Religious Education set out the knowledge, skills and understanding that all pupils are expected to be working to or have acquired by the end of each Key Stage.

As with National Curriculum subjects, the Attainment Targets have eight Level Descriptions which become increasingly challenging.

These levels will:

- help teachers to plan, develop and evaluate the curriculum
- help pupils to learn and
- form a basis for information to pupils, parents, teachers, governors, the local authority and employers.

Level 1

Attainment Target 1

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

Attainment Target 2

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

Level 2

Attainment Target 1

Pupils use religious and other words and phrases to identify some features of religions and other belief systems and their importance for some people. They begin to show awareness of similarities in religions and other belief systems. Pupils retell stories and suggest meanings for actions and symbols from religions and other belief systems. They identify how religious and other beliefs are expressed in different ways.

Attainment Target 2

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

Level 3

Attainment Target 1

Pupils use a developing vocabulary to describe some key features of religions and other belief systems, recognising similarities and differences. They make links between beliefs and sources, including stories and other texts which are important in religions and other belief systems. They begin to identify the impact religions and other beliefs have on some peoples' lives. They describe some ways in which religious and other beliefs are expressed.

Attainment Target 2 Pupils identify what influences them, making links between aspects of their own and others' experiences. They ask important questions about religions and other belief systems, making links between their own and others' responses. They make connections between values and commitments, and their own attitudes and behaviour.

Level 4

Attainment Target 1

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

Attainment Target 2

Pupils raise, and suggest answers to, questions of identity, belonging, meaning, purpose, truth, values and commitments. They apply their ideas to their own and other people's lives. They describe what inspires and influences themselves and others.

Level 5

Attainment Target 1

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

Attainment Target 2

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

Level 6

Attainment Target 1

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

Attainment Target 2

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

Level 7

Attainment Target 1

Pupils use a wide religious and philosophical vocabulary to show a coherent understanding of a range of religions and beliefs. They analyse issues, values and questions of meaning and truth. They explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition. They provide a coherent account of the place and role of religion in the contemporary world, critically evaluating key religious beliefs and ideas.

Attainment Target 2

Pupils articulate personal and critical responses to questions of meaning, purpose and truth and ethical issues. They evaluate the significance of religious and other views for understanding questions of human relationships, belonging, identity, society, values and commitments, using appropriate evidence and examples. They use a wide range of evidence to support their own views and ideas.

Level 8

Attainment Target 1

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

Attainment Target 2

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

Exceptional Performance (EP):

Attainment Target 1

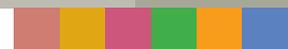
Pupils investigate and distinguish different interpretations of the nature of religion and belief, giving a balanced analysis of their sources, validity and significance. They evaluate the importance of diversity within a plural society and the extent to which the impact of religious and other worldviews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

Attainment Target 2

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

Performance Descriptions in Religious Education

Some children and young people have learning difficulties, regardless of factors such as their culture, ethnicity, family background, gender, home situation, language or religion or the extent of their other difficulties. This includes those who are unlikely to achieve above Level 2 at Key Stage 4. (These pupils are usually described as having severe or profound and multiple learning difficulties.) This also includes pupils with learning difficulties who may be working at age-related expectations in some subjects, but well below this in others. (These pupils, along with those with other significant difficulties, are often described as having moderate learning difficulties.)



These Performance Descriptions in Religious Education may be used not only to recognise attainment, but also to structure teaching, for those pupils who are showing progress up to Level 1 in order to:

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

They may well be useful in mainstream and in special schools.

The first three Performance Descriptions (PDs) outline the types and range of general performance that some pupils with learning difficulties might characteristically demonstrate.

PD1

- Pupils encounter activities and experiences. They may be passive or resistant. They may show simple reflex responses, for example starting at sudden noises or movements. Any participation is fully prompted.
- Pupils show emerging awareness of activities and experiences. They may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects, for example becoming still in response to silence. They may give intermittent reactions, for example, vocalising occasionally during group activities, such as a visit to a place of worship.

PD2

- Pupils begin to respond consistently to familiar people, events and objects. They react to new activities and experiences, for example, briefly looking around in unfamiliar natural and/or constructed environments. They begin to show interest in people, events and objects, for example leaning towards the source of light, sound or scent. They accept and engage in coactive exploration, for example, touching a range of religious artefacts and other objects in partnership with a member of staff.
- Pupils begin to be proactive in their interactions. They communicate consistent preferences and affective responses, for example, showing that they have enjoyed any experience or interaction. They recognise familiar people, events and objects, for example, becoming quiet and attentive during a certain piece of music. They perform actions, often by trial and improvement, and they remember learned responses over short periods of time, for example, repeating a simple action with an artefact. They co-operate with shared exploration and supported participation, for example, performing gestures during ritual exchanges with another person.

PD3

- Pupils begin to communicate intentionally. They seek attention through eye contact, gesture or action. They request events or activities, for example, prompting a visitor to prolong an interaction. They participate in shared activities with less support. They sustain concentration for short periods. They explore materials in increasingly complex ways, for example, stroking or shaking artefacts or found objects. They observe the results of their own actions with interest, for example, when vocalising in a quiet place. They remember learned responses over more extended periods, for example, following a familiar ritual and responding appropriately.
- Pupils use emerging conventional communication. They greet known people and may initiate interactions and activities, for example, prompting an adult to sing or play a favourite song. They can remember learned responses over increasing periods of time and may anticipate known events, for example, regular classroom routines. They may respond to options and choices with actions or gestures, for example, choosing to participate in activities. They actively explore objects and events for more extended periods, for example, contemplating the flickering of a candle flame. They apply potential solutions systematically to problems, for example, passing an artefact to a peer in order to prompt participation in a group activity.

Performance Descriptions (PDs) 4 - 8 may be used to describe pupils' performance in a way that indicates the emergence of knowledge, skills and understanding in Religious Education. The descriptions provide an example of how this can be done.

PD4

- Pupils use single elements of communication, for example, words, gestures, signs or symbols, to express their feelings. They show they understand 'yes' and 'no'. They begin to respond to the feelings of others, for example, matching their emotions and laughing when another pupil is laughing. They join in with activities by initiating ritual actions or sounds. They may demonstrate an appreciation of stillness and quietness.

PD5

- Pupils respond appropriately to simple questions about familiar religious or other events or experiences and communicate simple meanings. They respond to a variety of new religious and other experiences, for example, involving music, drama, colour, lights, food or tactile objects. They take part in activities involving two or three other learners. They may also engage in moments of individual reflection.

PD6

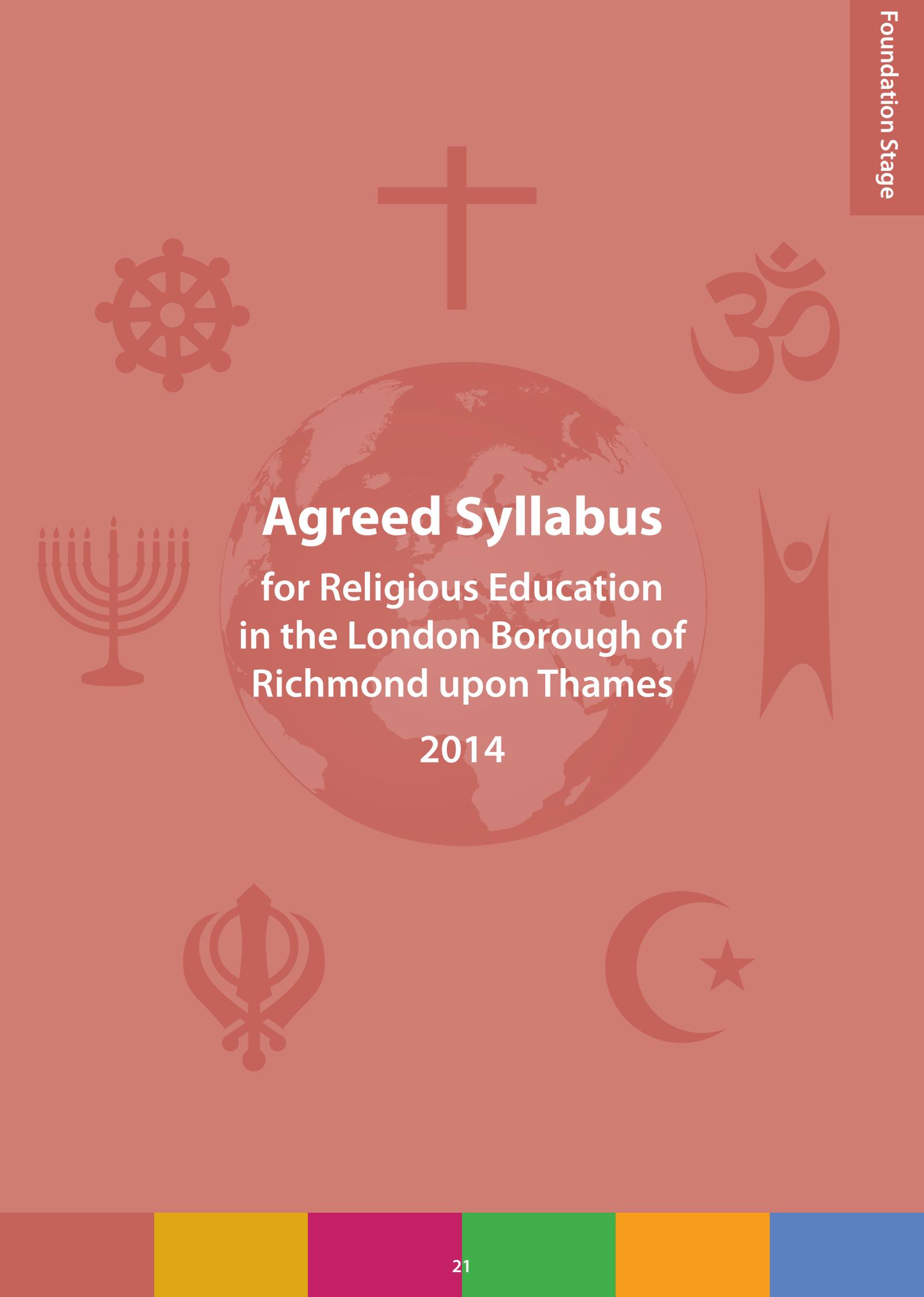
- Pupils express and communicate their feelings in different ways. They respond to others in group situations and co-operate when working in small groups. Pupils listen to, and begin to respond to, familiar stories, poems and music from religions and other belief systems, and make their own contribution to celebrations and festivals. They carry out ritualised actions in familiar circumstances. They show concern and sympathy for others in distress, for example, through gestures, facial expressions or by offering comfort. They start to be aware of their own influence on events and other people.

PD7

- Pupils listen to and follow stories from religions and other belief systems. They communicate their ideas about religion and belief, life events and experiences in simple phrases. They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of the consequences. They find out about aspects of religions and other belief systems through stories, music or drama, answer questions and communicate their responses. They may express their feelings about what is special to them, for example, using role play. They begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activities.

PD8

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



Agreed Syllabus

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Agreed Syllabus for Religious Education

Foundation Stage

It is important for young children to approach their early learning experiences in Religious Education with an openness and interest, and to feel free to talk about their interaction with religion and if appropriate, of religious experience in their own lives.

It is also important for teachers to create an environment in which children can appreciate that everyone is equal, where diversity is celebrated, and that they can understand that everyone's needs should be treated fairly and equally.

Within this learning environment, diversity of belief, culture and religion should be regarded as positive, and children should feel that they are able to express their point of view and beliefs in safety.

The curriculum for the Foundation Stage should be the basis for all future learning. This will be achieved by supporting, promoting and developing children's:

- personal, social and emotional wellbeing
- positive attitudes and dispositions towards learning
- language and communication
- reading and writing
- knowledge and understanding of the world; and
- creative development.

Religious Education programmes of study can support the requirements of the Foundation Stage of learning.

The Five Areas of Development

Children arrive in Nursery with different levels of religious knowledge and different levels of response to religious and non religious beliefs, practices and actions. In order to develop their early learning skills, teachers should help the children to reflect upon and articulate their understanding of self, family, community and the world around them. By starting with the child's own experience, it is essential to explore themes such as:

- self and others
- celebrations and commemorations
- symbols and ritual
- living things
- right and wrong

Self and Others

Pupils should know and understand about their own culture and beliefs and those of others so that they begin to ask and explore questions relating to these aspects of their lives.

Learning Intentions

Pupils begin to:

- develop a sense of what it is to be a member of a group with differing beliefs
- develop an ability to express their own beliefs in a supportive environment
- be aware of other peoples beliefs.

So that linked to the early learning goals, they begin to:

- understand that religious belief is important to some people
- become familiar with distinctive clothing, food and other features that are linked to religious and non religious beliefs, such as sacred texts and stories which convey a meaning and a message.

Festivals

Pupils should be given the opportunity to explore how different religions and belief systems mark significant dates and events. They should begin to understand and identify key features associated with celebrations and commemorations within different religions and belief systems.

By involving families and other members of the local community in supporting the class or group, aspects of celebrations and commemorations can be introduced through food, decoration and the home corner, and these can help lay the foundation for future learning about a named festival. For example:

- Christianity: Christmas and Easter
- Buddhism: Wesak
- Hinduism: Divali and Holi
- Islam: Ramadan and Eid ul Fitr
- Judaism: Rosh Hashanah and Hannukah
- Sikhism: Baisakhi and Divali
- Humanism: Birthdays and other Family Times

Learning Intentions

Pupils begin to:

- explore different celebrations and commemorations and learn to work together;
- ask and respond to questions about religious and other celebrations and commemorations as a stimulus to talk about why such events are significant
- share their own experiences and feelings with one another.



Symbols and Ritual

This helps children to begin to identify symbols and rituals that are part of everyday life, for example:

- rituals and routines in everyday life (washing)
- experiencing varieties of ways in which life can be lived (routines about punctuality)
- starting to recognise symbols that convey key messages ('smiley face' on a piece of work)
- rituals in religion (prayer)
- stories with meaning (fables)
- in places of worship or other special places and during certain events
- sharing key artefacts and special objects

Learning Intentions

Pupils begin to:

- respond creatively and imaginatively to new experiences
- use role-play to experience new rituals
- talk about their own experiences.

Living Things

This will help children to explore various aspects of caring and sharing, and of the awe and wonder of creation. They can begin to appreciate and value nature, growth, and new life through looking after and caring about animals, plants and trees and water. For example, by experiencing the growth of seeds, they recognise the cycle of life and death, of creation and destruction.

There are many examples of activities to support this part of their learning. Wherever possible, stories about creation and religious and non religious attitudes to the created world should be included.

Learning Intentions

Pupils begin to:

- ask questions about aspects of the world
- listen to stories and start to form an opinion
- participate in a variety of experience indoors and outdoors and respond to them.

Right and Wrong

Children will start exploring questions about right and wrong, fairness and justice so that they can begin to understand the concept of boundaries. This may include learning about faith communities and their rules, as well as other ethical codes and practices. Responding to stories about moral issues helps children to learn about cause and effect, as well as the feelings of themselves and others.

Learning Intentions

Pupils begin to:

- respect and accept each other
- find out about caring for each other, including showing respect for each other's property
- discover rules and boundaries and the consequences of not observing them
- develop a positive attitude to others that follow different rules and customs (dress and food)
- understand about happiness and unhappiness, and of cause and effect.

General requirements for the Foundation Stage

Curriculum guidance for the foundation stage (QCA 2000) sets out what pupils should learn to meet the early learning goals. The Richmond Agreed Syllabus sets out examples of how Religious Education should support the early learning goals.

Early Learning Goals

Pupils should begin to:

Exploration and investigation

- Investigate objects and materials by using their five senses.
- Find out and identify some features of living things, objects and events they observe.

ICT

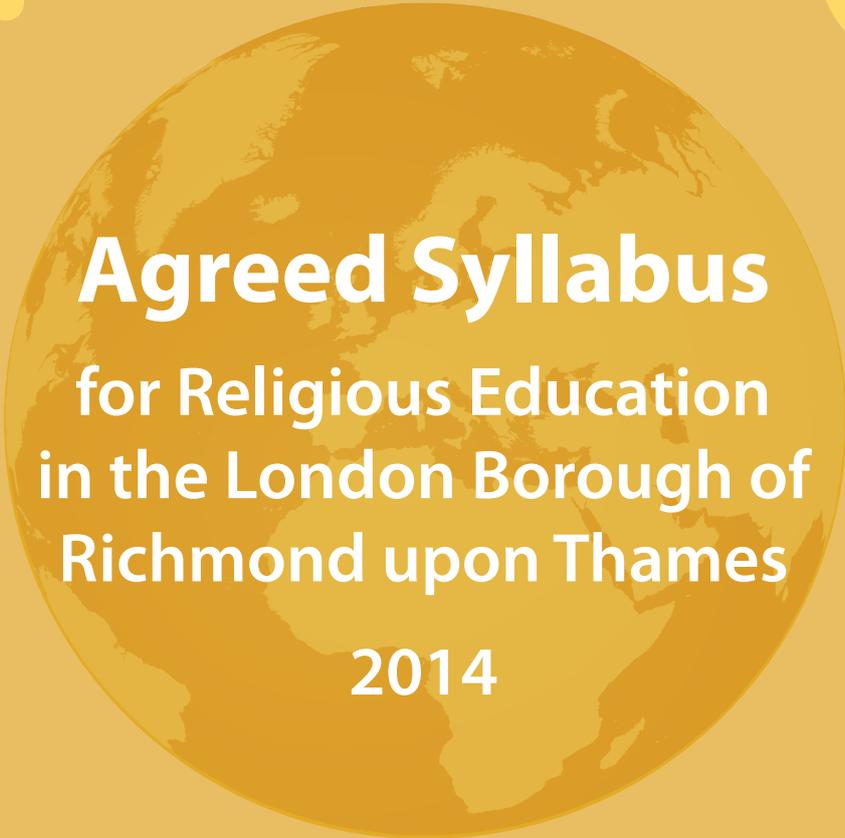
- Use ICT to support their learning.

Sense of Time

- Find out about past and present events of their own lives and those of their family and friends; and
- Find out about those who have beliefs that differ from their own.

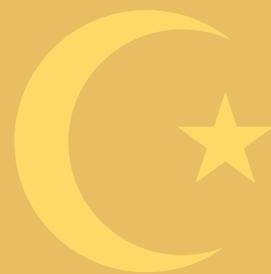
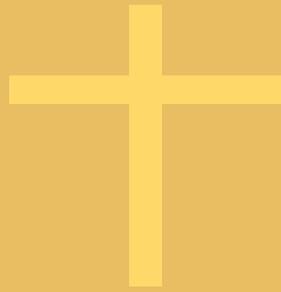
Sense of space

- Find out about their environment and talk about features they like and dislike.
Culture and belief
- Begin to know about their culture and beliefs and those of other people.



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Agreed Syllabus for Religious Education

Key Stage 1

Throughout Key Stage 1, pupils explore Christianity and also Buddhism, Hinduism, Islam, Judaism, Sikhism as well as non-religious belief systems such as Humanism. They 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 to others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.

Experiences and Opportunities

During Key Stage 1, Religious Education should offer pupils:

- opportunities to visit significant places, including places of worship, and time to reflect on what they see and what they feel during such visits
- contexts in which to listen to members of local faith communities and other belief systems and to respond to what they have to say
- activities which engage their different senses
- times of stillness and quiet reflection
- experiences which develop their creative talents and foster their imaginations through art and design, dance, drama, music and play
- situations in which to share their own beliefs, ideas and values and to talk about their personal feelings and experiences
- the chance to begin to use ICT to explore the beliefs and religions which are important in the local community and beyond.

Checklist for Religious Education at Key Stage 1

- Religious Education must be taught in every year group
- 36 hours a year should be devoted to Religious Education and curriculum plans should clearly show how this time requirement is being met
- Across the Key Stage, Christianity and, Buddhism, Hinduism, Islam, Judaism, Sikhism and non-religious belief systems such as Humanism should be drawn upon, albeit with varying degrees of emphasis
- Curriculum plans should ensure that more material is drawn from Christianity within this Key Stage than any one of the other religions or non religious belief systems

- Material from other religions and non religious belief systems may also be included where and when this is appropriate
- As a general rule, when planning each unit, the number of religions or non religious belief systems in any individual unit should not exceed 2 in Key Stage 1
- Care should be taken to ensure that, across the Key Stage, different aspects of each of the religious and non religious belief systems are developed, though this is not required within each individual unit
- All units of work should be initiated by a key question.

Strategies for Teaching and Learning

Religious Education programmes of study should include sections on:

- knowledge, skills and understanding
- learning about religion
- learning from religion and
- breadth of study.

Attainment Targets for Key Stage 1

AT1 Learning about Religious and Non Religious Beliefs

Learning about religious and non religious beliefs refers to how pupils develop their knowledge, skills and understanding about:

- beliefs, teachings and sources
- the practices of religions and non religious belief systems and
- forms of expression.

During Key Stage 1, teachers should give pupils the opportunity to:

- talk about people and things that are special and important to them and to others
- use religious and non religious words and phrases to recognise and name features of religious and non religious life and practice
- recall religious and non religious stories, identify religious and non religious objects, artefacts and symbols which are important to different people and
- experience what it means to be religious and non religious through art, drama, and music and evaluate and reflect upon those experiences

AT2 Learning from Religious and Non Religious Beliefs

Learning from religious and non religious beliefs refers to how pupils express their responses and thoughts about questions and issues on the following:

- identity and belonging
- meaning, purpose and truth and
- values and commitment.

During Key Stage 1, teachers should give pupils the opportunity to:

- give reasons for their likes and dislikes and identify what has an influence on their lives and on the lives of others
- begin to be able to express and explain another person's point of view
- apply to their own lives the moral ideas that they have had, heard about and discussed in class and
- share things they find interesting, or puzzling.

Living the Faith

Christianity

Pupils will build on previous learning in the Foundation Stage. Through a variety of activities, they will begin to develop an understanding of what it might mean to be a Christian and explore different Christian ways of life. Creation, care of animals and environmental issues can be a focus, as well as stories from the Old and New Testament.

Topics covered:

- the place of prayer and reflection in family life
- moral teachings, such as care of the natural world
- rules and regulations, such as the two Great Commandments
- pilgrimage

Other Religions and Beliefs

Buddhism

- living the Noble Eight-fold Path
- religious ceremonies practised in the home and wider faith community
- giving dana to the monks
- listening to chanting
- the Jataka stories

Hinduism

- religious ceremonies practised in the home
- stories of the Gods and Goddesses

Islam

- living the Five Pillars
- religious dress and diet rules practised in the home and wider faith community
- stories from the Qur'an and other Muslim sources, such as the Hadith

Judaism

- religious practice in the Jewish home
- stories from the Hebrew scriptures, particularly the Torah
- the importance of rules given in the Torah

Sikhism

- religious ceremonies practised in the home
- the Five Ks

Humanism

- family and community celebrations in the home and beyond

Baha'i Faith

- stories of the Bab and Baha'u'llah

Learning outcomes should include a pupil's ability to:

Pupils begin to:

- reflect on their own uniqueness
- explore the roles and responsibilities of special people within a religious or non religious belief system
- explore aspects of identity and what it means to be religious or non religious and
- observe and comment upon religious and non religious rituals and ceremonies.

Buildings and Places

Christianity

Pupils should be given the opportunity to visit places of worship, either in their community, or as a special journey away from their local area. Visits should have a focus, either the building itself, an act of worship, a rite of passage ceremony or a key aspect of Christian belief or teaching.

- visits to local churches and other Christian places of worship
- talk to local priests, ministers and other Christian leaders and members of local Christian communities



Other Religions and Beliefs

Buddhism

- visit to a Buddhist Temple
- talk to monks, nuns and/or members of the local Buddhist community

Hinduism

- visit to a Mandir
- talk to a local pandit and/or members of the local Hindu community

Islam

- visit to a Mosque
- talk to a local imam and/or members of the local Muslim community

Judaism

- visit to a Synagogue
- talk to a rabbi and/or members of the local Jewish community

Sikhism

- visit to a Gurdwara
- talk to a granthi or the members of the local Sikh community

Humanism

- Many humanists like to get together for discussion and social activities, and tend to meet in community halls, cafes and other public spaces.

Baha'i Faith

- find out about Baha'i houses of worship around the world
- talk to local Baha'is

Learning outcomes should include a pupil's ability to:

Pupils begin to:

- explain the concept of sacred or significant places for individuals and communities
- give reasons for the respect shown to symbols and artefacts in their usual surroundings
- develop personal responses to local places of worship and other significant locations for the community;
and
- develop an understanding about how and why such places should be treated with respect.

Important Times and Days

Christianity

Discuss and explore aspects of the principal festivals, celebrations, commemorations, seasons and prayer customs:

- Sunday observance
- Eucharist/Holy Communion/the Lord's Supper/Mass
- Daily Prayer
- Advent, Christmas and Epiphany
- Lent, Holy Week and Easter
- Pentecost
- Harvest Festival
- Baptism and Dedication
- Weddings
- Funerals

Other Religions and Beliefs

Discuss and explore aspects of the principal festivals, celebrations, commemorations seasons and prayer customs:

Buddhism

- Puja
- Meditation
- Wesak
- Kathina Day (and Loy Krathong)
- New Year

Hinduism

- Divali
- Holi
- Weddings

Islam

- Salat
- Ramadan and Eid ul Fitr
- Eid ul Adha
- The Birth of the Prophet Mohammad pbuh
- Salat ul Jumah (Friday Prayers)
- Birth and Naming Ceremonies
- Weddings

Judaism

- Shabbat
- Pesach
- Rosh Hashanah
- Hannukah
- Sukkoth
- Weddings

Sikhism

- Birthday of Guru Nanak
- Baisakhi
- Weddings

Humanism

- Birthdays
- Secular celebrations of Christmas and Easter
- Weddings

Baha'i Faith

- Baha'i New Year and Ridvan
- Birth of Bab and Baha'u'llah

Learning outcomes should include a pupil's ability to:

Pupils begin to:

- share the experience of celebrating;
- join in and experience religious celebrations;
- appreciate the special nature of religious and other festivals;
and
- explore symbols and artefacts used in religious and non religious festivals, celebrations and commemorations.

Sacred Texts

Christianity

The Bible

- its books and stories, and how it is used in public worship and private devotions
- well known Christian prayers and other texts used for worship

Other Religions and Beliefs

Buddhism

- Tripitika

Hinduism

- Ramayana

Islam

- how and why the Qur'an is in Arabic and is treated as the word of Allah and its use in the mosque and in the home
- the Hadith

Judaism

- The Torah and how it is used in worship in the Synagogue
- Siddur prayer book for Jews

Sikhism

- Guru Granth Sahib
- Mool Mantra

Humanism

- secular stories with a moral meaning or message, such as traditional tales

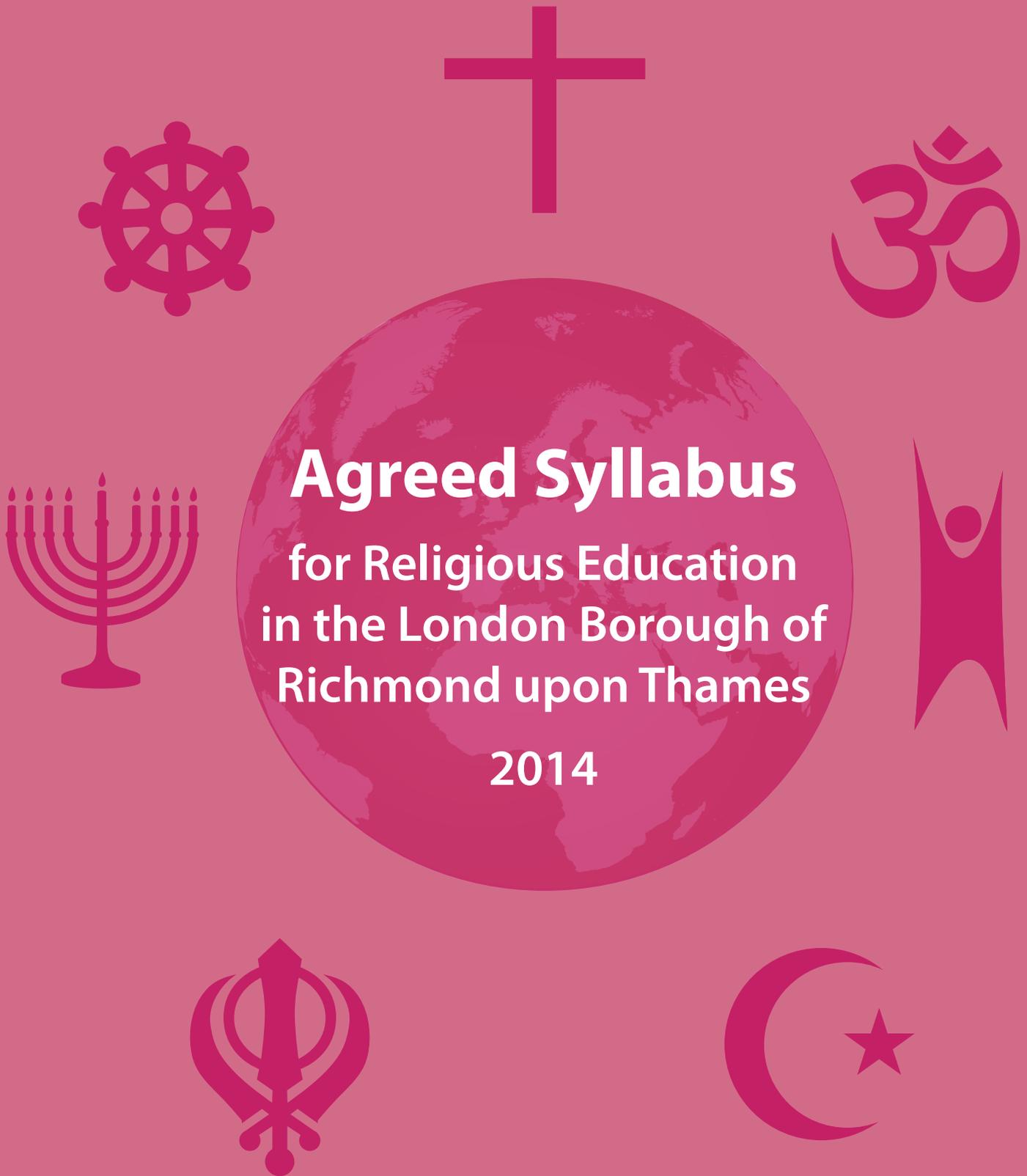
Baha'i Faith

- Baha'i prayers and writings of the Bab and Baha'u'llah

Learning outcomes should include a pupil's ability to:

Pupils begin to:

- understand the effect of religious and other important books in the lives of different individuals, including themselves if this is appropriate
- experience a wide range of stories and other writings used to communicate beliefs
- learn to associate particular texts with religious and non religious celebrations, commemorations and festivals
- observe the use of religious and non religious writings in worship and in the home and
- consider the respect that should be shown to sacred and other significant texts.



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Key Stage 2

Throughout Key Stage 2, pupils learn about Christianity and Buddhism, Hinduism, Islam, Judaism, Sikhism, as well as non-religious belief systems such as Humanism, recognising the impact of religion and belief locally, nationally and globally. They make connections between differing aspects of religion and belief and consider the different ways in which these are expressed. They consider the beliefs, teachings and practices and ways of life central to religion and other life stances. 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 idea, recognising other people's viewpoints. They consider their own beliefs and values and those of others in the light of their learning in Religious Education.

Experiences and Opportunities

During Key Stage 2, Religious Education should offer pupils:

- encounters with religions and other world views through visitors and visits to significant places, including places of worship
- a focus on the impact and reality of religion and belief on the local and global community
- opportunities to discuss religious and philosophical questions, giving reasons for their own beliefs and those of others
- time to consider a range of human experiences and feelings
- contexts in which to reflect on their own and others' insights into life and its origin, purpose and meaning
- situations in which to express and communicate their own and others' insights through art and design, dance, drama, ICT and music
- the chance to develop their use of ICT, particularly to enhance their awareness of religions and beliefs globally.

Checklist for Religious Education at Key Stage 2

- Religious Education must be taught in every year group
- 45 hours a year should be devoted to Religious Education and curriculum plans should clearly show how this time requirement is being met

- Across the Key Stage, Christianity and Buddhism, Hinduism, Islam, Judaism, Sikhism and non religious belief systems such as Humanism should be drawn upon, albeit with varying degrees of emphasis
- Curriculum plans should ensure that more material is drawn from Christianity within this Key Stage than any one of the other religions or non religious belief systems
- Material from other religions and non religious belief systems may also be included where and when this is appropriate
- As a general rule, when planning each unit, the number of religions or non religious belief systems in any individual unit should not exceed 2 in Key Stage 2
- Care should be taken to ensure that, across the Key Stage, different aspects of each of the religious and non religious belief systems are developed, though this is not required within each individual unit
- All units of work should be initiated by a key question.

Strategies for Teaching and Learning

Religious Education programmes of study should include sections on:

- knowledge, skills and understanding
- learning about religion
- learning from religion and
- breadth of study.

During Key Stage 2 you should teach pupils knowledge, skills and understanding through studying the following areas:

- religions and beliefs;
- themes; and
- experiences and opportunities.

Attainment Targets for Key Stage 2

AT1 Learning about Religious and Non Religious Beliefs

During Key Stage 2, teachers should give pupils the opportunity to:

- identify the key aspects of religious and non religious beliefs, especially the people, stories and traditions that influence the beliefs and values of others
- analyse the variety of practices and ways of life in religious and non religious belief systems, and understand how these stem from and are closely connected with particular teachings
- recognise and comment upon the similarities and differences within and between religions
- investigate the significance of religion in local, national and global communities
- consider the meaning of a range of religious and non religious expressions of belief, understand why they are important and note links between them
- describe and begin to respond to religious and non religious responses to ultimate, moral and ethical questions
- use specialist vocabulary in communicating their knowledge and understanding and
- locate and interpret information about religious and non religious life stances from a range of sources.

AT2 Learning from Religious and Non Religious Beliefs

During Key Stage 2, teachers should give pupils the opportunity to:

- reflect on what it means to belong to a religious or non religious community, communicating their own and other responses
- respond to the challenges of commitment both in their own lives and within religious and non religious traditions, recognising how commitment to a religion or other belief system is shown in a variety of ways;
- discuss their own and others' views of religious and non religious truth and belief, expressing their own ideas
- reflect on ideas of right and wrong and their own and others' responses to them and
- reflect on sources of inspiration in their own and others' lives.

Living the Faith

Christianity

Pupils will be given the opportunity to explore aspects of Christianity that support learning about, and from, living the faith as a Christian, drawing on a variety of denominations and traditions.

Beliefs and values will also be addressed in this unit.

Christian Commitment

Include studying stories about Christians and Christian organisations from the past and present day that demonstrate the life and teaching of Jesus, 'Love one another as I have loved you.'

These are some examples that can be considered, but there are many others.

Significant People

Mother Teresa	Oscar Romero
Martin Luther King	Leonard Cheshire
Dr Barnado	Saints
Mary Slessor	Leaders of significant Christian denominations

Organisations

Christian Aid	Salvation Army
CaFOD	Tear Fund

Occasions

Rites of Passage

- Baptism and Dedication
- Confirmation
- Ordination
- Weddings and Partnerships
- Funerals

Pilgrimage to sites of significant Christian importance

Important times

Worship
Prayer (How and why Christians pray)

Other religions and beliefs

Pupils will be given the opportunity to explore aspects of other religions that support learning about, and from, living the faith as a member of that faith. Pupils should learn about and from at least two other world faiths.

Beliefs and values will also be addresses in this unit.



Buddhism

Significant people

The story of the Buddha

Occasions

Worship at home and at the Temple
Samanera (When a boy enters the monastery)

Important times

Meditation

Religious dress

Saffron robes

Dietary laws

Vegetarian

Hinduism

Significant people

The role of the pandits at the shrine

Occasions

Introduction to Samskaras
Rites of passage
Birth ceremony
Initiation Sacred Thread
Kumbh Mela

Important times

Worship in the home
Puja

Dietary laws

Vegetarian

Islam

Significant people

Stories from the Qu'ran which includes Prophet Muhammad and other prophets

Organisations

Mosque as a place of learning
Muslim Aid/Islamic Relief
Zakah (concept of giving)

Occasions

Rites of passage
Birth ceremony (naming the child)
Weddings
Funerals
Hajj (pilgrimage)
Umrah
Ramadan

Important times

Prayer: in the home
at the mosque

Religious dress

For prayer:
Hijab

Dietary laws

Rules of Halal/Haram

Judaism

Significant people

Stories from the Hebrew Bible about the founders
Abraham, Isaac, Jacob, Moses, Rebecca, Rachel,
Esther and Leah
Prophets

Occasions

Rites of passage
Birth and naming ceremony (Circumcision)
Bar/Bat Mitzvah and Bat Chayil
Weddings
Mourning and remembrance

Important times

Shabbat (Sabbath)
In the home and Synagogue

Religious dress

For worship: Cap (Kippah)
Prayer shawl (Tallit)
Tefillin

Dietary laws

Rules of Kashrut and Kosher foods

Sikhism

Significant people

Stories of the Gurus, in particular Guru Nanak
and Guru Gobind Singh

Occasions

Birth ceremony
Initiation 5 Ks

Important times

Prayer at home
Prayer in the Gurdwara

Religious dress

5 Ks: Kesh (uncut hair)
Kanga (wooden comb)
Kachera (underwear)
Kara (bracelet)
Kirpan (sword)
Turban to cover uncut hair

Dietary laws

Vegetarian
Langar (Communal kitchen)



Humanism

Significant people

Scientists who have increased our knowledge and understanding of the world, or thinkers, writers and philosophers who have expanded our ideas and understanding of ourselves

Occasions

Humanist baby namings or welcomings
Humanist coming-of-age ceremonies (in some countries)
Birthdays, family celebrations and anniversaries
Humanist weddings
Humanist funerals

Religious Dress

Humanism is not a religion, and there are no authorities or rules that would or could impose particular styles of dress on the non-religious.

Dietary Laws

Many humanists are thoughtful and ethical consumers who respect the environment and animal welfare, and/or take into account issues such as fair trade. There are more vegetarians and vegans amongst humanists than in the general UK population.

Buildings for Worship

Many humanists like to get together for discussion and social activities, and tend to meet in community halls, cafes and other public spaces.

Important Times and Dates

Darwin Day (12 Feb)
United Nations Day (24 Oct) or other international days
National, civic or local holidays, festivals, and events, and commemorations of historic events such as Remembrance Day.

Sacred Texts

Humanists do not have sacred texts, but may find inspiration and wisdom in non-religious fables, traditional tales and children's stories, fiction that explores human nature, the human condition and moral dilemmas

Buildings and Places

The British Humanist Association rents an office in London
South Place Ethical Society owns Conway Hall in London
Leicester Secular Society holds meetings in its own building

Baha'i Faith

Significant people

The Bab and Baba'u'llah

Occasions

The nine holy days

Important times

The 19 day feast

Buildings for Worship

Christianity

Pupils will be given the opportunity to visit different Christian places of worship and to learn about denominations. They explore the architecture and learn about and from the objects found in the church visited.

Pupils should be encouraged to explore buildings used for worship by various denominations.

Key features of such buildings might include some of the following:

- Baptistry (Font and Paschal candle)
- Altar
- Cross or Crucifix
- Pulpit and lectern
- Nave and Chancel
- Organ
- Candles
- Statues
- Stained glass

The local priest is usually helpful in talking to pupils and focusing the aspect of Church liturgy that is most suitable to the visiting class.

Other religions and beliefs

Buddhism

Temple or Vihara

- The statue of the Buddha
- Flowers
- Lights and incense

Hinduism

Mandir

- The statues of the Gods
- The prayer hall
- The architecture
- Rules for dress



Islam

Mosque

The role of the mosque includes daily worship, prayer, social, educational and welfare issues. During a visit you could focus on the following items:

- The Dome and Minaret
- The place for preparation for prayer Wudu (washing)
- Shoes
- Prayer hall
- Separation and prayer place for women
- Mihrab and Minbar

Judaism

Synagogue

The role of the Synagogue as a place of study as well as a place of worship. This may be a Progressive or an Orthodox Synagogue (Richmond is Orthodox). You could focus on the following items:

- Place of the Bimah Central if Orthodox
- Ark containing the scrolls
- Menorah
- Ner Tamid (Eternal light)
- Star of David

Sikhism

Gurdwara

- The prayer or worship hall
- The rules of dress
- The Langar (Sharing of food)
- The Nishan Sahib (The flag)
- The Guru Granth Sahib and Romalla (covering)

Humanism

- The British Humanist Association rents an office in London
- South Place Ethical Society owns Conway Hall in London
- Leicester Secular Society holds meetings in its own building

Baha'i Faith

Houses of worship

- Houses of worship as places of prayer for all
- Symbols of unity
- Absence of clergy

Important Times and Days

The focus of this work should be on the ways that individuals, families and other groups, including faith communities express their beliefs and values, and mark key events of importance to them.

The Christian festivals of Christmas and Easter should be prominent. It is more appropriate to cover festivals at the time they occur, but this is not always practical. Therefore, schools should decide what is appropriate, taking account of the need to cover aspects of the world's religions and other belief systems during the academic year.

Pupils should be introduced to the concepts of celebration and commemoration. Pupils will be able to learn about the beliefs of a particular religion or non-religious belief system through an exploration of relevant events. They will learn about the various meanings of these events to religious and non-religious people, the ways in which they are marked in different contexts, including other parts of the world, and what they may learn about their own lives and communities from them.

Christianity

The year of the church:

- Advent
- Christmas
- Epiphany
- Lent
- Easter
- Ascension
- Pentecost
- Trinity

How are these times associated with the Life of Christ?

How are these times celebrated within the family and community?

Stories, signs and symbols associated with the event.

Other lesser festivals and saints days as appropriate.

Other religions and beliefs

Buddhism

- Wesak
- New Year
- Kathina Day (and Loy Krathong)
- Dhammacakka Day

Hinduism

- Divali (Lights)
- Holi (Colour)
- Raksha Bandhan (Knot of protection) Islam

Islam

- Ramadan and Eid ul Fitr
- Hajj and Eid ul Adha
- Ashura (Celebration of creation)

Judaism

- Rosh Hashanah and Yom Kippur - the new year and the day of atonement
- Pilgrim festivals
- Pesach (Passover)
- Shavuot
- Sukkot (Tabernacles)
- Simchat Torah (Torah-Law)
- Historical festivals
 - Purim (Lots)
 - Hanukkah (Lights)

Sikhism

- Baisakhi (New year)
- Divali Mela
- Hola Mohalla Mela
- Birthday of Guru Nanak

Humanism

- Darwin Day (12 Feb)
- United Nations Day (24 Oct) or other international days
- National, civic or local holidays, festivals, and events, and commemorations of historic events such as Remembrance Day.
- These are celebrated in entirely secular ways: taking breaks from work, getting together with friends and family, and exchanging cards and presents.

Baha'i Faith

- Naw-Ruz (New Year - 21 March)
- The first day of Ridven (21 April)
- The Fast (19 days beginning 2 March)

Sacred Texts

Pupils will be introduced to the sacred writings of Christianity and other major world religions, as well as texts significant to those who are not religious

Religious literature records traditional stories of beliefs and values. Holy books record stories relevant to the faith. These books give codes and rules, explanations and help that we make the decision whether or not to follow.

The focus of this work should be on the relationship between literature of the faiths and the beliefs, values, practices customs and life styles of believers and society. It should use material taken directly from the sacred text and study its meaning and effect on the lives of believers. Pupils will discover the messages within sacred texts, and develop their understanding of this type of material and its effect on people's lives. They will be able to think about the significance of important words in their own lives that allow opportunities for spiritual and moral development.

Christianity

- The Bible - Old Testament and New Testament

Other religions and beliefs

Buddhism

- Theravada scriptures:
 - Tripitaka (the Pali Canon)
 - Vinaya Pitaka
 - Sutta Pitaka
- Mahayana scriptures:
 - Heart Sutra (Pranajaparamita)
 - Lotus Sutra (Saddharma Pundarika)

Hinduism

- Vedas, a collection of hymns praising the Vedic gods
- Ramayana, long epic poems about Rama and Sita
- Mahabharata, which includes the Bhagavad Gita
- Puranas, a collection of stories about the different incarnations and the lives of saints

Islam

- The Qur'an
- The Hadith

Judaism

- The Torah
- The Talmud



Sikhism

- The Guru Granth Sahib
- The Daily Prayer Book

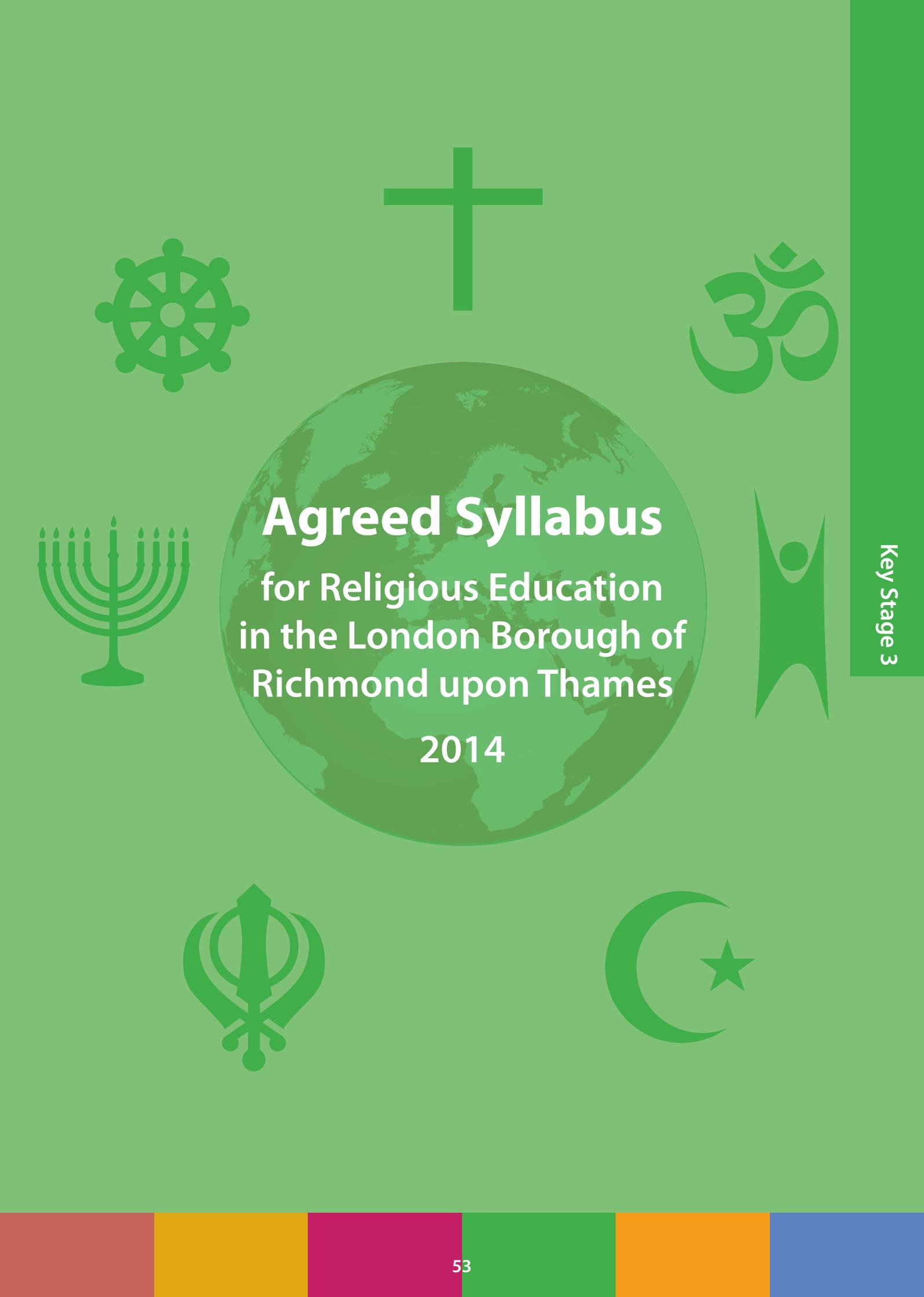
Humanism

Humanists do not have sacred texts, but may find inspiration and wisdom in

- non-religious fables
- traditional tales
- children's stories
- fiction that explores human nature, the human condition and moral dilemmas
- books about other people's lives

Baha'i Faith

- The writings of Baha'u'llah and the Bab, for example the hidden words, prayers and meditation
- The importance of sacred scriptures of all world faiths



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Key Stage 3

Throughout Key Stage 3, pupils extend their knowledge and understanding of Christianity and Buddhism, Hinduism, Islam, Judaism, Sikhism, as well as non-religious belief systems such as Humanism, in a local, national and global context. They deepen their ability to comprehend important beliefs, concepts and issues of truth and authority in religions and other world views. They apply their perceptions 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 in different beliefs and values, both within and between religions and other belief systems. 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.

Experiences and Opportunities

During Key Stage 3, Religious Education should offer pupils:

- encounters with people from different religious, non-religious, cultural and philosophical groups, who can express a range of convictions or religious and ethical issues
- visits, where possible, to places of major religious significance, locally, nationally and even internationally
- opportunities in ICT to enhance understanding of religious and spiritual insights, beliefs and practices
- contexts in which to discuss, question and evaluate important issues in religion and philosophy, including ultimate questions and ethical issues
- time to reflect on and carefully evaluate their own beliefs and values and those of others in response to their learning in Religious Education, using reasoned and balanced arguments
- situations in which to use a range of forms of expression, (such as art and design, dance, drama, ICT, music and writing) to communicate their ideas and responses creatively and thoughtfully
- chances to explore the connections between Religious Education and other subject areas, such as the arts, humanities, literature and science.

Checklist for Religious Education at Key Stage 3

- Religious Education must be taught in every year group
- 45 hours a year should be devoted to Religious Education and curriculum plans should clearly show how this time requirement is being met
- Across the Key Stage, Christianity and Buddhism, Hinduism, Islam, Judaism, Sikhism and non-religious belief systems such as Humanism should be drawn upon, albeit with varying degrees of emphasis
- Curriculum plans should ensure that more material is drawn from Christianity within this Key Stage than any one of the other religions or non-religious belief systems
- Material from other religions and non-religious belief systems may also be included where and when this is appropriate
- As a general rule, when planning each unit, the number religions and non-religious belief systems in any individual unit should not exceed 3 in Key Stage 3 (although it is recognised that some pupils, individually or in groups, may be exploring another faith tradition or belief system as a supplementary activity to the main plan for the unit)
- Care should be taken to ensure that, across the Key Stage, different aspects of each of the religious and non-religious belief systems are developed, though this is not required within each individual unit
- All units of work should be initiated by a key question.

You should design the schemes of learning to develop the following key elements.

- Beliefs and values
- Morality
- Deity
- Worship
- Beliefs about the nature of humanity

Strategies for teaching and learning

- Knowledge, skills and understanding
- Learning about religion
- Learning from religion
- Breadth of study

There are a number of key concepts that underpin the study of religious education. Students need to understand these concepts in order to deepen and broaden their knowledge, skills and understanding.

At Key Stage 3 you need to:

At Key Stage 3 there should be three core units that build on the themes studied in Key Stages 1 and 2.

Core Unit 1	Living the faith
Core Unit 2	Building and places
Core Unit 3	Important times, ceremonies and seasons

At Key Stage 3, beliefs, values and sacred texts will underpin the learning from the core units.

Attainment Targets for Key Stage 3

AT1 Learning about religion

You should teach students 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 diversity of religion;
- analyse and compare the evidence and argument used when considering issues of truth in religion;
- start to discuss and evaluate how religious beliefs and teaching inform answers to ultimate questions and ethical issues;
- apply a wide range of religious vocabulary consistently and accurately; and
- interpret and evaluate a range of sources, texts and authorities.

AT2 Learning from religion

You should teach students to:

- reflect on the relationship between beliefs, teachings and ultimate questions communicating their own ideas and using reasoned argument;
- evaluate the challenges and tensions of belonging to a 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; and
- reflect and evaluate their own and others' beliefs about world issues such as wealth and poverty, prejudice, justice and peace, and the environment.

Core unit 1

Living the faith

Christianity

Students should be given the opportunity to study the key concepts, terminology and historical perspective of Christianity.

Beliefs

- The nature of God
- The life and work of Jesus Christ
- The Gospels
- The creeds

Practices

- Rituals and ceremonies
- Public worship (including Eucharistic worship)
- Sacred texts (Biblical and non-biblical)

Life

- Individual life styles
- Influence in local and national life in Great Britain
- Significant people

The Arts

- The expressions of Christianity through music, art and drama

As a World Religion

- How Christianity spread
- Denominational differences
- Christianity in non-European countries

Other religions and beliefs

Students should be given the opportunity to study the key concepts, terminology and historical perspective of other religions and belief systems.

Beliefs

- The nature of God and ultimate reality
- Founders and holy people
- Key beliefs
- Holy and sacred texts



Practices

- Rituals and ceremonies
- Public worship
- Private worship

Life

- The life style of individuals
- Food and dress customs
- Family life
- Influence on local and national life

The Arts

- The expression of religion through literature, art, music, drama appropriate to the rules that apply to the named religion

The world religion

- The spread of the religion
- Its differences between contrasting traditions
- The religion in Britain and in a European and/or non-European country

Core unit 2

Buildings and places

Christianity

This will build on previous knowledge and understanding of buildings and religious places for worship and community use. It will include a study of holy places associated with Christianity in the Holy Land and other parts of the world. Key elements of worship, prayer, praise and readings will be studied in the context of building and place.

The meaning of key terms and concepts should be included such as:

- the body of Christ;
- the community of all believers;
- the Ecumenical movement;
- denominational features;
- how buildings reflect liturgy and worship;
- how the contents of buildings are symbolic of worship;
- how buildings can be adapted;
- the place of pilgrimage; and
- the purpose of pilgrimage.

Other religions and beliefs

This will build on previous knowledge and understanding of buildings and places of religion for worship and community use. It will include a study of holy places.

Key elements of worship, prayer, praise and readings will be studied in the context of building and places.

Buddhism

- Worship at the Vihara
- Worship at the Stupa (place of relics)
- The offering of flowers, light, incense and chanting
- Meditation
- The Buddhist Monastery - monks and lay people

Hinduism

- Worship in the home (Puja)
- The Mandir community focus for Arti, Havan and Bhajan community worship
- Role of divine images
- Role of Pujaris (temple priests)
- Distribution of Prashad at a gathering
- Katha - recitation of scripture
- Varanasi, Gangotri and Ayodhya as places of Pilgrimage

Islam

- The role of the Mosque, Iman and Qur'an
- Jumu'ah prayers
- Communal prayer and teaching
- Community use (Ummah)
- Denominational differences
- Mecca and Medina as places of pilgrimage

Judaism

- The Synagogue (Shabbat and festivals)
- The importance of home in Jewish life
- Denominational differences
- Jerusalem (Western Wall)

Sikhism

- Worship in the home
- Akhand Path
- The Gurdwara - the community centre as well as the place of worship
- Sewa
- Community worship
- Features of the Gurdwara
- Role of Granthi
- The importance of the Sangat (Community)
- Amritsar (The Golden Temple) as a place of pilgrimage

Humanism

- The British Humanist Association rents an office in London
- The oldest surviving Ethical Society South Place Ethical Society owns Conway Hall in London
- Leicester Secular Society holds meetings in its own building.

Baha'i Faith

- The importance of prayer in any location
- Individual and shared prayers
- The role of a house of worship
- The shrines of The Bab and Baha'u'llah as places of pilgrimage

Core unit 3

Important times, ceremonies and seasons

Christianity

During this unit students should extend their knowledge and understanding of holy days and liturgical events in the church's year.

Festivals and rites of passage may have been studied in primary school. Now students can use the Bible and other resources to explore the inner meaning of the principal festivals such as Christmas, Easter, Advent and Lent to extend their understanding of the religious celebrations of these times. The focus should be on ways faith communities express their beliefs and values, and students should be able to evaluate the importance of commitment to Christianity as expressed in ceremonies marking special times such as birth and death.

- Christmas: the concept of incarnation, God taking on a human identity
- Easter: the concept of salvation, the study of the death and resurrection of Christ
- Ascension: the great commission to the Apostles
- Pentecost: the coming of the Holy Spirit, the concept of Trinity
- Times for preparation, reflection, repentance and forgiveness: Advent and Lent
- Special weeks: week of prayer for Christian unity, Christian aid week
- Birth: denominational differences of birth ceremonies
- Death: funerals and memorial services
- Sacramental worship: Baptism, Confirmation, Eucharist, anointing the sick, penance, marriage and ordination

Other religions and beliefs

During this unit, students should extend their knowledge and understanding of holy days and other significant days within the tradition being studied.

Festivals and rites of passage may have been studied in primary school. Now students can use holy books, sacred texts and other resources to explore the inner meaning of the principal festivals of the chosen tradition to extend their understanding of the faith celebrations. The focus should be on ways communities express their beliefs and values, and students should be able to evaluate the importance of commitment to the named religion or belief system as expressed in ceremonies marking special times such as birth and death.

Buddhism

- Wesak - celebrating the birth, enlightenment and Parinibbana (death) of the Buddha
- Birth ceremony (similar to Hindu)
- Ordination
- Death rituals

Hinduism

- Raksha Bandhan - a festival of thanksgiving for brothers and sisters
- Samsara's ceremony to mark stages of life

Islam

- Feast days and family events
- Muslim calendar - Hijrah
- Hajj Eid ul Adha
- Ramadan Eid ul Fitr
- Lailat ul-Qadr
- Birth ceremonies
- Marriage
- Death rites and customs
- Five pillars

Judaism

- Sukkot the Feast of Tabernacles, celebrated in the autumn, teaching about God's protection
- Shavuot Harvest thanksgiving with special reference to God giving the Torah to Moses
- Shabbat (Sabbath) weekly celebration in the home and synagogue
- Brit Milah - Circumcision at eight days
- Bar or Bat Mitzvah - becoming an adult and taking on responsibility for yourself
- Marriage and family life
- Funeral and memorial traditions

Sikhism

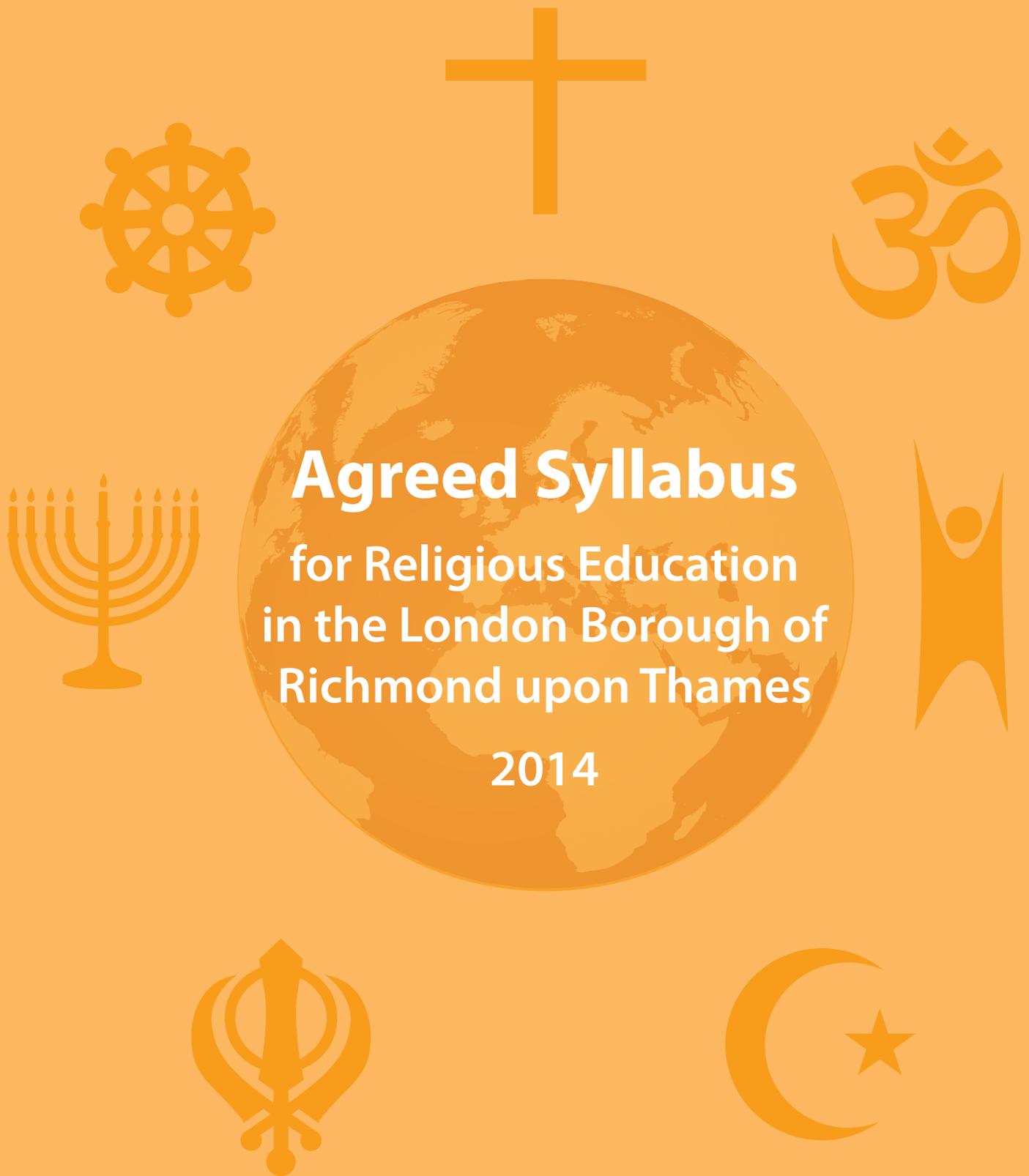
- Festivals celebrating the Guru's life or martyrdom
- Baisakhi
- Birth ceremony (naming)
- Amrit (5Ks)
- Weddings
- Death rituals

Humanism

- Many humanists celebrate Easter and spring holidays, Christmas and winter holidays, in entirely secular ways: taking breaks from work, getting together with friends and family, and exchanging cards and presents

Baha'i Faith

- The festivals of Ridvan and Baha'i New Year
- The nine holy days
- The 19 day feast
- Marriage and funerals
- Fifteen years old, the age of maturity



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Key Stage 4

The religious education programme of study will ensure that throughout this phase, students will build on their established understanding and abilities. They will analyse and interpret a wide range of philosophical and ethical concepts in increasing depth.

Students will have the opportunity to investigate issues of diversity within religions and the ways in which religion and spirituality are expressed in philosophy, ethics, science and the arts. They will expand and balance their evaluations of the impact of religions on individuals, communities and societies locally, nationally and globally.

Students will understand the importance of dialogue between and among different religions and beliefs. They will gain understanding of how religion and belief contribute to community cohesion, recognising the various perceptions people have of the role of religion in the world.

Whilst there is no legal requirement that students must sit public examinations, they deserve the opportunity to have their learning in the statutory curriculum subject of religious education accredited. Therefore when developing a suitable scheme of work for Key Stage 4, it is possible to use GCSE short courses in religious studies. This can be converted to a full GCSE through additional

The short and long course GCSE is taught over two years.

It should include:

- an in-depth study of the candidates chosen religion;
- questions of meaning;
- life issues; and
- environment including religious views of creation, stewardship and conservation.

Students will use no more than two religions during the preparation for these external examinations. The two religions should be Christianity and the student's chosen religion.

General requirements 14 to 19

Religious education is a statutory subject for all registered students, including students in the school sixth form.

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

Religious education must be included in the locally agreed syllabus which specifies accredited courses as programmes of study in religious education at Key Stage 4 and post-16.

Richmond upon Thames recommends that all students at Key Stage 4 follow at least a short course GCSE and that those who want to take a full course should be given the opportunity to do so.

Post-16 students should be given opportunities to follow AS/A level courses, but there must be provision for religious education for all students in sixth forms. No less than eight hours of religious education is taught a term as a module with other subjects.

Teaching must acknowledge the importance of Christianity as well as incorporating other world religions and life stances.

Strategies for teaching and learning

Key concepts

There are a number of key concepts that underpin the study of religious education. Students need to understand these concepts in order to deepen and broaden their knowledge, skills and understanding.

Beliefs, teachings and sources

- Analysing teachings, sources, authorities and ways of life in order to understand religions and beliefs in historical and cultural context
- Understanding and analysing beliefs, values and attitudes in relation to the human quest for meaning

Practices and ways of life

- Explaining and evaluating the impact of religions and beliefs on how people live their lives
- Analysing the ways in which the impact of religions and beliefs can vary according to context

Expressing meaning

- Interpreting and evaluating many different sources and forms of religious, spiritual, moral and cultural expression

Identity, diversity and belonging

- Explaining and analysing viewpoints on issues connecting personal and communal identity

Meaning, purpose and truth

- Analysing and synthesising insights on ultimate questions that confront humanity

Values and commitments

- Producing evidence and arguments about moral values and how they can relate to beliefs and experience

- Evaluating their own and others people's values to make informed, rational and imaginative choices

AT1 Learning about religion

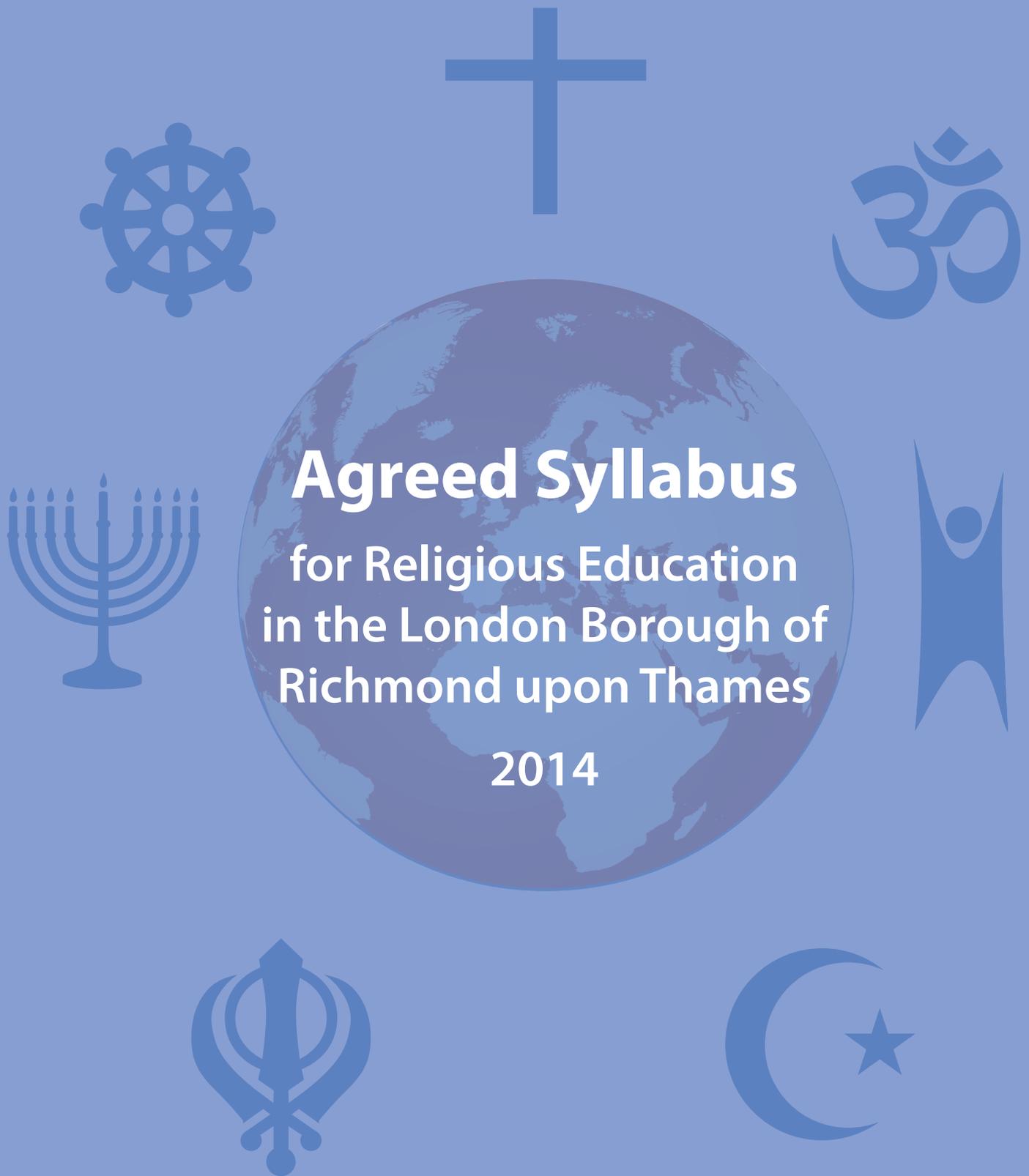
You should teach students to:

- investigate, study and interpret significant religious, philosophical and ethical issues, including the study of religious and spiritual experience taking account of their own sense of identity, experience and commitment;
- think rigorously and present coherent, widely informed and detailed arguments about beliefs, ethics, values and issues, drawing a well-substantiated conclusion;
- develop their understanding of principal methods by which religions and spirituality may be interpreted;
- draw upon, interpret and evaluate forms of creative expression in religious life; and
- use specialist vocabulary to evaluate the power and limitations of religious language.

AT2 Learning from religion

You should teach students to:

- reflect on, express and justify their own opinions taking into account what they have learnt about religion and their study of religious, philosophical, moral and spiritual questions;
- develop their own values and attitudes to recognise their rights and responsibilities taking into account what they have learnt about religion;
- relate their learning in religious education to the wider world gaining a sense of personal autonomy in preparation for adult life; and
- develop skills of crucial enquiry, creative problem solving and communication in a variety of media.



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Key Stage 5

- Religious Education must be taught in both year groups
- This syllabus advises all secondary schools to offer a range of officially accredited examination courses in Religious Education, Religious Studies and Philosophy, which will require an appropriate amount of curriculum time
- For students following such courses, the agreed syllabus does not specify the religious and non religious world views to be included, recognising that schools will need to consider the requirements of public examination syllabuses.

By law, those pupils not following officially accredited examination courses must also receive Religious Education in both year groups and the programme planned for them should meet the following criteria:

- A minimum of 12 hours should be devoted to Religious Education in Year 12 and 8 hours in Year 13 and curriculum plans should clearly show how these time requirements are being met
- In Key Stage 5, the agreed syllabus does not specify the number of religious and non religious world views to be included in addition to Christianity, recognising that schools will need to consider the need for more flexible programmes for those students not entered for officially accredited courses
- Curriculum plans should ensure that more material is drawn from Christianity within this Key Stage than any one of the other
- Material from other religions and belief systems may also be included where and when this is appropriate
- As a general rule, when planning each unit, the number of religious and non religious world views in any individual unit should not exceed 3 in Key Stage 5 (although it is recognised that some students, individually or in groups, may be exploring another faith tradition or belief system as a supplementary activity to the main plan for the unit)
- All units of work should be initiated by a key question
- Both Attainment Targets should be included in each individual unit and given equal value within it
- Across the Key Stage students should be given opportunities to develop their knowledge, skills and understanding with reference to Attainment Target 1:
 - beliefs, teachings and sources (A)
 - practices and ways of life (B)
 - forms of expression (C)

- Across the Key Stage students should be given opportunities to develop their knowledge, skills and understanding with reference to Attainment Target 2:
 - identity and belonging (D)
 - meaning, purpose and truth (E)
 - values and commitments (F)
- Within each individual unit, planning should embrace either (A), (B) or (C) and either (D), (E) or (F)
- Learning objectives and learning outcomes should be differentiated within each individual unit and each individual lesson, making use of the Level Descriptions with reference to (A), (B) or (C) and either (D), (E) or (F)
- In the majority of Key Stage 4 units, these Level Descriptions will relate to Levels 6, 7,8 and EP but other Levels may be included where necessary to meet the needs of particular students
- Students should be offered a variety of Experiences and Opportunities
- Students should be assessed in relation to the appropriate strands and at the appropriate Levels within both Attainment Targets

Religious Education at Key Stage 5 for those students not following an officially accredited course can be delivered through different models of curriculum organisation. These might include:

- Religious Education taught as a discrete unit through a series of separate (but inter-connected) lessons. Unit titles might include:
 - Can mixed faith marriages really work?
B and F
- Religious Education delivered as part of a cross-curricular unit, linked with other subjects. Unit titles might include:
 - What should be the place of religion in the work place? (incorporating Business Studies, Citizenship, General Studies and Personal, Social and Health Education or PSHE as well as Religious Education)
C and D
- Religious Education included within a cross-curricular day or conference day, with visiting speakers. Unit titles might include:
 - New Religious Movements – are they menacing or meaningful?
A and E
- Several hours of Religious Education concentrated into a single day or week focusing on a particular aspect of religion within the local area. Unit titles might include:
 - What impact does religion have on local government policy in Richmond upon Thames?
B and F

Special Schools

The 1996 Education Act states that “Regulations shall make provision for securing that, so far as is practicable, every pupil attending a special school receives Religious Education... or is withdrawn from receiving such education... in accordance with the wishes of her/his parents.” In this context, carers and guardians are invested with the same rights and responsibilities as parents.

In deciding what is “practicable”, schools need to take into account the particular needs of each pupil and, in planning the programme of study, each pupil’s Individual Education Plan (IEP) should be used when making decisions about methodology and content. This agreed syllabus recognises the diversity of needs across a range of special school provision and also the diversity that exists within such schools. In all cases, Religious Education must be both appropriate and relevant. It offers unique opportunities to connect with and draw upon the awareness, experiences, interests and skills of each pupil.

Experiences and Opportunities

In Special Schools, Religious Education should offer pupils:

- encounters with religious and non religious world views through visitors and visits to places of worship
- opportunities to experience and to handle religious and other artefacts, particularly those which engage the different senses
- contexts in which to explore religious and non religious world views through play or role play
- time to experience, listen to and respond to and, where appropriate read for themselves, religious stories and other texts
- experiences of religious and non religious world views through a variety of different media, such as the arts, the internet, film or television
- situations in which to experience, express or communicate their own responses through art and design, dance, drama, ICT and music
- cross-curricular experiences
- where appropriate, links with other aspects of school life, such as Collective Worship, assemblies and various celebrations or commemorations
- moments of silence, stillness and where appropriate, reflection

Checklist for Religious Education in Special Schools

The following requirements should be met “as far as is practicable”.

- Religious Education must be taught in every year group
- Appropriate amounts of time should be devoted to Religious Education within each phase or Key Stage and curriculum plans should clearly show how these requirements are being met

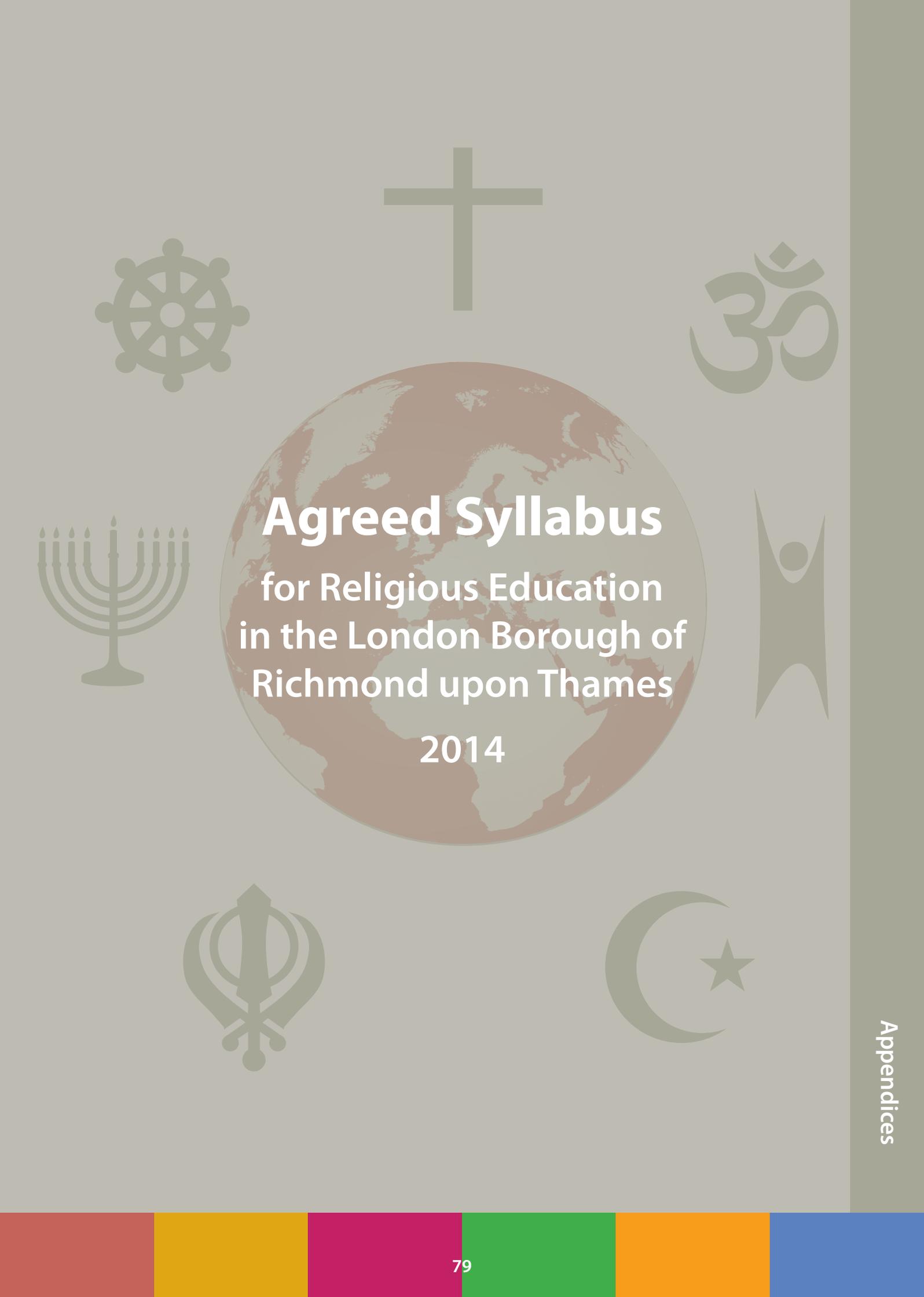
- Nursery – no statutory requirement
 - Reception – 36 hours per year
 - Key Stage 1 – 36 hours per year
 - Key Stage 2 – 45 hours per year
 - Key Stage 3 – 45 hours per year
 - Key Stage 4 – 40 hours per year
 - Key Stage 5 – 12 hours per year in Year 12 and 8 hours per year in Year 13
- Within each phase or Key Stage, Christianity and Buddhism, Hinduism, Islam, Judaism, Sikhism and Humanism should be drawn upon, albeit with varying degrees of emphasis
 - Curriculum plans should ensure that more material is drawn from Christianity within each phase or Key Stage than any one of the other religious and non religious world views
 - Material from other religions and belief systems may also be included where and when this is appropriate
 - As a general rule, when planning each unit, the number of religious and non religious world views in any individual unit will be determined by the learning needs of the class or group, but care should also be taken to adapt the programme where necessary to support particular pupils in accordance with their IEPs
 - Care should be taken to ensure that, across each phase or Key Stage, aspects of each of the religious and non religious world views are developed, though this is not required within each individual unit
 - All units of work should be initiated by the specific needs of the pupils, both collectively and individually
 - Both Attainment Targets should be included in each individual unit and given equal value within it
 - Across each phase or Key Stage pupils should be given opportunities to engage in learning experiences which develop their awareness, knowledge, skills and understanding with reference to Attainment Target 1:
 - beliefs, teachings and sources (A)
 - practices and ways of life (B)
 - forms of expression (C)
 - Across the Key Stage pupils should be given opportunities to engage in learning experiences which develop their awareness, knowledge, skills and understanding with reference to Attainment Target 2:
 - identity and belonging (D)
 - meaning, purpose and truth (E)
 - values and commitments (F)



- Within each individual unit, planning should embrace either (A), (B) or (C) and either (D), (E) or (F)
- Learning experiences, objectives and outcomes should be differentiated within each individual unit and each individual lesson, making use of the Performance Descriptions and/or Level Descriptions with reference to (A), (B) or (C) and either (D), (E) or (F)
- Within each unit, schools will need to decide which Performance Descriptions and/or Level Descriptions will be appropriate, either collectively, or for individual pupils in accordance with their IEPs
- Pupils should be offered a variety of Experiences and Opportunities
- Pupils should be assessed in relation to the appropriate strands with reference to the appropriate Performance Descriptions or Levels within both Attainment Targets

Religious Education in Special Schools can be delivered through different models of curriculum organisation. These might include:

- Religious Education taught as a discrete unit through a series of six separate (but inter-connected) weekly lessons. Unit titles might include:
 - Why do some people treat the Qur'an differently to other books?
C and E
- Religious Education delivered as part of a cross-curricular unit, linked with other subjects. Unit titles might include:
 - What celebrations mark the birth of a baby and why? (incorporating Art, Design Technology, Drama, History, English and Music, as well as Religious Education)
C and F
- Religious Education included within a cross-curricular day, with input from other subject areas. Unit titles might include:
 - Who is important in our community? (where the same question is addressed first in Citizenship, then in History and finally in Religious Education)
B and D
- Several hours of Religious Education concentrated into a single day or week perhaps focusing on a particular religious story. Unit titles might include:
 - What can we learn from the story of Joseph and his brothers?
A and E



Agreed Syllabus
for Religious Education
in the London Borough of
Richmond upon Thames
2014

Agreed Syllabus for Religious Education

Appendix A

Inclusion: providing effective learning opportunities for all pupils

Schools have a responsibility to provide a broad and balanced curriculum for all pupils. The National Curriculum is the starting point for planning a school curriculum that meets the specific needs of individuals and groups of pupils. This statutory inclusion statement on providing effective learning opportunities for all pupils, shows how teachers can modify the National Curriculum programmes of study to provide pupils with relevant and appropriately challenging work. It sets out three principles that are essential for developing a more inclusive curriculum.

- Setting suitable learning challenges.
- Responding to pupils' diverse learning needs.
- Overcoming potential barriers to learning and assessment for individuals and groups of pupils.

Applying these principles should limit the need for certain aspects of the National Curriculum to be restricted for a pupil. Schools can provide other curricular opportunities outside the National Curriculum to meet the needs of individuals or groups of pupils with additional needs, such as speech and language therapy and mobility training.

Three principles for inclusion

In planning and teaching the National Curriculum, teachers must take into account the following principles.

Setting suitable learning challenges

Teachers should aim to give every pupil the opportunity to experience success in learning and to achieve as high a standard as possible. The National Curriculum programmes of study set out what most pupils should be taught at each key stage. However, teachers should teach the knowledge, skills and understanding in ways that suit their pupils' abilities.

This may mean choosing knowledge, skills and understanding from earlier, or later key stages so that individual pupils can make progress and show what they can achieve. Where it is appropriate for pupils to make extensive use of content from an earlier key stage, there may not be time to teach all aspects of the age-related programmes of study.

A similarly flexible approach will be needed to take account of any gaps in pupils' learning resulting from missed or interrupted schooling.

For pupils whose attainments fall significantly below the expected levels at a particular key stage, a much greater degree of differentiation will be necessary. In these circumstances, teachers may need to use the content of the programmes of study as a resource, or provide a context, in planning learning appropriate to the age and requirements of their pupils.

For pupils whose attainments significantly exceed the expected level of attainment within one or more subjects during a particular key stage, teachers will need to plan suitably challenging work. As well as drawing on materials from later key stages or higher levels of study, teachers may plan further differentiation by extending the breadth and depth of study within individual subjects, or by planning work which draws on the content of different subjects.

Responding to pupils' diverse learning needs

When planning, teachers should set high expectations and provide opportunities for all pupils to achieve, including pupils with special educational needs, pupils with disabilities, pupils from all social and cultural backgrounds, pupils of different ethnic groups including Travellers, refugees and asylum seekers, and those from diverse linguistic backgrounds. Teachers need to be aware that pupils bring to school different experiences, interests and strengths, which will influence the way they learn. Teachers should plan their approaches to teaching and learning so that all pupils can take part in lessons fully and effectively.

To ensure that they meet the full range of pupils' needs, teachers should be aware of the requirements of the equal opportunities legislation that covers race, gender and disability.

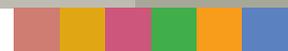
Teachers should take specific action to respond to pupils' diverse needs by:

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

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

A minority of pupils will have particular learning and assessment requirements which go beyond the provisions described above and, if not addressed, could create barriers to learning. These requirements are likely to arise as a consequence of a pupil having a special educational need, or a disability, or may be linked to a pupil's progress in learning English as an additional language.

Teachers must take account of these requirements and make arrangements, where necessary, to support individuals or groups of pupils, to help them participate effectively in the curriculum and assessment activities. During the end of key stage assessments, teachers should bear in mind that special arrangements are available to support individual pupils.



Pupils with special educational needs

Curriculum planning and assessment for pupils with special educational needs must take account of the type and extent of the difficulty experienced by the pupil. Teachers will encounter a wide range of pupils with special educational needs, some of whom will also have disabilities. In many cases, the action necessary to respond to an individual's requirements for curriculum access will be met through greater differentiation of tasks and materials, consistent with school-based intervention as set out in the SEN Code of Practice.

A smaller number of pupils may need access to specialist equipment and approaches, or to alternative or adapted activities, consistent with school-based intervention. These would be augmented by advice and support from external specialists as described in the SEN Code of Practice or, in exceptional circumstances, with a statement of special educational need. Teachers should, where appropriate, work closely with representatives of other agencies who may be supporting the pupil.

Teachers should take specific action to provide access to learning for pupils with special educational needs by:

- providing for pupils who need help with communication, language and literacy;
- planning, where necessary, to develop pupils' understanding through the use of all available senses and experiences;
- planning for pupils' full participation in learning, and in physical and practical activities;
- helping pupils to manage their behaviour to take part in learning effectively and safely and, at Key Stage 4, to prepare for work; and
- helping individuals to manage their emotions, particularly trauma or stress, and to take part in learning.

Pupils with disabilities

Not all pupils with disabilities will have special educational needs. Many pupils with disabilities learn alongside their peers with little need for additional resources beyond the aids that they use as part of their daily life, such as a wheelchair, a hearing aid, or equipment to aid vision. However, in their planning, teachers must make sure that these pupils are helped to participate as fully and effectively as possible within the National Curriculum and the statutory assessment arrangements. Potential areas of difficulty should be identified and addressed at the outset of work, without recourse to the formal provisions for disapplication.

Teachers should take specific action to help the participation of pupils with disabilities by:

- planning suitable amounts of time that will allow the tasks to be completed;
- planning opportunities to develop skills in practical aspects of the curriculum; and
- identifying aspects of the programmes of study and attainment targets that may present specific difficulties for individuals.

Pupils who are learning English as an additional language

Pupils for whom English is an additional language, have different needs to support them in learning the English language. Planning should take account such factors as the pupil's age, length of time in this country, previous educational experience and skills in other languages. Each pupil's progress in learning English and subject knowledge and understanding should be carefully monitored to confirm that no learning difficulties are present.

The ability of pupils for whom English is an additional language to take part in the National Curriculum may be ahead of their communication skills in English. Teachers should plan learning opportunities to help pupils develop their English and provide the support pupils need to take part in all subject areas.

Teachers should take specific action to help pupils who are learning English as an additional language by:

- developing their spoken and written English; and
- ensuring access to the curriculum and to assessment.

Agreed Syllabus for Religious Education

Appendix B

Assessment guidance for Key Stages 1, 2 and 3

Assessment is an essential part of the teaching and learning process. A good assessment framework raises the expectations of teachers and makes them aware of the potentially high standards their pupils might achieve. It helps teachers sharpen the focus on what is being taught and why. It enables them to identify strengths and weaknesses in pupils' attainments and plan the next steps in their learning. It provides the means to chart progress, and makes pupils and their parents clear about particular achievements and targets for improvement. Assessment should therefore help pupils and teachers recognise and celebrate achievement, and should motivate the learner.

Effective assessment requires:

- identification of a clear focus for a unit or lesson;
- clear planning of objectives;
- careful consideration of learning experiences;
- opportunities to demonstrate achievement; and
- regular evaluation.

The following types of assessment serve different purposes.

Formative assessment

The process of making regular judgments about what has been achieved, so that pupils can be told of their progress and encouraged to take the next step.

Diagnostic assessment

The process of identifying what aspect of learning a pupil has mastered, so that teachers can plan for the future, deciding what aspects need attention.

Summative assessment

Takes place at the end of a course or unit of work and sums up the achievement of a pupil to that point.

Evaluation

Involves judgments about the extent to which the learning experiences offered, help pupils to achieve the objectives. This will form the basis of regular planning reviews.

The purpose of the guidance

This guidance supports teachers and managers of religious education to measure progress and achievement in relation to the agreed syllabus for religious education for the London Borough of Richmond upon Thames.

Assessment in the local and national context

The Qualifications and Curriculum Authority (QCA) and Department for Children, Schools and Families (DCSF) jointly publish Assessment and Reporting Arrangements booklets for Key Stages 1, 2 and 3. These are updated annually and state that:

“Schools are required to keep records on every child, including information on academic achievements, other skills and abilities and progress made in school. They must update these records at least once a year. There are no other requirements about how or in what form, records should be kept, and there are no other statutory requirements concerning record-keeping and the retention of evidence.”

Therefore, schools will need to ensure that, as a minimum, annual reports to parents include a statement about the pupil's progress and achievement in religious education, and that a copy of the annual report is retained within the pupil's file.

The assessment methods described in this guidance will help teachers write meaningful records that can inform discussions with parents and provide useful information for the pupil's next teacher or school. Any records retained will be from assessment through normal classroom activities that are purposeful for the pupils, rather than a bolt-on to the taught curriculum. The guidance also reflects the emphasis given to assessment in the Ofsted framework.

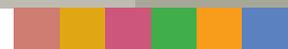
“The overriding principles are that assessment informs teachers' planning and teaching in order to challenge and support all pupils, and that systems are in place to ensure that pupils reach the necessary standards of attainment.”

In order to support teachers in judging attainment, the guidance is linked to the latest national guidance on standards in religious education from QCA, an eight level scale of attainment in religious education, which is published as part of QCA's Religious education: non-statutory guidance in religious education document.

The scale is based on two religious education attainment targets that describe the knowledge, skills and understanding that pupils are expected to have reached by the end of the key stage. The attainment targets consist of eight levels of increasing difficulty, plus a description of exceptional performance above level eight. Each level describes the type and range of performance that pupils should demonstrate.

The majority of pupils are expected to work at:

- Levels 1-3 in Key Stage 1 and attain level 2 at the end of the key stage;
- Levels 2-5 in Key Stage 2 and attain level 4 at the end of the key stage;
- Levels 3-7 in Key Stage 3 and attain level 5/6 at the end of the key stage.



By indicating expectations at particular levels and by charting broad progression in the subject, the level descriptions can also inform planning, teaching and assessment.

In summary, the approach to assessment described here is principally designed to:

- maximise the progress and achievement of all pupils;
- improve the quality of teaching and learning;
- inform and improve reports to parents; and
- be manageable and effective for teachers in the classroom.

Identifying opportunities for summative assessment

Your religious education scheme of work organises the content of the agreed syllabus into manageable units of work across the year groups of each key stage.

Children should be given credit for achievement whenever it is demonstrated, whether informally or through planned activities. Each unit of work will provide information about children's attainment. Any classroom activity can be seen as an assessment opportunity, though not necessarily for all pupils at the same time. Therefore, teachers will frequently be using a range of formative and diagnostic assessment strategies throughout these units, to make sure that the next steps of learning are at a level appropriate for each pupil.

Schools will also need to consider how often they intend to make summative assessments linked to the eight level scale. This should be done either at the end of each half-term unit, or each full-term unit of work depending on the scheme of work.

Planning assessment opportunities

The important principle to bear in mind is that assessment should be an integral part of planning and teaching, and should reflect pupils' achievements as they engage in their usual activities.

Teachers will probably find that most activities readily lend themselves to assessment of the relevant objectives. However, others may need modification to provide sufficient evidence to make a judgement, or to challenge pupils to achieve higher levels of attainment.

Possible assessment strategies

Most teachers will have a range of assessment strategies from which to make a choice. These might include:

- Listening to pupils: in either formal or informal settings, teachers can listen to pupils' questions, responses or presentations, all of which provide information about their depth of understanding, attitudes and ability to relate learning from one context to another.
- Questioning children: by asking relevant questions to draw out pupils' conceptual understanding, teachers can gain more insight to make sound judgements.

- Involving pupils in assessing their own learning: pupils play the most important part in their own learning. At the start of a unit of work, pupils can be encouraged to reflect on prior learning and use this as a baseline for charting their progress and achievement through the unit of work. Towards the end, pupils can reflect on their achievement and judge their progress in relation to their starting point. By doing this before the end of the unit, the teacher still has an opportunity to address any misconceptions that a pupil may have.
- Marking: if teachers have clear learning objectives that are shared with the pupils, then these form the focus for marking, whether it is written or pictorial work. The teacher's comments can praise success and indicate ways to improve.

Feedback to pupils, either oral or written, needs to be supportive and sensitive. It needs to affirm success and challenge a pupil to improve in a context of trust. If feedback is focused on clearly defined learning objectives, pupils can become involved in the learning process and take control of their own progress and achievement.

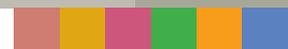
Record keeping - gathering evidence over time

The most valuable forms of assessment will be those that provide useful information for pupils, teachers, headteachers or parents. Any evidence that is recorded needs to be manageable to administer and inform the next steps in learning. With that in mind, the following systems of record keeping are easily completed as part of pupils' ongoing work or can consist of a brief summary, by the teacher, of observations made in relation to learning objectives.

Class achievement record sheet

The following class achievement record sheet is particularly useful for teachers at the end of a unit of work.

It can be prepared in advance by filling in the names of all the pupils in the class and then photocopied so that the teacher has multiple copies available. One sheet can then be completed for a given unit of work.



Pupil self-assessment

The involvement of pupils through reflection and self-evaluation is an essential part, not only of good assessment practice, but also of reaching a deeper understanding of religious education. The following self-assessment frames are designed to fulfil both these objectives, and are particularly useful in providing evidence for attainment target 2. Short response sheets like these can help pupils to record their reflections and responses to experiences.

<p>We talked about...</p> <p>And at the end I thought...</p>
<p>We discussed...</p> <p>My opinion is...</p>

At the end of the school year, the teacher can select from the range of evidence that exists, and those pieces that provide the most useful evidence of achievement and progress for the next teacher.

Developing consistency – moderating assessment outcomes with colleagues

To develop whole school consistency and raise standards in religious education, teachers can share pupils' work and achievements with each other. This process of agreement trialling helps teachers to have shared expectations of pupils' progress and achievement, and be more informed about the next steps in pupils' learning. Examples of pupils' work at different levels can be kept in school to provide a portfolio of examples.

Using the assessment information for reporting to parents

Each year, schools must report to parents including a brief comment on the child's progress in each subject and activity studied as part of the school curriculum, highlighting strengths and development needs. There should also be a comment on the child's general progress. The evidence collected from formative, diagnostic and summative aspects will provide the information needed for reporting.

In addition, some schools may consider reporting a level to parents at the end of Key Stage 2 and throughout Key Stage 3. This decision would be made in the context of the whole school policy on assessment and reporting.

Transferring information

Within a school

To ensure continuity and progression for pupils, teachers will need to transfer key pieces of information about pupils' achievements in relation to the school's assessment scheme. This also provides a picture of the cohort's achievements in relation to national expectations. As a minimum, it is suggested that the following be transferred to the next teacher:

- copies of pupils' annual reports; and
- the class file, including the assessment record sheets, examples of a range of pupils' work or other evidence and record of pupils' indicative levels of attainment.

To the next school

Key Stage 1 to 2

If the whole cohort is transferring from the infant to the junior school, and curriculum and assessment planning has been shared between the two schools, then information can be transferred in the same way as above. This will be in addition to information that must be transferred, namely each child's educational records and the Key Stage 1 statutory transfer form. If a pupil is transferring to a new school, separately from the remainder of the cohort, then as a minimum, the school will need to transfer all educational records relating to the child, plus the relevant statutory transfer form. In addition, any samples of religious education work and an indicative level of attainment in religious education (if used) would be useful.

Key Stage 2 to 3

When a pupil is transferring to secondary school, it would be helpful if the school could transfer, alongside the Key Sage 2 statutory transfer form, an indicative level of attainment in religious education based on assessment undertaken in the last year of primary education. This information is in addition to all educational records relating to the child, which must also be transferred.

AT1 Learning about religion and non-religious belief systems How pupils develop their knowledge, skills and understanding with reference to:		AT2 Learning from religion and non-religious belief systems How pupils, in the light of their learning about religion, express their responses and insights with regard to questions and issues about:	
Level	Beliefs, teachings and sources	Practices and ways of life	Forms of expression
	I can	I can	I can
1	remember a Christian (Hindu) story and talk about it	use the right names for things that are special to Buddhists (Jews)	recognise religious art, symbols and words and talk about them
	for example, talk about the story of Diwali	for example, say "That is a Church", or "She's praying" when my teacher shows me a picture	for example, say "That is a Star of David" when my teacher shows me a picture
2	tell a Christian (Sikh) story and say things that people believe	talk about the things that are the same for different religious people	say what some Christian (Muslim) symbols stand for and say what the art (music) is about
	for example, tell the story of the birth of Jesus say that Christians believe in God	for example, say that Christians and Sikhs both have holy books	for example, say that the cross reminds Christians that Jesus died on a cross; For example, that some people dance, sing, recite for God
3	describe what a believer might learn from a religious story	describe some of the things that are the same and different for religious people	use religious words to describe the different ways in which people show their beliefs
	for example, make a connection between the story of the forming of the Khalsa and the need for Sikhs to be brave in times of trouble	for example, note how Muslims and Sikhs both treat their holy books with respect by keeping them higher than other books For example, note that Muslims and Christians both pray but in different ways	for example, label a picture of Shiva Nataraja to show links with Hindu beliefs about God
	Identity and belonging	Meaning, purpose and truth	Values and commitments
	I can	I can	I can
1	talk about things that happen to me	talk about what I find interesting or puzzling	talk about what is important to me and to other people
	for example, talk about how I felt when my baby brother was born	for example, say "I like the bit when Krishna helped his friend"	for example, talk about how I felt when I gave a present to my friend and how I think that made my friend feel
2	ask about what happens to others with respect for their feelings	talk about things in stories that make people ask questions	talk about what is important to me and to others with respect for their feelings
	for example, say "Was Jonah hurt after being inside the big fish?"	for example, say "It was mysterious when God spoke to Moses"	for example, say "I agree with the rule about not stealing as stealing is not fair"
3	compare some of the things that influence me with those that influence other people	ask important questions about life and compare my ideas with those of other people	link things that are important to me and other people with the way I think and behave
	for example, talk about how Jesus influenced his disciples and how friends influence them	for example, ask why many people believe in life after death, give their view and compare with a particular religious view	for example, talk about how listening to a story about generosity might make them behave when they hear about people who are suffering

AT1 Learning about religion and non-religious belief systems How pupils develop their knowledge, skills and understanding with reference to:		AT2 Learning from religion and non-religious belief systems How pupils, in the light of their learning about religion, express their responses and insights with regard to questions and issues about:				
Level	Beliefs, teachings and sources	Practices and ways of life	Forms of expression	Identity and belonging	Meaning, purpose and truth	Values and commitments
4	I can make links between the beliefs (teachings, sources) of different religious groups and show how they are connected to believers' lives	I can use the right religious words to describe and compare what practices and experiences may be involved in belonging to different religious groups	I can express religious beliefs (ideas, feelings) in a range of styles and words used by believers and suggest what they mean	I can ask questions about who we are and where we belong, and suggest answers that refer to people who have inspired and influenced myself and others	I can ask questions about the meaning and purpose of life, and suggest a range of answers which might be given by me as well as members of different religious groups or individuals	I can ask questions about the moral decisions I and other people make, and suggest what might happen as a result of different decisions, including those made with reference to religious beliefs or values
	for example, make links between Qur'anic and Biblical sources and Muslim and Jewish charities; connect sayings of Jesus with different Christian beliefs about animals	for example, use some Pali or Sanskrit terms in describing two different Buddhist types of meditation For example, compare the way that Hindus and Buddhists might meditate	for example, draw and label the key features inside two churches, indicating their meaning for those who worship there	for example, write an imaginary interview with a member of a minority religious community, referring to the beliefs that sustain them	for example, write questions about life after death and provide answers that refer to resurrection and reincarnation	for example, write a report about the environment and suggest what might happen depending on different moral choices that could be made
5	suggest reasons for the similar and different beliefs which people hold, and explain how religious sources are used to provide answers to important questions about life and morality	describe why people belong to religions and explain how similarities and differences within and between religions can make a difference to the lives of individuals and communities	use a wide religious vocabulary in suggesting reasons for the similarities and differences in forms of religious, spiritual and moral expression found within and between religions	give my own and others' views on questions about who we are and where we belong and on the challenges of belonging to a religion and explain what inspires and influences me	ask questions about the meaning and purpose of life and suggest answers which relate to the search for truth and my own and others' lives	ask questions about things that are important to me and to other people and suggest answers which relate to my own and others' lives
	for example, compare different Jewish beliefs about the Messiah and say how different interpretations may come about, using biblical and other texts to illustrate their answers	for example, write an account of Hajj which explains why many Shi'a Muslims will go on to visit the tomb of Ali because they believe that he was the rightful successor to the Prophet Muhammad	for example, produce a survey of different forms of creative religious expression and suggestions for similarities and differences between them	for example, write a question and answer style report on what it may be like to be a member of a religious community in Britain today and outline what impresses them about this religious 'identity and community'	for example, write a short story which raises questions about what is true and which relates to their own personal search for meaning in life	for example, write a report on a moral issue in the news, interviewing key people in the debate and including religious views and the potential impact of those views on their own and others' lives

AT1 Learning about religion and non-religious belief systems How pupils develop their knowledge, skills and understanding with reference to:		AT2 Learning from religion and non-religious belief systems How pupils, in the light of their learning about religion, express their responses and insights with regard to questions and issues about:				
Level	Beliefs, teachings and sources	Practices and ways of life	Forms of expression	Identity and belonging	Meaning, purpose and truth	Values and commitments
6	I can say what religions teach about the big questions of life, using different sources and arguments to explain the reasons for diversity within and between them	I can say what different practices and ways of life followers of religions have developed, explaining how beliefs have had different effects on individuals, communities and societies	I can use correct religious and philosophical vocabulary in explaining what the significance of different forms of religious, spiritual and moral expression might be for believers	I can consider the challenges of belonging to a religion today with reference to my own and other people's views on human nature and society, supporting those views with reasons and examples	I can use reasoning and examples to express insights into my own and others' views on questions about the meaning and purpose of life and the search for truth	I can use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues, focusing on things that are important to me
	for example, complete a poster demonstrating two contrasting religious views on astrology and make reference to religious texts and teachings which support the alternative teachings	for example, prepare a guide for Anglican Christians on the celebration of Easter in the Orthodox Church, showing how resurrection belief is expressed in different ways	for example, produce a booklet illustrating and explaining different sorts of symbolic expression involved in the life of a Buddhist monk or nun	for example, write a news report on different Sikh attitudes to aspects of British culture, explaining how Sikh views of human nature and society affect their views	for example, produce a booklet of ideas about the 'Good Life' with reference to religious and non-religious points of view and their own conclusions	for example, produce an e-media presentation on religious views of terrorism with reference to religious and non-religious points of view and their own conclusions
7	present a coherent picture of religious beliefs, values and responses to questions of meaning and truth which takes account of personal research on different religious topics and a variety of sources and evidence	today's world has been affected by the past and by traditions, and how belonging to a religion may mean different things to different people, even within the same religion	use a wide religious and philosophical vocabulary as well as different forms of expression in presenting a clear picture of how people express their religious, spiritual and ethical beliefs in a variety of ways	give my personal view with reasons and examples on what value religious and other views might have for understanding myself and others	give my personal view with reasons and examples on what value religious and other views might have for understanding what is important to me and to other people	give my personal view with reasons and examples on what value religious and other views might have for understanding what is important to me and to other people
	for example, using books and the internet, investigate Sikh beliefs about the importance of the Guru and do a presentation which coherently illustrates a variety of views	for example, produce two pen-pictures of Muslims from different communities and explain how history and culture have influenced the way they put their faith into practice in different ways	for example, produce an illustrated guide to representations of Jesus from different times and cultures, explaining the Christian beliefs and values presented through the different media	for example, produce a summary of my own personal and social relationships alongside an analysis of Hindu and other insights into human nature and community	for example, following research into samsara and nirvana, produce a dialogue I might have with a Buddhist about the future of humanity	for example, following research into Jewish and Humanist views on faith schools, produce a report with my recommendations on an application for a new Jewish foundation school

AT1 Learning about religion and non-religious belief systems How pupils develop their knowledge, skills and understanding with reference to:		AT2 Learning from religion and non-religious belief systems How pupils, in the light of their learning about religion, express their responses and insights with regard to questions and issues about:				
Level	Beliefs, teachings and sources	Practices and ways of life	Forms of expression	Identity and belonging	Meaning, purpose and truth	Values and commitments
8	<p>I can</p> <p>analyse the results of different sorts of research and place different interpretations of religious, spiritual and moral sources in their historical, cultural, social and philosophical contexts</p> <p>for example, research the internet and interview individuals to produce a contextual comparison of interpretations of the resurrection of Jesus</p>	<p>I can</p> <p>weigh up different points of view and come to a conclusion on how religions and beliefs make a difference to communities and societies in different times and places</p> <p>for example, conduct a questionnaire and produce findings on whether religion has had a mostly good or bad effect on different local communities</p>	<p>I can</p> <p>use a comprehensive religious and philosophical vocabulary in weighing up the meaning and importance of different forms of religious, spiritual and moral expression</p> <p>for example, select items of Buddhist artistic expression for an exhibition and produce a booklet of explanations of the symbolism and impact of the items for Buddhist belief and practice over time</p>	<p>I can</p> <p>weigh up in detail a wide range of viewpoints on questions about who we are and where we belong, and come to my own conclusions based on evidence, arguments, reflections and examples</p> <p>for example, write an article entitled, 'What is a Jew?' making use of Jewish and non-Jewish points of view and come to a conclusion that takes account of religious, cultural and philosophical perspectives</p>	<p>I can</p> <p>weigh up in detail a wide range of viewpoints on questions about truth and the meaning and purpose of life, and come to my own conclusions based on evidence, arguments, reflections and examples</p> <p>for example, write a speech for or against the motion that 'science will one day remove all need for religion', and come to a conclusion that takes account of religious, philosophical and historical perspectives</p>	<p>I can</p> <p>weigh up in detail a wide range of viewpoints on questions about values and commitments, and come to my own conclusions based on evidence, arguments, reflections and examples</p> <p>For example, write a dialogue between a Muslim and Hindu on how religious insights might save us from environmental disaster and write a conclusion that takes account of religious and social perspectives</p>

AT1 Learning about religion and non-religious belief systems How pupils develop their knowledge, skills and understanding with reference to:		AT2 Learning from religion and non-religious belief systems How pupils, in the light of their learning about religion, express their responses and insights with regard to questions and issues about:				
Level	Beliefs, teachings and sources	Practices and ways of life	Forms of expression	Identity and belonging	Meaning, purpose and truth	Values and commitments
EP	<p>I can</p> <p>provide a consistent and detailed analysis of religions and beliefs and of how religious, spiritual and moral sources are interpreted in different ways, with an evaluation of the different methods of study used to conduct the analysis</p> <p>for example, write an article on 'mystical experience' which includes an evaluation of the research techniques used to gather information about it</p>	<p>I can</p> <p>evaluate in depth the importance of religious diversity in a pluralistic society and demonstrate how religion and beliefs have had a changing impact on different communities over time</p> <p>for example write a report on a local religious community which analyses their place within wider society and evaluates the factors which have affected how relations with other local groups have changed over time</p>	<p>I can</p> <p>use a complex religious, moral and philosophical vocabulary in effectively synthesising my accounts of the varied forms of religious, spiritual and moral expression</p> <p>for example, prepare a virtual tour of a local place of worship which uses digital pictures of artefacts and architecture and includes consistent explanations of the symbolism employed in expressing religious, spiritual and moral beliefs ideas and feelings</p>	<p>I can</p> <p>analyse in depth a wide range of perspectives on questions about who we are and where we belong and provide independent, well informed and highly reasoned insights into my own and others' perspectives on religious and spiritual issues, with well-substantiated and balanced conclusions</p> <p>for example, research one Eastern and one Western religious view of human nature and write a report with conclusions on how far the two can be harmonised</p>	<p>I can</p> <p>analyse in depth a wide range of perspectives on questions about truth and the meaning and purpose of life, and provide independent, well informed and highly reasoned insights into my own and others' perspectives on religious and spiritual issues, with well-substantiated and balanced conclusions</p> <p>for example, research the history of human achievement and kindness within two religions or belief systems and write a message in defence of human beings to an alien species who think it would be better to wipe us off the face of the planet</p>	<p>I can</p> <p>analyse in depth a wide range of perspectives on questions about values and commitments and provide independent, well informed and highly reasoned insights into my own and others' perspectives on religious and spiritual issues, with well-substantiated and balanced conclusions</p> <p>for example, conduct research on different attitudes to religious believers and write a report with conclusions on whether there should be a law against religious discrimination</p>

Religious education skills

There are no specific skills peculiar to religious education. However, many more general skills can support pupil learning. This is a list of skills and processes often developed in religious education.

Investigation

- Asking relevant questions.
- Knowing how to use different types of sources.
- Knowing what may constitute evidence for understanding religion(s).

Interpretation

- The ability to draw on meanings from artefacts, art work, poetry and symbolism.
- The ability to interpret religious language.
- The ability to suggest meanings of religious texts.

Reflection

- The ability to reflect on feelings, relationships, experiences, ultimate questions, belief and practices.

Empathy

- The ability to consider thoughts, feelings, relationships, experiences, ultimate questions, belief and values of others.
- Developing the power of imagination to identify feelings of love, wonder, forgiveness and sorrow.
- The ability to see the world through the eyes of others, and to see issues from their point of view.

Evaluation

- The ability to debate issues of religious significance with reference to evidence and argument.
- Weighing the respective claims of self-interest, consideration for other, religious teachings and individual conscience.

Analysis

- Distinguish between opinion, belief and fact.
- Distinguish between features of different religions.

Synthesis

- Linking significant features of religion together with coherent pattern, connecting different aspects of life into a meaningful whole.

Application

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

Expression

- The ability to explain concepts, rituals and practices.
- The ability to identify and articulate matters of deep conviction and concern, and to respond to religious issues through a variety of media.

In foundation and Key Stage 1, teachers can help their pupils to use periods of quiet and silence for reflection. They will develop opportunities for discussion and develop listening and speaking skills.

Different experiences can help with life skills, particularly if started or learnt at this early stage and it can develop as pupil's progress through the key stage.

The teacher should be able to comment on pupils' difficulties and suggest ways in which these skills can progress. This should continue until the 14 to 19 curriculum, when teachers should include assessment tasks to measure student's skills in expressing themselves confidently. It is also important to make sure that all offensive and prejudicial terms can be expressed in a balanced acceptable way.

