

**SACRE is pleased to provide the Agreed Syllabus on this disc, which also contains very extensive support and guidance materials, glossary, units of work for different age groups and help for planning and assessment in RE.**



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## Introduction

**This Agreed Syllabus for Religious Education (AS for RE) has been created by the Rotherham Agreed Syllabus Conference and approved by the Standing Advisory Conferences on RE for all our community schools. It is the legal basis for RE in Rotherham: RE is locally determined, so schools which implement the syllabus will be teaching what the laws requires.**

**Since 1944, all schools have been required to teach RE to all pupils on the school roll (except when parents exercise their right to withdraw their children from the subject). Therefore, along with English, Mathematics, Science, Information Technology and Secondary Citizenship and the foundation subjects, Religious Education is part of the Basic Curriculum for all pupils.**

**The syllabus explains the value and purposes of RE for all pupils, and specifies for teachers what shall be taught in each age group. It provides a coherent framework for setting high standards of learning in RE, and enabling pupils to reach their potential in the subject. In this way the Agreed Syllabus is parallel to the government's subject orders for the subjects of the National Curriculum.**



# Executive Summary: What schools must do:

## Essential Agreed Syllabus Requirements for RE

(Please refer to the detailed sections of the syllabus for complete guidance and requirements)

- All pupils on the school roll are entitled to receive Religious Education. This includes pupils in the second year of the foundation stage and 16-19 year old students in school Sixth Forms.
- This syllabus is the legal basis for RE in Rotherham schools where it applies (see [Legal Guidance](#), ~ an appendix to the syllabus). Inspection will be based upon the implementation of this syllabus.
- Time for RE is strongly recommended to be 5% of curriculum time in Key Stages 1-4. SACRE expects schools to follow these time guidelines.
- It is a legal requirement for pupils to have opportunities to learn about the principal religions in the UK while they are at school. In Rotherham this means schools are to plan to teach about:
  - KS1:** Christianity + Judaism (some teaching about Islam can also be used)
  - KS2:** Christianity + Islam + Hinduism
  - KS3:** Christianity + Sikhism and Buddhism, + one selected by the school
  - 14-19:** Christianity plus, normally, one religion selected by the school (or a nationally accredited qualification such as the GCSE short course or full course in RS).  
With regard to non-religious or secular life stances, an inclusive RE curriculum enables the study of these views where appropriate.

Assessment in RE: there is an 8 level scale and arrangements for assessing pupils progress to establish and guide expectations (the use of the scale for reporting and marking is a matter for schools).

- The Agreed Syllabus specifies succinct programmes of study for each key stage. Some optional study units are provided for guidance, which schools may use to help construct schemes of work. These include many units from the Scheme of Work for RE published by the Qualifications and Curriculum Authority (2000, 2006) and others made specific to the needs for RE in Rotherham.
- The Agreed Syllabus, launched in 2010, is to be implemented in full by schools by September 2011
- Extensive guidance papers on issues for school RE, to support the statutory Agreed Syllabus. The guidance recognizes the need for schools to improve teachers' confidence with regard to teaching RE. The disc of guidance materials is published with the syllabus.

*"In my RE lessons I have been given the chance to see other views and take them into account of my own beliefs. I have learned to further understand other people".*

**The Rotherham Agreed Syllabus for Religious Education has three main aims which mirror those of the National Curriculum.**

**> RE in the whole curriculum: Learning and teaching activities in RE contribute to the achievement of curriculum aims for all children and young people to become:** *(Users of this RE syllabus are referred to the National Curriculum website for full whole curriculum details of these aims)*

• **Successful Learners** who enjoy learning make progress and achieve

**In RE this includes:**

- Building increasing knowledge and understanding of religions, beliefs and of the fundamental questions of life;
- Developing skills and attitudes that enable broad minded and open hearted engagement in a diverse world;
- Finding the interest and satisfaction in studying their own views and the views of others on ultimate questions;
- Being increasingly skilled at making links between beliefs, values, ways of life and religious practice, and with their own experiences, ideas and viewpoints.

• **Confident Individuals** who are able to live safe healthy and fulfilling lives

**In RE this includes:**

- Developing, through good learning, their own sense of identity in terms of beliefs and values: "If I know who I am, then I can accept who others are without fear of threat";
- Reflecting on ultimate questions and on the ideas and practices of belief systems. They are then helped to understand more about themselves and others, and how to communicate. They are encouraged to develop their ideas and express them appropriately;
- Exploring and enquiring into the idea of human well being, as expressed variously in different faiths and beliefs, and being able to learn confidently from the experiences and ideas of others;
- Making sense of the idea that a fulfilling life can be lived from many different perspectives, including religious and spiritual perspectives, and an unfulfilling life may be narrow or restricted: "The open mind never stops learning".

• **Responsible Citizens** who make a positive contribution to society

**In RE this includes:**

- Asking and exploring a range of answers to questions about life, individuals and society;
- Raising issues of local, national and global concern and placing them in spiritual and moral contexts;
- Understanding the beliefs and practices of religions and world views enabling pupils to make connections between belief and action;
- Considering and clarifying the values and commitments by which we live, developing an understanding of positive contributions to society;
- Considering the beliefs behind environmental action, the needs of refugees or the work of aid agencies to become aware of the connections between beliefs, lifestyles and ultimate questions;
- Considering the idea of responsibility, e.g. for self, others, the world and ultimate truth (for some, God);
- Evaluating ethical issues, and expressing views using reasoned arguments. Pupils can then enhance their capacity and desire to make a positive contribution to debates and decisions in society.

## RE within the whole curriculum: aims

Learning and teaching activities in religious education (RE) contribute to the achievement of curriculum aims for all young people to become:

- **successful learners** who enjoy learning, make progress and achieve
- **confident individuals** who are able to live safe, healthy and fulfilling lives
- **responsible citizens** who make a positive contribution to society.

**Religious Education is an essential component of a broad and balanced education and its place in the Basic Curriculum is statutory. RE provides opportunities to explore, and respond to the meanings of experiences in relation to the religions, beliefs and ways of life of others. These are the special contributions of RE to the Basic Curriculum**

### The importance of religious education

RE is centrally concerned with the links between religions and the experiences that all humans share.

<p>RE provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong, and what it means to be human.</p>	<p>RE develops students' knowledge and understanding of Christianity, other principal religions, other religious traditions, and other world views that offer answers to these challenging questions.</p>	<p>RE offers opportunities for personal reflection and spiritual development.</p>	<p>RE has an important role in preparing students for adult life, employment and lifelong learning. It enables students to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables students to combat prejudice.</p>
<p>RE enhances students' awareness and understanding of religions and beliefs, teachings, practices and forms of expression, as well as of the influence of religion on individuals, families, communities and cultures.</p>	<p>RE encourages students to learn from different religions, beliefs, values and traditions, while exploring their own beliefs and questions of meaning.</p>	<p>RE challenges students to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses.</p>	<p>RE encourages students to develop their sense of identity and belonging. It enables them to flourish individually within their communities and as citizens in a diverse society and global community.</p>

## The Purposes of the Agreed Syllabus

The Rotherham Agreed Syllabus for Religious Education has four purposes, which are parallel to the four main purposes of the National Curriculum

- 1. To establish an entitlement.** The Agreed Syllabus secures for all pupils, irrespective of social background, culture, race, religion, gender, differences in ability and disabilities, an entitlement to learning in Religious Education. This contributes to their developing knowledge, understanding, skills and attitudes, which are necessary for their self fulfillment and development as active and responsible citizens.
- 2. To establish standards.** The Agreed Syllabus makes expectations for learning and attainment explicit to pupils, parents, teachers, governors, employers and the public, and establishes standards for the performance of all pupils in Religious Education. These standards may be used to set targets for improvement and measure progress towards those targets.
- 3. To promote continuity and coherence.** The Agreed Syllabus for Religious Education contributes to a coherent curriculum that promotes continuity. It facilitates the transition of pupils between schools and phases of education and can provide foundations for further study and lifelong learning.
- 4. To promote public understanding.** The Agreed Syllabus for Religious Education will increase public understanding of, and confidence in, the work of schools in RE. Through the SACRE, the religious communities of Rotherham and Rotherham have been involved in its development.



# The Aims of Religious Education in Rotherham

## RE aims to enable pupils to:

Acquire and develop knowledge and understanding of Christianity and the other principal religions represented in the United Kingdom;

Develop an understanding of the influence of beliefs, values and traditions on individuals, communities, societies and cultures;

Develop positive attitudes of respect towards:  
~ other people who hold views and beliefs different from their own;  
~ living in a society of diverse religions.

**RE aims for pupils to:**

Develop the ability to make reasoned and informed judgements about religious and moral issues, with reference to the teachings of the principal religions represented in Rotherham, the region and the United Kingdom.

### Enhance their spiritual, moral, social and cultural development by:

- developing awareness of the fundamental questions of life raised by human experiences, and of how religious teachings can relate to them;
- responding to such questions with reference to the teachings and practices of religions and other belief systems, relating them to their own understanding and experience;
- reflecting on their own beliefs, values and experiences in the light of their study.

## Attainment targets: Learning about religion and learning from religion

There are two attainment targets for RE which reflect these aims concisely. RE is to be relevant to pupils' own personal development: The two attainment targets are sometimes distinct in planning, but often interwoven in good teaching

### AT1 - Learning about religion and beliefs

Enquiring into, investigating and understanding religions and beliefs.

This includes thinking about and interpreting religious beliefs, teachings, sources, practices, ways of life and ways of expressing meaning with reference to the specific beliefs and religions studied.

### AT2 - Learning from religion and beliefs

Questioning, exploring, reflecting upon and interpreting human experience in the light of religions and beliefs studied.

This includes communicating reflections, responses and evaluations about questions of identity, belonging, diversity, meaning, purpose, truth, values and commitments, making increasingly insightful links to the specific religions studied.

RE is at its most effective when these two attainment targets are closely related in the learning experience.

#### Enquiry in RE

An enquiry process makes sense of the learning cycle that these attainment targets envisage: pupils should raise questions, gather information, develop knowledge and understanding (AT1). They should engage with the material, reflect on questions for themselves and respond in increasingly insightful ways (AT2)

## Spiritual Moral, Social and Cultural Development (SMSC): A distinctive contribution from Religious Education

The Agreed Syllabus for RE enables the teaching of RE to make a distinctive and significant contribution to these four aspects of pupils' development. While schools provide for these aspects of personal development in many ways, and through many subjects of the curriculum, RE may often focus on spiritual and moral education within the curriculum, and makes a distinctive contribution to understanding cultural diversity through developing understanding of religions. These opportunities for personal development contribute to high standards and aspirations for each pupil.

**There is an extensive literature on these topics, which are always contested. For the purposes of the RE syllabus, the following descriptions provide a basis for ways in which the RE curriculum can contribute to pupils' personal development.**

<p><b>Spiritual development</b> enables people to look within themselves, at their human relationships, at the wider world and at their vision of the divine or the ultimate reality with characteristics such as courage, hope, acceptance, strength, insight and love, so that they can better face all the sufferings, challenges and opportunities of human life.</p>	<p>Religious education provides opportunities to promote <b>spiritual development</b> through:</p> <ul style="list-style-type: none"> <li>• 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</li> <li>• learning about and reflecting on important concepts, experiences and beliefs that are at the heart of religious and other traditions and practices</li> <li>• considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and natural sciences, thereby contributing to personal and communal identity</li> <li>• considering how religions and other world views perceive the value of human beings, and their relationships with one another, with the natural world, and with God</li> <li>• valuing relationships and developing a sense of belonging</li> <li>• developing their own views and ideas on religious and spiritual issues.</li> </ul>
<p><b>Moral development</b> enables pupils to take an increasingly thoughtful view of what is right and wrong, to recognise the needs and interests of others as well as themselves and develop characteristics such as truthfulness, kindness, unselfishness and commitments to virtues such as integrity, justice and the will to do what is right, so that they can live in ways which respect the well-being and rights of each person.</p>	<p>Religious education provides opportunities to promote <b>moral development</b> through:</p> <ul style="list-style-type: none"> <li>• enhancing the values identified within the National Curriculum, particularly valuing diversity and engaging in issues of truth, justice and trust</li> <li>• exploring the influence of family, friends and media on moral choices and how society is influenced by beliefs, teachings, sacred texts and guidance from religious leaders</li> <li>• considering what is of ultimate value to pupils and believers through studying the key beliefs and teachings from religion and philosophy about values and ethical codes of practice</li> <li>• studying a range of ethical issues, including those that focus on justice, to promote racial and religious respect, community cohesion and personal integrity</li> <li>• considering the importance of rights and responsibilities and developing a sense of conscience.</li> </ul>

**Social development** enables pupils to relate to others successfully through an understanding of the responsibilities and rights of being a member of various family, local, national and global communities. It enables them to develop social skills, qualities, attitudes and characteristics such as respectfulness, tolerance, a willingness to get involved, so that they can play a full and fulfilling part in their community and society as, for example, family members, citizens, learners and workers.

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

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

**Cultural development** enables people to develop their sense of their own place and identity in society, to value and participate creatively in their own culture and appreciate the cultures of others by developing their appreciation of, for example the arts, literature, sport, music, travel and other aspects of culture. Cultural development makes its contribution to human wellbeing through enabling participation in diverse varieties of cultural life for the enrichment of individuals and communities. Cultural development enables people to develop understanding, qualities and attitudes which lead to appreciation or participation in local, regional, national, European and global cultures.

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

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



## Religion in Rotherham, the region and the UK

RE prepares children and young people to live in a local society, but also in a region, a national community and the world as a whole. RE therefore needs to develop pupils understanding of the rich diversity of Rotherham, Yorkshire the UK and the world.

The 2001 Census showed that around 79% (197 000) of the people of Rotherham identified themselves as Christians. There were about 5 500 Muslim people. Hindus and Buddhists were numbered in their hundreds. Ten percent of Rotherham's population were non religious.

In the wider region, figures for Yorkshire and the Humber were notable:

Religion	People in Yorkshire and Humberside:
Christian	3627774
Buddhist	7188
Hindu	15797
Jewish	11554
Muslim	189089
Sikh	18711
Other	9624
No religion	699327
Religion not stated	385769

The next Census, in 2011, will give an up to date picture of religions in Rotherham. RE also takes account of national and global patterns of faith and belief: responsible estimates (this is difficult, but an attempt is made here) suggest that if the world was a village of 1000 people religion would be distributed like this:

Religion	If the world was a village of 1000 people, how many would be...
Christian	334
Muslim	177
Non-religious	160
Hindu	134
Other religious communities	88
Buddhist	57
Atheist	44
Jewish	3
Sikh	3

The challenge for RE is to enable the children and young people of Rotherham to understand what it means to live in a richly diverse religious region, nation and world, and to challenge them to live for the wellbeing of all in ways that are respectful of people who are different.

## Which religions and beliefs are to be studied?

It is through teaching RE's aims and attainment targets that high standards in RE can be established. Pupils' experience of the subject is the focus for their exploration of human experience and beliefs. It is also important that pupils are taught in depth and detail about particular religions through each of the key stages.

In this Agreed Syllabus, schools contribute to pupils in Rotherham developing an overall understanding of the 6 principal religions in the UK. The balance between depth of understanding and the coverage of material in these religions is important, so the syllabus – as it did in 2005 – lays down which religions shall be taught at each key stage. This is in line with the law, which states that Religious Education shall have regard to “the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the other principal religions represented in Great Britain.” There is an emphasis on the depth of study of religions and beliefs.

This can be seen as a minimum entitlement to learning about religions, and some schools may plan the study of more religions than this minimum. This may be especially appropriate where children from many religions are present in one class or school. Start where the pupils are, and build an increasingly diverse understanding of the religions in Rotherham, the region, the UK and the world.

This structure promotes continuity and progression between schools. Schools may plan some RE that goes beyond this example – for example in response to topical events or local needs – but this should have regard to the importance of enabling pupils to study religions and beliefs in depth.

Additionally, schools should use material from other religious traditions and belief systems represented in the school, the local area, the region or the UK, such as Rastafari, the Baha'i Faith, the Jehovah's Witnesses or Humanism.

## Which religions are to be studied? Examples

The Agreed Syllabus prescribes a minimum number of religions to be studied in depth as follows:

	<b>Minimum requirements: Religions to be studied:</b>
<b>Foundation Stage / Reception</b>	<b>Christianity Religions and beliefs represented in the class or school</b>
<b>Key Stage One</b>	<b>Judaism and Christianity (Islam may also be studied)</b>
<b>Key Stage Two</b>	<b>Islam, Hinduism and Christianity</b>
<b>Key Stage Three</b>	<b>Buddhism, Sikhism and Christianity + at least 1 further example of religion and belief selected by the school</b>
<b>Key Stage Four</b>	<b>Two religions including Christianity (or a recognised national RS qualification course: GCSE or CoEA).</b>
<b>16-19 RE for All</b>	<b>Belief systems or life stances as appropriate.</b>

## Curriculum Time for Religious Education

In order to deliver the aims and expected standards of the syllabus, the Agreed Syllabus Conference strongly recommends a minimum allocation of curriculum time for RE based upon the law and DCSF and QCDA guidance: a minimum 5% of curriculum time is required for teaching RE.

In 2010 QCDA advised schools about time for each area of learning. This advice gave a starting point of 60 minutes per week for Key Stage 1 RE and 75 minutes per week for key stage 2 RE, and offered numerous examples of timetabling in which RE is allocated 60 -75 minutes per week (QCDA, 2010). These recommendation are further supported in 'Designing the Curriculum' (Specialist Schools and Academies Trust, 2008).

This means in practice that schools are expected to allocate:

**Key Stage 1: 36 hours of tuition per year** (e.g. 50 minutes a week).

**Key Stage 2: 45 hours of tuition per year** (e.g. an hour a week)

**Key Stage 3: 45 hours of tuition per year** (e.g. an hour a week)

**Key Stage 4: 5% of curriculum time, or 70 hours of tuition across the key stage** (e.g. an hour a week for five terms).

**16-19: Allocation of time for RE for all should be clearly identifiable.**

### Notes.

- RE is a core subject of the curriculum for all pupils. The requirements of this Agreed Syllabus are not subject to the flexibility of the Foundation Subjects.
- Curriculum time for Religious Education is distinct from the time schools may spend on collective worship or school assembly. The times given above are for Religious Education.
- Flexible delivery of RE is often good practice: an RE themed day, or week of study can be more effective than a short lesson each week.
- RE should be taught in clearly identifiable time. There is clearly a common frontier between RE and such subjects as literacy, citizenship or PSHE. But the times given above are explicitly for the clearly identifiable teaching of Religious Education.
- Any school in which head teachers and governors do not plan to allocate sufficient curriculum time for RE is unlikely to be able to enable pupils to achieve the standards set out in this syllabus.

*"I think religion is the essence of a person's life so its good to know about everyone's religion"*

## The RE Programmes of Study:

These programmes of study lay down the requirements for teaching and learning with regard to each age group. They are elaborated and supported in the guidance materials provided to accompany this syllabus.

<b>Religious Education within the whole primary curriculum</b> The Rotherham Agreed Syllabus connects RE to the big ideas of all curriculum subjects in many substantial ways:	
<b>Time and change</b>	RE is deeply concerned with the ways religious communities grow, change and develop. Using numerous examples of stories from the past and the present day impact of religion, RE enables pupils to develop their sense of time and change.
<b>Place, space and scale</b>	RE engages every learner with religions and beliefs here and now, in the local setting, and enables increasing understanding of the impact of religion in regional, national and global settings. The sense of space and place is central to learning from places of worship and pilgrimage: this contributes to pupils' own sense of their place in the world, their sense of inner space and their vision of the wider world.
<b>Identity, community and diversity</b>	RE promotes and explores issues of identity, especially in relation to belief, community and making sense of experience. The diversity of religions in the local, national and global setting is a continuing focus for learning from similarities and differences. Attitudes of open mindedness and respect are central to RE's purposes.
<b>Questions of meaning and value</b>	Learning from religion in RE is about developing the skills by which pupils handle profound questions of the meaning of experiences and of values and commitments. Spiritual dimensions of these questions are addressed through the ways different religions explain our life in the world and learners are challenged to respond for themselves.
<b>Making connections</b>	Like other subjects in the area of learning of human, social and environmental understanding, RE seeks to make links between the children and the wider world. Connections between ideas and behaviour, between community and the individual, between the environment and our attitudes are at the heart of good RE.



## The Foundation Stage: Programme of Study

Teaching RE to 3-5s requires a multi-sensory approach, providing opportunities for pupils to learn and understand about, themselves, others (personal and social development) and the world (knowledge and understanding of the world) and to develop pupils' abilities to express themselves (language and literature, creative development).

Religious Education is not compulsory for pupils in a nursery school or nursery class in a primary school. Religious Education is compulsory for all pupils who are registered at a school, including those in a reception class, Foundation stage 2.

### Breadth of study

During the Foundation Stage, pupils should be taught the knowledge, understanding and skills through:

#### Beginning to learn about Christianity.

Schools may also plan to begin learning about the other religions or belief systems, for example those represented in the school and the local area

#### Experience of:

- Special times and events such as a birthdays, a baby welcoming ceremony such as baptism, Hanukkah, Divali, Christmas and Easter;
- Ways that people show that they belong in families or communities;
- Communicating, especially through worship and prayer.

### Knowledge, skills and understanding

#### Learning about religions

Knowledge and understanding that beliefs matter to people, and that people believe and live differently, their practices and lifestyles and how they express themselves. Pupils should be taught to begin:

- a. recounting the outlines of some religious stories;
- b. recognising some religious symbols and words and use them correctly;
- c. exploring features of religious life such as celebrations, festivals, special places and special times

#### Learning from religions

Evaluating and responding to questions of experience, meaning and commitment. Pupils should be taught to begin:

- a. asking questions about things which puzzle them in life and in the religious stories, artefacts, people and ideas they encounter;
- b. identifying what matters or concerns them in the religious stories, artefacts, people or ideas they encounter;
- c. exploring how they feel about themselves and the religious stories, artefacts, people or ideas they encounter.

Through the knowledge, skills and understanding pupils should develop positive attitudes towards other people and their right to hold different beliefs.

Teaching should enable pupils to begin:

- a. identifying their own uniqueness and that of others;
- b. appreciating the differences and similarities they encounter in others;
- c. making distinctions between good and bad, right and wrong.

EARLY LEARNING GOALS RELATED TO RE	Teaching might include...
<b>Personal, Social and Emotional Development</b>	<ul style="list-style-type: none"> <li>• Exploring similarities and differences of those in the class, the local and the wider community;</li> <li>• Developing awareness and understanding of themselves as unique individuals: their needs and their feelings;</li> <li>• Developing awareness and understanding of others and their ‘uniqueness’;</li> <li>• Learning about the influences religious beliefs can have on an individual’s life and behaviour;</li> <li>• Exploring belonging and a sense of community;</li> <li>• Developing attitudes of care and tolerance, respect and fairness towards others;</li> <li>• Developing skills such as communication, investigation, reflection and empathy;</li> <li>• Remembering and celebrating;</li> <li>• Thanking and being thanked, praising and being praised.</li> </ul>
<b>Language and Literacy</b>	<ul style="list-style-type: none"> <li>• Hearing and using key words relating to religions and experiences including visits to places of worship;</li> <li>• Listening to stories from religious books and traditions;</li> <li>• Composing, using and thinking about the words of simple prayers or reflections;</li> <li>• Communicating, verbally, in song or in other ways feelings and thoughts about God, people and the world.</li> </ul>
<b>Knowledge and Understanding of the World</b>	<ul style="list-style-type: none"> <li>• Hearing some creation stories such as those found in the Bible;</li> <li>• Raising awareness and reflecting on how we rely on the world’s resources;</li> <li>• Becoming aware of seasonal change and celebrating the good earth, e.g. in a harvest festival;</li> <li>• Developing awareness of the world at large and reflecting on the richness in diversity – religious food and feasts, costume, special buildings, objects and artefacts.</li> </ul>
<b>Creative Development</b>	<ul style="list-style-type: none"> <li>• Listening to and / or singing songs from various religions and cultures;</li> <li>• Making music and using it as a background for storytelling;</li> <li>• Designing and making special objects including religious artefacts;</li> <li>• Cooking festive religious food, making religious masks and dressing up in religious costumes.</li> </ul>

# Key Stage 1 Programme of Study

## Religions and beliefs

Christianity, Judaism, Islam if selected by the school and a secular world view, where appropriate

### Focus the learning on this:

Throughout key stage 1, pupils explore Christianity and at least one other principal religion. 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 others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.

## Knowledge, skills and understanding

### Learning about religion

Pupils should be taught to:

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

### Learning from religion

Pupils should be taught to:

- **reflect on and consider** religious and spiritual feelings, experiences and concepts such as worship, wonder, praise, thanks, concern, joy and sadness
- **ask and respond imaginatively** to puzzling questions, communicating their ideas
- **identify what matters** to them and others, including those with religious commitments, and communicate their responses
- **reflect on** how spiritual and moral values relate to their own behaviour
- **recognise** that religious teachings and ideas make a difference to individuals, families and the local community.

## Breadth of study

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

## The Themes of Key Stage 1 RE

- **believing:** what people believe about God, humanity and the natural world
- **story:** how and why some stories are sacred and important in religion
- **celebrations:** how and why celebrations are important in religion
- **symbols:** how and why symbols express religious meaning
- **leaders and teachers:** figures who have an influence on others locally, nationally and globally in religion
- **belonging:** where and how people belong and why belonging is important
- **myself:** who I am and my uniqueness as a person in a family and community

## Experiences and opportunities for Key Stage 1 pupils:

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

Guidance and planning will be greatly helped where teachers refer to the syllabus support materials from Rotherham SACRE.



# Key Stage 2 Programme of Study

## Religions and beliefs

Christianity, Islam and Hinduism and a secular world view, where appropriate

### Focus the learning on this:

Throughout key stage 2, pupils learn about Christianity and at least two of the other principal religions, recognising the impact of religion and belief locally, nationally and globally. They make connections between differing aspects of religion and consider the different forms of religious expression. They consider the beliefs, teachings, practices and ways of life central to religion. They learn about sacred texts and other sources and consider their meanings. They begin to recognise diversity in religion, learning about similarities and differences both within and between religions and beliefs and the importance of dialogue between them. They extend the range and use of specialist vocabulary. They recognise the challenges involved in distinguishing between ideas of right and wrong, and valuing what is good and true. They communicate their ideas, recognising other people's viewpoints. They consider their own beliefs and values and those of others in the light of their learning in religious education.

## Knowledge, skills and understanding

### Learning about religion

1 Pupils should be taught to:

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

### Learning from religion

2 Pupils should be taught to:

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



## Breadth of study

During key stage 2 pupils should be taught the knowledge, skills and understanding through the following areas of study:

### The Themes of Key Stage 2 RE

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

## Experiences and opportunities

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

**Guidance and planning will be greatly helped where teachers refer to the syllabus support materials from SACRE.**



## Programme of Study for Key Stage 3

Religious education always engages pupils in looking at the questions ‘what does this mean to me?’

### Religions and beliefs:

- Christianity
- at least two other principal religions (the recommended examples are Sikhism and Buddhism)

Schools can also include the study of a different religious community with a significant local presence and / or a secular world view

### Focus the learning on this:

**Throughout key stage 3**, pupils extend their understanding of Christianity and at least two of the other principal religions in a local, national and global context. They deepen their understanding of important beliefs, concepts and issues of truth and authority in religion. They apply their understanding of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and ethical issues, with a focus on self awareness, relationships, rights and responsibilities. They enquire into and explain some personal, philosophical, theological and cultural reasons for similarities and differences in religious beliefs and values, both within and between religions. They interpret religious texts, scriptures and other sources, recognising both the power and limitations of language and other forms of communication in expressing ideas and beliefs. They reflect on the impact of religion and belief in the world, considering both the importance of interfaith dialogue and the tensions that exist within and between religions and beliefs. They develop their evaluative skills, showing reasoned and balanced viewpoints when considering their own and others’ responses to religious, philosophical and spiritual issues.



## Key Stage 3: Knowledge, skills and understanding

These key concepts must be built in to the planned key stage 3 RE curriculum

### A. Beliefs, teachings and sources (AT1)

- Understanding, explaining and interpreting teachings, sources, authorities and ways of life in order to express reasoned views about religions and beliefs
- Understanding, explaining and interpreting beliefs, teachings and attitudes in relation to the human quest for identity, meaning and values.

### B. Practices and ways of life (AT1)

- Understanding, explaining and interpreting the varied impacts of religions and beliefs on how people live their lives.
- Applying ideas and expressing insights about the impact of practices from religions and beliefs on ways of life

### C. Expressing meaning (AT1)

- Understanding and expressing ideas and insights about the meanings of different forms of religious, spiritual, moral and cultural expression.
- Understanding, explaining and interpreting ways in which religions and beliefs use literature, the arts, music, architecture and other forms of creative expression to respond to ultimate questions.

### D. Identity, diversity and belonging (AT2)

- Understanding, explaining and interpreting varied viewpoints on issues connecting personal and communal identity.
- Applying ideas and expressing insights into questions of identity, diversity and belonging in personal and communal contexts and in relation to community cohesion.

### E. Meaning, purpose and truth (AT2)

- Describing and expressing insights into ultimate questions that confront humanity.
- Applying ideas and expressing insights into questions of meaning and purpose in relation to religion and beliefs
- Explaining different ideas about what is true

### F. Values and commitments (AT2)

- Understanding, explaining and interpreting moral values and how they can relate to beliefs and experience.
- Expressing views and ideas about their own and others' values and commitments in order to make informed, rational and imaginative choices.

### Breadth of study

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

### Learning about religion

Pupils should be taught to:

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

### Learning from religion

Pupils should be taught to:

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



## The Themes of Key Stage 3 RE

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

## Experiences and opportunities

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

**Guidance and planning will be greatly helped where teachers refer to the syllabus support materials from SACRE.**



## RE for all, 14-19

### Curriculum aims

Learning and teaching activities in religious education (RE) contribute to the achievement of curriculum aims for all young people to become:

- **successful learners** who enjoy learning, make progress and achieve
- **confident individuals** who are able to live safe, healthy and fulfilling lives
- **responsible citizens** who make a positive contribution to society.

### The legal requirements and curriculum time required for RE

Provision of RE is a legal requirement for all students on the school roll. 70 hours of tuition across key stage 4 is the normal requirement by which learners can achieve the standards of the GCSE short course in Religious Studies that is the minimum benchmark for RE provision in Rotherham.

### RE in Key Stage 4 in Rotherham

The requirements of the syllabus are met where pupils take a GCSE course in religious studies (or equivalent) from a national awarding body.

Any pupil following one of the nationally accredited courses below is deemed to have met the requirements of the Agreed Syllabus:

1. A GCSE Religious Studies course which is based on the study of Christianity and at least one other major religion (the full course);
2. A GCSE (Short Course) in Religious Studies which is based on the study of Christianity and at least one other major religion (the short course);
3. A CoEA (Certificate of Educational Achievement) in Religious Education which is based on the study of Christianity and at least one other major religion.

Currently (2010), such courses are available from all the national awarding bodies: AQA, OCR, Edexcel and WJEC. There is a wide range of options and combinations of religions and topics to be studied. Schools must teach RE using the specifications of a GCSE (short) RS course. The Agreed Syllabus does not, of course, require that students be entered for this examination.

Schools must select options which enable pupils to study Christianity and at least one other religion. It is good practice for students to learn about the religions and beliefs of their own community and from their own perspective.

Teaching 14-16s a course in RE / RS from an awarding body is a requirement of the Agreed Syllabus. Whether all students are entered for the examination is a matter for schools.

### The value of RE to students 14-19

Through these RE courses, students gain access to many valuable learning opportunities include enabling students to:

- flourish individually, within their communities and as citizens in a diverse society and in the global community
- develop personalised learning skills
- develop attitudes of respect for all in a plural society

Academic examinations and qualifications in RE are valuable for further studies, academic and graduate learning and careers from law and social work to education and communication.

# Key concepts for 14-19 RE for all

Teachers need to provide learning for students in relation to the key concepts that underpin the study of RE in order to deepen and broaden their knowledge, skills and understanding.

## The key concepts

### A. 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, teachings and attitudes in relation to the human quest for identity, meaning and values.

### B. Practices and ways of life

- Explaining and evaluating the varied impacts 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.

### C. Expressing meaning

- Interpreting and evaluating the meanings of different forms of religious, spiritual, moral and cultural expression.
- Interpreting and synthesising many different sources and forms of religious, spiritual, moral and cultural expression.

### D. Identity, diversity and belonging

- Interpreting and analysing diverse perspectives on issues connecting personal and communal identity.
- Evaluating and analysing questions of identity, diversity and belonging in personal and communal contexts and in relation to community cohesion.

### E. Meaning, purpose and truth

- Analysing and synthesising insights on ultimate questions that confront humanity
- Expressing personal and critical evaluations of questions of meaning, purpose and truth in relation to religion and beliefs

### F. Values and commitments

- Synthesising evidence and arguments about ethics and morality in relation to beliefs, spirituality and experience.
- Evaluating personally and critically their own and others' values and commitments in order to make coherent and rational choices.

## Learning about religion (AT1)

Students should be able to:

- investigate and interpret significant issues in the light of their own identities, experiences and commitments
- present coherent, detailed arguments about beliefs, ethics, values and issues, with independence and critical awareness of their methods of study
- use and develop specialist vocabulary and critical arguments, with awareness of their power, limitations and ambiguity
- use and evaluate the rich, varied forms of creative expression in religious life.

## Learning from religion (AT2)

Students should be able to:

- reflect critically on their opinions in the light of their learning about religions, beliefs and questions
- develop their independent values and attitudes on moral and spiritual issues related to their autonomy, identities, rights and responsibilities
- evaluate issues, beliefs, commitments and the influence of religion, including philosophical, spiritual and ethical perspectives
- use skills of critical enquiry, creative problem-solving and communication through a variety of media to respond to issues of identity, meaning and values in a wide range of contexts.

## Curriculum opportunities

During the 14-19 phase students should be offered the following opportunities that are integral to their learning in RE and enhance their engagement with the concepts, processes and content of the subject. The curriculum should provide opportunities for students to:

- discuss, explore and question concepts, images and practices
- visit places of worship, inter-faith centres or other spiritual places, learning from in worship or rituals, as appropriate
- discuss, reflect on and develop arguments about philosophical and ethical issues
- reflect on the importance of engagement in community projects, dialogue or social action, reflecting on its importance for themselves and others
- encounter and engage with people from different religious, cultural and philosophical groups, to explore a range of convictions on religious and moral issues
- evaluate concepts, practices and issues, paying attention to beliefs and experience, and using reasoned, balanced arguments
- use a range of forms of expression to communicate their ideas and responses, including exploring and recording how their thoughts, feelings and experiences have changed
- access the sources, images and sounds that are key to their study, using texts and ICT as appropriate
- explore the connections between RE and other subject areas.

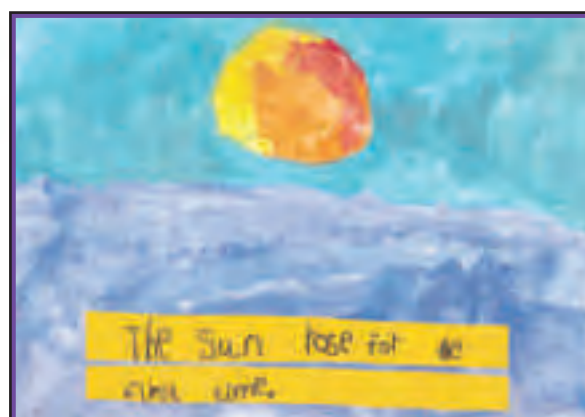
## 16 –19 RE for All

All schools with students aged 16-19 on roll are required to provide an RE entitlement for these students, irrespective of which examination courses they may choose. This core entitlement for all students is seen in this Agreed Syllabus as an enrichment of curriculum studies: it takes its place alongside key skills, critical thinking, sex education and citizenship studies, all of which the school will also provide for students in this age range. The allocation of curriculum time for RE should be clearly identifiable and should avoid tokenism.

At this stage, learning opportunities should be focused upon a range of religions and views of life appropriate to the students and the selected curriculum content, having regard to prior learning and the value of both depth and breadth in studying religions. Schools may plan their provision for the key stage including topics selected from those listed below, or designed by the school in line with all the general requirements of the syllabus.

There is considerable flexibility for schools in devising programmes of study for 16-19s, and the units of study can be delivered in various ways, including through core and enrichment programmes of study, general studies, examined courses, as day conferences or through integrated work in a number of subjects.

The Agreed Syllabus Conference wishes to draw attention to the SCAA / QCA publication 'Religious Education 16-19' (reference: RE/95/299, ISBN: 1 85838 074 X) as a source of guidance for schools. A copy of this booklet is included on the Agreed Syllabus disc



## Suggested potential unit titles for RE 16-19:

- **Religion in film and media:** what stereotypes and prejudices are apparent? What is the best kind of religious broadcasting? How does, and how should, the media represent religious and spiritual ideas and communities?
- **The ethics of birth and death:** Is 'playing god' ever justifiable? What makes a decision about the sanctity of life right or wrong, and who should do the deciding?
- **Good and evil:** spiritual questions about a world of suffering, psychological, philosophical, sociological and theological responses.
- **Science and faith: complimentary or contradictory?** Exploring the forms of knowledge in faith and in scientific enquiry and competing accounts of the value of each.
- **God, ethics and sexuality:** where do our principles for love and partnership come from? How are they changing? Why is it that sexuality is the source of many of both life's best and worst experiences? How do religious communities express their sex ethics?
- **Inter faith issues:** how can we build communities of respect for the well being of all in a religiously plural world?
- **Adult spirituality:** exploring some spiritual ways of life for grown up humans
- **Who needs God in the 21st Century?** Examining arguments and experience of atheists and theists.
- **Film and faith:** how is spirituality dealt with in some recent films? How is Judaism, Islam, Buddhism or atheism represented in film?
- **Rage or despair?** How can our reactions to what is wrong in the world be used to change the world? Exploring Job, Psalms, Ecclesiastes and other Jewish scripture to find insight into contemporary issues.



## Every Child Matters in RE

The Agreed Syllabus for Religious Education is fully in line with the government strategies that promote access, inclusion and individual learning. The planning and delivery model allows exploration of the human condition supporting the philosophy that **every person matters**. The Agreed Syllabus for RE makes a significant contribution to the implementation of the view that 'Every Child Matters' through its explorations of religious and ethical teachings and ideas.

RE encourages children to be healthy through:

### Examples of the meaning of this outcome connected to RE

- Encouraging a healthy mind and spirit through reflective activities such as circle time that enable pupils to understand prayer, stilling and meditation, and taking part in reasoned debate.
- Exploring what it means to respect the body, while reflecting on religious beliefs, investigating healthy living through religious teachings about food and drink, caring for the environment.
- Exploring attitudes to sexual relationships that promote the well being of all.
- Encouraging a positive self-image by enabling personal reflection and exploration of ideas about the self from different religious traditions.
- Enabling the consideration of teachings and examples from the faiths about self-respect, drug taking and intoxicants.

### Practical classroom connections and examples for the RE teacher:

- Finding out about how a new baby is welcomed into the community
- Recognising and exploring the ways religions honour the earth, and enquiring into issues about the human impact on the planet
- Learning about practice and belief to do with weddings and marriage in religious ways of life.
- Exploring varied attitudes to sexuality, partnership and loving relationships from religions and beliefs
- Thinking, for example, about what Hindus mean by the law of Karma and how our own actions can have good or bad consequences
- Considering questions about the value or sanctity of human life
- Describing the importance, for some people, of prayer, meditation, calmness or stillness in life's rhythms
- Asking what is meant by 'spiritual health and well being', and thinking about different answers



<p><b>RE helps children to stay safe by:</b></p>	<ul style="list-style-type: none"> <li>• Giving opportunities to explore prejudice and discrimination including teachings from the faiths.</li> <li>• Offering opportunities to consider rules and principles that guide individuals within communities and support the vulnerable.</li> <li>• Encouraging pupils to understand the difference between right and wrong.</li> <li>• Helping them to consider who should be their role models?</li> <li>• Reflecting on the value of security gained from family life, from religious community and ritual, from faith in the transcendent and from other sources.</li> <li>• Encouraging them to be increasingly able to take responsibility for who and what they are.</li> </ul>	<ul style="list-style-type: none"> <li>• Exploring issues of conflict and violence through stories in the news with a religious dimension</li> <li>• Using the Jewish Ten Commandments or the Buddhist 5 Precepts to think about pupils' own ways of life</li> <li>• Looking at dilemmas from religious story and considering how we decide what is good.</li> <li>• Thinking about why Guru Nanak or Moses are seen as role models in their religions</li> <li>• Considering how religious family life can be supported by shared faith</li> <li>• Using ideas about religious identity to think about their own identity</li> </ul>
<p><b>RE helps children to enjoy and achieve by:</b></p>	<ul style="list-style-type: none"> <li>• Providing a stimulating, rigorous and challenging RE curriculum that enables pupils to learn about themselves and others through exploring religion and the big questions of life.</li> <li>• Encountering living faith (e.g. through visits and visitors) and being given opportunities to ask and develop answers to their own questions of meaning and purpose.</li> <li>• Setting clear and challenging standards, assessment criteria, enabling all pupils to take pride in their achievements in RE.</li> <li>• Raising standards by promoting national accreditation of RE achievements for 14-19s.</li> <li>• Creating an inclusive RE curriculum that inspires all pupils, including those with additional educational needs</li> </ul>	<ul style="list-style-type: none"> <li>• Using religious concepts and beliefs to provoke thinking about pupils' own beliefs and ideas</li> <li>• Visiting places of worship to develop understanding of community life and faith</li> <li>• Use adults other than teachers to contribute to pupils' learning about religions through welcoming visitors to school in RE</li> <li>• Giving pupils time and space to produce RE work of which they can be proud.</li> <li>• Using the widest possible range of learning styles to explore religious and spiritual questions</li> <li>• Giving pupils' musical, artistic and creative models of learning in and tasks that use their creative skills</li> <li>• Using all available opportunities to credit the achievements of pupils in RE.</li> <li>• Understanding that there are not final, specific right or wrong answers</li> <li>• Taking opportunities to express pupils' own beliefs, values and ideas</li> </ul>

**RE helps children to make a positive contribution by:**

- Enabling pupils to explore concepts of identity, community and belonging in religions, and develop positive views of their own and respect for others.
- Encouraging pupils to evaluate the impact of religious rules and codes for living, and the meaning of being 'law abiding'.
- Giving opportunities to consider the nature of 'being human' and the positive common bonds found in shared human experiences, and a shared global environment.
- Enabling pupils to express their own views and ideas on all the questions RE addresses.
- Encouraging open mindedness in handling disputed questions, developing the ability to disagree respectfully

- Study the ways faith and belief communities work together
- Think about the value of keeping the law, and the occasional circumstances where it might be good to break the law
- Consider the experiences of human life that we all share, and how this can make for cohesive communities
- Using circle time or philosophy for children methods to explore 'big questions'.
- Develop pupils' skills in handling controversy by considering religious disagreements reasonably, e.g. between theists and atheists

**RE helps children to achieve economic well being by:**

- Experiencing a curriculum that will allow them to grow and develop into individuals prepared for working life, able to flourish in the workplace.
- Giving opportunities to consider, and sometimes challenge the meaning of 'economic well being' through studying the responses of faith to money, wealth, poverty, generosity, community and responsibility.
- Exploring religious critiques of materialism and consumerism in a balanced way.
- Providing all learners (at KS4 or 14 - 19) with the opportunity to achieve a nationally accredited RE / RS qualification.
- Encouraging an interest in religious and spiritual issues that enables life long learning.

- Exploring the impact of beliefs on different kinds of work
- Learning about how different religions encourage generosity, e.g. through Zakat in Islam, langar and Sewa in the Sikh religion, or via many charities.
- Considering how things can be valued, apart from financial values
- Exploring the ways in which religions and belief systems exalt learning or hold education to be valuable, and the values pupils find in learning.
- In studying fair trade, writing letters to the staff, local shop etc explaining the importance of stocking fair trade products.
- Using teaching and learning strategies which will support children to work in groups e.g. philosophy for children, fair listening and speaking, hot-seating, conscience alley
- Studying the link between faith, beliefs and environmental issues
- Consider how religious beliefs link to environmental issues

*"I have learned about all different religions. And I like exploring other people's religions. It's quite exciting."*



## Social and Emotional Aspects of Learning in RE (SEAL)

Religious education provides profound opportunities for pupils to consider questions of identity, diversity, meaning and values, and so has a significant relationship to many of the topics covered in the SEAL curriculum.

Through its distinctive subject matter, the RE curriculum will make a key contribution to pupils' personal development; spiritually, morally, socially and culturally. Therefore, lessons in SEAL should include religious viewpoints and issues arising where possible.

Many schools will be able to plan good RE using SEAL themes and materials, across key stages 1-4.

Religious Education shares concerns with the SEAL programmes to offer opportunities for pupils to think about themes including 'New beginnings', saying 'no' to bullying, looking at issues of identity and self esteem in 'Good to be me', exploring changes, thinking about getting on and falling out, building motivation through 'Going for goals' and deepening relationships to improve learning. Through the programmes, pupils develop empathy, social skills, self-awareness, and the ability to manage feelings and motivation.

RE adds the richness of diversity to these programmes by enabling pupils to learn about religions in connection with the SEAL themes. Religious story, practice, teaching and community life are rich and energising sources for this work.

Further information can be found in the cross curricular section of the SEAL guidance booklets <http://nationalstrategies.standards.dcsf.gov.uk/primary/behaviourattendanceandseal/primaryseal>



## The duty of schools to promote community cohesion:

### The key role of RE in the curriculum

Our vision in Rotherham is of a community where people of different faiths and no faith live harmoniously side by side, displaying mutual respect, understanding and friendship. It is essential that our children and young people are supported in developing these qualities and whilst growing in confidence achieve a level of critical awareness that helps them to become builders and shapers of a better Rotherham. Under the Race Relations (Amendment) Act 2000, schools have a duty to eliminate unlawful racial discrimination and to promote equality of opportunity and good relations between people of different groups. Local authorities, religious or non-religious organisations have an important role in supporting schools to discharge the duty to promote community cohesion.

The government's guidance advises that "every school is responsible for educating children and young people who will live and work in a country which is diverse in terms of cultures, religions or beliefs. RE aims to "develop a positive attitude towards other people, respecting their right to hold different beliefs from their own, and towards living in a world of diverse religions." RE requires pupils to think about the positive benefits of equality and inclusion and the negative impacts of prejudice and intolerance. OFSTED consistently finds that a major contribution to "valuing diversity, promoting multicultural understanding and respect" Comes from the RE curriculum. We want every Rotherham school to have best practice in this area. The community cohesion agenda "is about how to avoid the corrosive effects of intolerance and harassment ... as race and faith are often seen as the most frequent friction points between communities, and the most visible sources of tension."

It is too simplistic to assume that merely by teaching about the six major world religions, RE as a curriculum area will automatically contribute to community cohesion; there is a risk of reinforcing stereotypes in this subject area e.g. 'all Muslims are from Pakistan' or 'all Christians are white'. It is important to emphasise that these are 'world' religions and to seek opportunities and resources that will break down inaccurate, even racist assumptions about people of other faiths. Each religion in fact contains diverse traditions and beliefs. Each religion is multicultural in itself; its forms and followers vary in ethnicity, language, customs and practices.

It is important to identify links and similarities between the different religions and their practices, encouraging mutual respect, understanding and tolerance. For example, Christians, Jews and Muslims all recognise the importance of Jesus within their religious tradition, holding some aspects in common and diverging on other fundamental points. As well as learning about the historical and current relationship between cultures, pupils should study the way in which one religion has influenced the development of another.

RE is an ideal vehicle for building links with local faith communities in the local area of the school. Pupils need opportunities to meet people of different faiths and cultures to develop a respect for those who believe, think and practice differently, without feeling that their own identity or views are threatened. In fact, pupils can deepen and clarify their sense of identity through their encounter with the 'other'. The community cohesion guidance states that "through their ethos and curriculum schools can promote discussion of a common sense of identity and support diversity, showing pupils how different communities can be united by shared values and common experiences." It is important to set ground rules for discussion when religious differences are explored, in order to create a safe and positive environment. This is particularly relevant where there may be media misrepresentations and commonly held negative stereotypes e.g. Islamophobia.

In terms of Community Cohesion in Rotherham it is more meaningful to pupils if the religions taught include those of their own families and communities, including smaller faith groups in order to accord equal value and respect. Similarly, children should learn that non-religious perspectives on life are also valid and widespread. Large numbers of our pupils come from families where no religion is practised and they must not be made to feel that their lives or families are less worthy as a result.

## Learning outside the classroom in RE

[www.lotc.org](http://www.lotc.org) ~ Sacred Space

Many pupils have little experience of formal religion as they come to school, and do not add much to it during their young lives. Others attend the sacred place of their own tradition often, but never visit the places of worship of other faiths. For all pupils visiting sacred spaces can be a powerful learning experience. Such visits are always for learning, never for participation: to visit a church and learn from it does not involve participation in Christian prayer and worship. Taking a trip to a mosque and observing the reverent communal prayer or the happy celebration of Eid does not imply acceptance of Islamic belief or submission to Islamic law, but rather an open minded willingness to explore the new and the different, to learn from religion. In this spirit, the Rotherham RE syllabus encourages teachers to plan for trips to places of worship.

Learning outside the classroom in RE is not only about such visits though: the experience of the natural world is celebrated in many religions and by spiritual people everywhere. The sense of place and the possibility of being uplifted, catching that 'glad to be alive' feeling that promotes spiritual development is not always evident in the classroom: it can be accessed through the learning that happens beyond the classroom. At every key stage, learning outside the classroom is encouraged in this syllabus. Some examples of the intentions and activities involved are given below, but the scope of this pedagogical approach is limitless.



Age Group	Learning in relation to sacred space: examples of practice	Learning in relation to the natural world: examples of practice
4-7s	How do Christians welcome a new baby? Children visit a local church and learn about the community life of the church, watching a christening enacted by the minister and asking questions. They each contribute one drawing to a class book called '30 things we liked at Saint Matthews'	Curiosity about the natural world. In a unit on creation, children walk the school grounds and find / choose a leaf, an acorn, a feather and a blade of grass. They take these four things back to the class to try and work out what a human would have to do to make these four things. They explore some mysteries of the natural world in small scale natural world enquiry.
7-11s	What makes a place sacred? Class 4A visit a Wellingborough mosque, and class 4B visit St Matthews Northampton. Each class plans its multi-sensory enquiry into the sacred space, and presents its findings to the other class. All pupils consider the general question 'what makes a place sacred?' in relation to both buildings.	Peaceful, thoughtful and friendly places. The class decide what the most peaceful, thoughtful friendly places are in the school and grounds. They go to these places, and do something as a class that is peaceful, thoughtful friendly. When they then visit a place of worship, they choose and photograph the most peaceful, thoughtful, friendly place.
11-14s	What is a place of national religious or spiritual significance? Pupils consider 12 candidates for this tile, and visit two of them in half year groups (Rotherham examples). They present the findings of a group enquiry into British religion to the rest of the class, and vote for their choices after analyzing different manifestations of religion and spirituality in the UK.	Rejecting evil, remembering wisdom, seeking answers to confusion: stations of reflection and the Islamic Hajj. Pupils take turns to do three reflective activities designed from the experiences of stoning the Shaytan, running from Safa to Marwah and listening to the last sermon of the Prophet. From these experiences, pupils move to a deeper exploration of the significance of Hajj as memory, search for wisdom and rejection of evil.
14-16s	How do objects speak across the decades? Students visit the Holocaust exhibition at Beth Shalom. Through the day of their visit they see hundreds of objects, and select four that, for them, express the anger, the sadness, the evil and the lesson of the holocaust. They justify their choices in a debate back at school.	Night sky: mysteries. For homework, pupils are asked to stand alone in the open air and look into the sky on a dark clear night for 5 minutes. They are invited to frame scientific, spiritual and philosophical questions as they do this, and note them down. In class they compare the experiences of night sky recorded in scriptures and other sources: from Abraham, the Prophet Muhammad [PBUH], Immanuel Kant and themselves. They create a list poem of questions inspired by the night sky. They explore a range of religious and philosophical answers.

## Learning and Teaching in Religious Education.

This section of the syllabus establishes the requirements for good RE with regard to key skills and processes in learning.

A key intention of the Rotherham Agreed Syllabus for RE is to raise standards in the subject by enabling teachers to use a full range of high quality learning strategies in the subject.

### Assessment for learning

It is through the processes of teaching and learning that pupils demonstrate their achievements. While RE will need some summative assessment, it is the learning purposes of assessment activity that this syllabus places to the fore. The emphases need to fall on:

- Setting tasks that enable all pupil to show what they can achieve;
- Using clear criteria, shared with pupils, to see what a learner can do now, and can do next;
- Balancing assessment of the acquisition of knowledge and understanding (AT1, Learning about religions) with the assessment of development of skills of engagement, reflection and response (AT2, learning from religion);
- Using and building up pupils' self-awareness about what they learn and how they learn in RE;
- Agreeing targets for further learning between teachers and learners.

The syllabus focuses at every point on how pupils can be enabled to learn – a diverse range of learning styles and teaching strategies make for good standards in RE.

### Pupils as learners

Religious Education aims for learning that goes beyond the shallow replication of factual knowledge, to the deeper development of understanding and the profound levels of learning where perceptions and values create meaning and purpose. This aim applies to all pupils. Different learners have different learning preferences: these include linguistic, logical, mathematical, visual, spatial, bodily, kinaesthetic, musical, interpersonal and intra-personal. Well planned RE will meet the full range of learning needs of all pupils.

### Values and attitudes

RE has some central concerns about the development of values and attitudes through the skills of clarification, discussion, disagreement and reflection. Insight into the implications of our values, and their application to others as well as ourselves is a suitable focus for learning at any key stage. RE uses higher order thinking skills to explore how our values and attitudes influence behaviour and ideas, and the ways in which religious values and attitudes are often rooted into traditions of belief.

### Learning styles and tools for teaching

Standards in RE benefit from the careful selection of learning tools, including individual work, paired and small group work, collaborative learning and whole class teaching. The Agreed Syllabus focuses on handling questions as a key to good learning in RE and good teachers will provide a range of learning tasks including those that use multi-sensory learning, logic and reasoning, affective and emotional learning, experiential work, problem solving or problem centred strategies and creative and imaginative work.

### Partnerships in learning

Learning is not confined to lessons. In RE, partnerships between family, school, the wider community and the religious communities of Rotherham can contribute to effective, authentic learning in many ways. The use of homework is a good example: RE homework can be most productive when pupils understand clearly what is asked of them, why it is relevant to their continuing studies in lessons, and how parents and other carers may be able to help them. Visits and visitors in RE from different communities of faith provide another key partnership: such events make demands upon teachers, but can be richly worthwhile in enabling pupils to hear, meet and be in dialogue with religious people and authentic religious materials.

## Teachers' learning

Many teachers, especially those with other specialisms, feel that confidence in their own knowledge is an issue in RE. This can lead to narrowing of the range of learning opportunities offered in RE. The Local Authority has a continuing commitment to developing the provision for teachers to plan, manage and teach RE well. This RE Agreed Syllabus and its support materials are a part of Rotherham's investment in teaching RE well. School based staff development also has a significant place in enabling teachers to be effective in their RE work.

## Effectiveness in teaching and learning.

Effective learning in RE occurs in an environment of integrity and respect, uses a range of teaching methods, is responsive to the learning needs of individuals and groups, provides opportunities to celebrate achievement and success, and is reflective, asking 'what is working well here? What could be improved?' Good schools will monitor learning in a variety of ways in RE, and seek continuing improvement in pupils' achievements.

## Communication

In RE, pupils encounter a range of distinctive and specialist forms of written and spoken language, including sacred texts, stories, history, poetry, prayer, creeds, liturgy, symbolic language and worship. These are powerful uses of language, linked to fundamental human needs and aspirations. Religious and spiritual communication may also use music, or the expressive arts.

RE has distinctive concepts and terminology, which stimulate pupils to use their language skills to reflect on their own experiences, and to help them understand and appreciate their spiritual, moral and cultural inheritance.

In particular, pupils learn to talk and write with knowledge and understanding about religious and other beliefs and values; to discuss many of the fundamental questions of life; to construct reasoned arguments; to think reflectively and critically about spiritual, moral, social and cultural issues; and to present information and insights about these issues in words and symbols. Moreover, RE emphasises that truly effective communication also includes an empathetic understanding of people, their beliefs and values, and the issues that concern them.

## RE and the use of language

Along with other subjects of the curriculum, RE both contributes to and gains from the development of high standards in reading, writing, talking and listening. RE offers particular opportunities for pupils to develop their language skills in working with symbolic language, the explanatory power of metaphor, the language of debate, discussion and argument, belief, value, questioning, perspectives and opinions. Especially with regard to text level work, religious text is a rich source of learning and stimulus in RE. RE makes extensive use of the tools of dialogue, conversation and discussion in setting high standards. This syllabus provides for interactions between RE and language work that set high standards of learning for all pupils.

## Information and communication technology skills

RE provides opportunities for pupils to use and develop their information and communication technology (ICT) skills. In particular, ICT can support the activities of finding information about beliefs, teachings and practices and their impact on individuals, communities and cultures. ICT can help pupils to communicate and exchange information and understanding with others and to investigate and record data. Many faith communities use ICT on a world-wide basis. ICT skills can also enable pupils to encounter religion in ways that are authentic, diverse, contemporary and global.



## Working with others

RE provides opportunities for pupils to work co-operatively, sharing ideas, discussing beliefs, values and practices and learning from each other. RE can focus on the skills of learning from other people, and of listening well to those whose perspective is different to one's own. RE is also centrally concerned with questions about conflict and its resolution, tolerance, sensitivity and respect, making a key contribution in these areas to pupils' preparation for adult life in plural societies.

## Improving own learning and performance

RE includes learning about taking responsibility for oneself and others. The beliefs and values studied are the foundation for personal integrity and choice. Such study is personally challenging and relevant to many aspects of learning and achievement throughout life, including future careers. Skills of awareness and reflection on change are at the heart of some good RE practice.

## Problem solving

RE deals with religious and moral beliefs and values that underpin individual problem solving and decision making. Examples include exploring hard questions about living together and about life's mysteries; examples might include questions of meaning and purpose, bullying, personal relationships (including sexual relationships), striving for ideals, the use of money and facing bereavement. Problem centred learning is important in RE, where humanity's ultimate questions cannot be easily solved, and where the exploration of faith, of the spiritual dimension and of ideas of truth are at the heart of the learning process.

## RE, PSHE and Citizenship

Religious education shares some important objectives with personal, social and health education and citizenship education. This syllabus requires that provision for RE should be clearly identifiable and distinct from other curriculum areas, but recognises that issues of, for example, identity, community, culture, ethnicity, respect, plurality, ethics and beliefs may be taught within RE and make a substantial contribution to pupils' education and development personally and as young citizens. RE has a particular focus upon community and global questions, and Citizenship and PSHE may be enriched through attending to the opportunity to encounter some religious ways of seeing the world.

## Thinking skills

RE is an academic subject, based on learning about and understanding Christianity and the other principal religions of the UK. Skills of research, selection, analysis, interpretation, reflection, empathy, discernment, synthesis, application, expression, communication and evaluation are promoted for pupils from an early age. RE is in some ways a natural thinking centre for the curriculum, and the tools of critical thinking and analysis are increasingly useful to the teacher of RE. The study of religion is a rigorous activity involving a variety of intellectual disciplines and skills. These include learning about the sacred texts of the world; understanding the development, history and contemporary forms of religious belief and practice; studying philosophy and ethics; and undertaking studies into the phenomena, psychology, sociology and theology of religion.

## Creative and cultural aspects of the curriculum

The range of beliefs and values studied in RE relates to questions of human nature and personality, personal fulfilment and vocation, sources of inspiration and discovery, and the connection between beliefs, values and the arts. RE has a focus upon expressing the spiritual through a variety of means, including creativity. RE enables pupils to learn from the spirituality of the arts, and to be creative for themselves. RE seeks to enable all pupils to appreciate the value of cultural diversity through learning from religion.

## Education for racial equality and community cohesion

The damaging effects of xenophobia, racial stereotyping and the place of human hatred and conflict in history and the contemporary world raise questions about belief and behaviour for all pupils. RE has a focus upon enabling pupils to develop attitudes of tolerance and respect for those who see the world in a different way to themselves, and upon promoting dialogue between pupils about issues of belief, community and religion. In these ways RE can make a key contribution to anti-racist education and education for community cohesion for the well being of all in a plural society.

## Inclusion and Religious Education

In law and in practice, RE is for all. So all pupils are entitled to full access to the RE curriculum. This includes all those with particular learning needs such as pupils with any special educational needs, pupils from smaller religious communities, gifted and talented pupils, those from the full range of ethnic groups and both boys and girls. Pupils with statements of special educational needs are to be taught the Agreed Syllabus as far as is practicable. This syllabus emphasises the educational value of reflecting on experience and responding to religion, alongside the development of knowledge and understanding of religions: the opportunities for RE to contribute to the learning of all pupils are rich and diverse.

## Education for sustainable development and environmental awareness.

How human beings treat each other, the living world and their environment and use the world's resources depends on their understanding both of the world's and their own significance. Such significance is reflected in the beliefs and stories about the origin and value of life which are held to be sacred in particular religious traditions. RE has a focus upon the moral and spiritual understanding of questions about poverty, equality, justice, environment and values.

## Financial capability and economic awareness

RE deals with the issues of the value and proper use of personal property, including money. These include means of acquisition, responsible use, taking care of others and giving to charity. RE includes a clear focus upon the ethics of money, exploring what is good and evil in relation to wealth and poverty. The skills of critical reflection and analysis with regard to the use and abuse of money are integral to RE.

## Enterprise education

How and why human beings work for themselves and others is a fundamental question of beliefs and values, to which learning in RE makes a contribution in its study of religions and other belief systems. RE asks analytical and critical questions of purpose in this and other areas.

## Health and Safety

The general requirements for a safe and healthy school include teaching pupils to notice and take account of risks and hazards in their environment, and in work that takes them to any unfamiliar environment. In RE, for example in visiting places of worship and other classroom work, this requirement applies.





## Personal Learning and Thinking Skills for RE:

<p><b>The personal, learning and thinking skills which the curriculum develops are applicable to RE.</b></p>	<p><b>Some practical and content specific examples of ways in which pupils develop and apply these skills in RE</b> <i>(these examples are challenging, but can be simplified for younger pupils):</i></p>
<p><b>Independent enquirers</b> <b>Focus:</b> Learners process and evaluate information in their investigations, planning what to do and how to go about it. They take informed and well-reasoned decisions, recognising that others have different beliefs and attitudes.</p> <p><b>Learners will:</b></p> <ul style="list-style-type: none"> <li>• identify questions to answer and problems to resolve plan and carry out research, appreciating the consequences of decisions</li> <li>• explore issues, events or problems from different perspectives analyse and evaluate information, judging its relevance and value</li> <li>• consider the influence of circumstances, beliefs and feelings on decisions and events</li> <li>• support conclusions, using reasoned arguments and evidence.</li> </ul>	<ul style="list-style-type: none"> <li>• Pupils use a map to plan a walking route through the town to show people some key features of religion in Rotherham. They devise commentaries to explain what can be seen.</li> <li>• Pupils plan to find out for themselves what religious belief is like in their neighbourhood. Every pupil takes two adults other than teachers through a questionnaire. They make a database of the responses.</li> <li>• Pupils organise a debate about whether all religions and beliefs should be taught in school RE, collecting ideas from members of the 3 different religions represented in the school. They use atheist ideas as well.</li> <li>• Pupils arrange six different arguments in order of strength to respond to the idea that when we're dead, that's the end of us.</li> <li>• Pupils visit a hospital and interview a range of staff about how religion and belief affects areas such as catering, nursing or counselling.</li> </ul>
<p><b>Creative thinkers</b> <b>Focus:</b> Learners think creatively by generating and exploring ideas, making original connections. They try different ways to tackle a problem, working with others to find imaginative solutions and outcomes that are of value.</p> <p><b>Learners will:</b></p> <ul style="list-style-type: none"> <li>• generate ideas and explore possibilities</li> <li>• ask questions to extend their thinking</li> <li>• connect their own and others' ideas and experiences in inventive ways</li> <li>• question their own and others' assumptions</li> <li>• try out alternatives or new solutions and follow ideas through</li> <li>• adapt ideas as circumstances change.</li> </ul>	<ul style="list-style-type: none"> <li>• Pupils are asked if they can 'create' a new creature in work about stories of creation.</li> <li>• Pupils are given the task of designing a space for worship or quiet reflection in a school suitable for members of any religious tradition or none. They work on two different designs, one that has different areas for different religions and beliefs, one that anyone could use.</li> <li>• Pupils working on creation narratives from holy books spend time on the question: 'If you were creating a new world, what would you change and what would you leave the same?' The question enables creative exploration of good and evil.</li> <li>• Pupils hear three pieces of spiritual / religious music, and create poetry or a sequence of dance movements that expresses the same emotions or ideas as they hear in the music. This uses different media to explore spirituality</li> </ul>

## • Reflective learners

### • Focus:

- Learners evaluate their strengths and limitations, setting themselves realistic goals with criteria for success. They monitor their own performance and progress, inviting feedback from others and making changes to further their learning.

### • Learners will:

- assess themselves and others, identifying opportunities and achievements
- set goals with success criteria for their development and work
- review progress, acting on the outcomes
- invite feedback and deal positively with praise, setbacks and criticism
- evaluate experiences and learning to inform future progress
- communicate their learning in relevant ways for different audiences.

- Pupils think for themselves about why there are many religions in Yorkshire today, and how and why this has changed from 50 years ago.
- Pupils make a comparison between the Jewish festival of Sukkot, Christian Easter and the Glastonbury Festival. They peer-review their work to see if the similarities and difference others have spotted are shared. They reflect on the significance of celebration in human life.
- Following a module of work on sanctity of life issues, pupils discuss whether they have used methods from sociology, theology, political studies and philosophy equally. They finalise their work for a balanced approach.
- Pupils evaluate the personal and learning impact of visiting a Mosque and a Church: what is the impact of sacred space on my ideas?
- Pupils compare their own piece of extended writing about the value of a religious pilgrimage with a model answer and a set of assessment criteria. They set themselves targets to improve their next piece of work.

## Team workers

### Focus:

Learners work confidently with others, adapting to different contexts and taking responsibility for their own part. They listen to and take account of different views. They form collaborative relationships, resolving issues to reach agreed outcomes.

### Learners will:

- collaborate with others to work towards common goals
- reach agreements, managing discussions to achieve results
- adapt behaviour to suit different roles and situations, including leadership roles
- show fairness and consideration to others
- take responsibility, showing confidence in themselves and their contribution
- provide constructive support and feedback to others.

- To illustrate the concept of community strength, pupils co-operate to build bridges out of straws and paper. They think about how religious community life gives people strength, listing examples.
- A group of 7 pupils are planning a shared investigation into a religion they have not studied before. Each one takes one of Smart's 'dimensions' of religion and produces a piece of work about it to share round the group.
- Pupils plan a role play in which members of different faiths work together in an anti-poverty charity. Each must be both assertive about their faith and respectful of others.
- Pupils contribute to an online forum debate to decide whether they should invite a religious visitor into school rather than visit their place of worship, asking: how can we learn more?

## Self managers

### Focus:

Learners organise themselves, showing personal responsibility, initiative, creativity and enterprise with a commitment to learning and self-improvement. They actively embrace change, responding positively to new priorities, coping with challenges and looking for opportunities.

### Learners will:

- seek out challenges or new responsibilities and show flexibility when priorities change work towards goals, showing initiative, commitment and perseverance
- organise time and resources, prioritising actions
- anticipate, take and manage risks
- deal with competing pressures, including personal and work-related demands
- respond positively to change, seeking advice and support when needed
- manage their emotions, and build and maintain relationships.

- Pupils generate their own questions for RE enquiries and suggest how they can research answers
- Pupils are invited to plan their own learning with regard to Christian and Hindu belief about life after death. The teacher facilitates, but doesn't intervene. Research skills of investigation and enquiry are built up – and assessed
- Pupils are given a choice of four religious charities to study in an RE / Citizenship project on global development. With structured support, they each choose a charity, three main questions, two sources of information and produce one piece of work as an outcome in a media of their choice.
- Emotional and spiritual literacy is developed through guided reflection in RE: pupils are given several choices of how to follow up the session, and freedom to follow the path they choose.

## Effective participators

### Focus:

Learners actively engage with issues that affect them and those around them. They play a full part in the life of their school, college, workplace or wider community by taking responsible action to bring improvements for others as well as themselves.

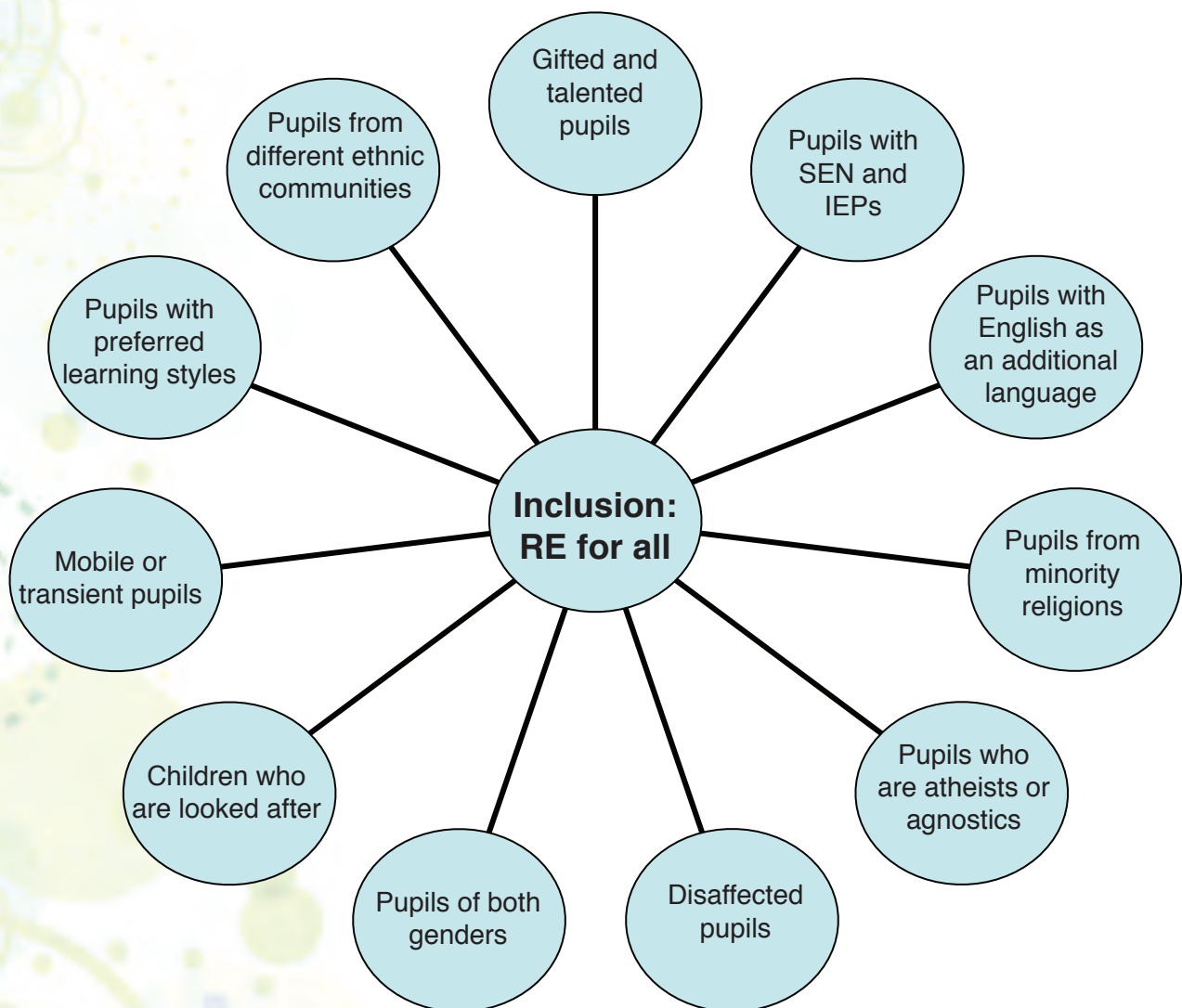
### Learners will:

- discuss issues of concern, seeking resolution where needed
- present a persuasive case for action
- propose practical ways forward, breaking these down into manageable steps
- identify improvements that would benefit others as well as themselves
- try to influence others, negotiating and balancing diverse views to reach workable solutions
- act as an advocate for views and beliefs that may differ from their own.

- Pupils join in with discussion, drama, creative group work, shared tasks, paired talk and numerous other RE activities
- Pupils hold group discussions: which religion should we follow if we want to save the planet? Each in the group tries to persuade others whilst encouraging those with opposing views to participate.
- After learning about Christian art, pupils work together in pairs to identify and create works of art for the local Church they have visited, making concepts like 'Incarnation' 'Trinity' and 'Fellowship' the focus of their work.
- Using the strategy called 'Reflection Alley', pupils advise each other on moral and religious dilemmas, expressing arguments for views they don't actually believe in themselves.
- Pupils write a letter to the planning department of their local authority arguing the case for the provision of a place of worship for a religion or belief which is different from their own.

## Religious Education and Inclusion

Religious Education makes a significant contribution to educational inclusion. Effective RE will ensure that all pupils will have access to appropriate experiences which enable them to learn about and learn from religions and beliefs. Religious Education is particularly significant in its focus on promoting respect for all and community cohesion. This Agreed Syllabus provides many opportunities for RE teaching and learning to challenge stereotypical views and to appreciate difference positively. The syllabus enables all pupils to consider the impact of people's beliefs on their own actions and ways of life. The syllabus also highlights the importance of religions and beliefs and how Religious Education can develop pupils' self-esteem.



### Effective inclusion involves teaching a lively, stimulating Religious Education curriculum that:

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

An appendix of the syllabus includes further detailed guidance on RE for pupils with SEN, including 'P levels'.

## Attitudes in RE

Attitudes such as respect for others and respect for the truth, care for all people and determination to achieve should be promoted through all areas of school life. There are some attitudes that are fundamental to Religious Education. These attitudes enable learners to enter fully into the study of religions, and are in turn fostered and deepened by the study of RE.

The following four attitudes are central to RE in this agreed syllabus and are essential for good learning in religious education. They should be developed at each stage or phase of religious education:

- self-awareness
- respect for all
- open-mindedness
- appreciation and wonder.

Four key attitudes in RE	Examples of the ways RE can build and develop these attitudes
<p><b>Self-awareness</b> in religious education includes pupils:</p> <ul style="list-style-type: none"> <li>• feeling confident about their own beliefs and identity and sharing them without fear of embarrassment or ridicule</li> <li>• developing a realistic and positive sense of their own religious, moral and spiritual ideas</li> <li>• recognising their own uniqueness as human beings and affirming their self-worth</li> <li>• becoming increasingly sensitive to the impact of their ideas and behaviour on other people.</li> </ul>	<p><b>Pupils may be able to show self awareness through:</b></p> <ul style="list-style-type: none"> <li>• Talking about their own way of life and different ways of life seen in some religions;</li> <li>• Exploring what makes them special or unique in increasing depth;</li> <li>• Being able to value their own way of life as well as that of others;</li> <li>• Expressing and exploring their own sense of what matters most in human life, including reference to values and spirituality;</li> <li>• Using concepts such as identity, faith and culture to explain who they are and where they belong;</li> <li>• Analysing their own beliefs and values carefully and with reference to some religious alternatives;</li> <li>• Developing increasing self confidence in tandem with empathic appreciation of others.</li> </ul>
<p><b>Respect for all</b> in religious education includes pupils:</p> <ul style="list-style-type: none"> <li>• developing skills of listening and a willingness to learn from others, even when others' views are different from their own</li> <li>• being ready to value difference and diversity for the common good</li> <li>• appreciating that some beliefs are not inclusive and considering the issues that this raises for individuals and society</li> <li>• being prepared to recognise and acknowledge their own bias</li> <li>• being sensitive</li> </ul>	<p><b>Pupils may be able to show respect for all through:</b></p> <ul style="list-style-type: none"> <li>• Talking about what is fair and unfair, just and unjust, for themselves and for others;</li> <li>• The avoidance of ridicule;</li> <li>• The development of tolerance and the move from tolerance to respect;</li> <li>• Applying ideas about fairness and respect from religious teachings to a range of different situations;</li> <li>• The widening and deepening of willingness to learn from others and to respect the rights and views of all;</li> <li>• Considering issues of racism, sexism or religious prejudice with reference to teachings about equality;</li> <li>• Analysing the causes and consequences of unfairness and suggesting how a more fair society can be built.</li> </ul>

**Open-mindedness** in religious education includes pupils:

- being willing to learn and gain new understanding
- engaging in argument or disagreeing reasonably and respectfully (without belittling or abusing others) about religious, moral and spiritual questions
- being willing to go beyond surface impressions
- distinguishing between opinions, viewpoints and beliefs in connection with issues of conviction and faith.

**Pupils may be able to show an attitude of open-mindedness through:**

- Beginning to use information and ideas from other people to answer big questions for themselves;
- Talking about the reasons people give for their beliefs;
- Describing how people react to the beliefs of others, and beginning to see different sides to arguments about religious questions;
- Showing that they can hold and justify opinions about religious and spiritual questions, referring to religious sources, arguments and experiences;
- Using evidence, reason and experience to express insights into religious or spiritual controversies;
- Considering what makes some people narrow minded or closed to new ideas, and what makes others open minded;
- Considering and explaining the differences between superstition, prejudice, opinion, belief, conviction and knowledge.
- Applying the idea of open mindedness critically to their own views as well as others' views.

**Appreciation and wonder**

in religious education includes pupils:

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

**Pupils may be able to show appreciation and wonder through:**

- Taking time to think in RE;
- Engaging in and enjoying experiences that stimulate wonder;
- Asking questions about the 'why' of religion, and suggesting answers that refer to religious teachings and their own ideas;
- Being increasingly able to talk about mystery and about what is puzzling or profound in life
- Practising openness and thoughtful reflection on mysterious experiences and questions with increasing insight and discernment;
- Analysing the differences between different religious viewpoints and accounting for these with discernment in their own terms.

## Attainment and assessment: Rotherham's 8 level scale of expectations in RE

### Attainment targets and level descriptions

The attainment targets for RE set out the knowledge, skills and understanding that pupils of different abilities and maturities are expected to have by the end of the key stage. The attainment targets consist of 8 level descriptions of increasing difficulty, plus a description for exceptional performance above level 8. Each level description describes the types and range of performance that pupils working at that level should characteristically demonstrate.

This scale of expectations is a statutory part of the syllabus insofar as it sets the expectations to which teachers must work and defines the progression in learning that RE teaching envisages. The use of levels for marking, recording and reporting to parents is not a requirement – general reporting regulations mean that schools must report to parents annually on the child's 'progress and attainment with regard to the subjects of the curriculum' and RE is included in this general requirement. The use of the levels for this report in is a matter for schools.

The key indicators of attainment in RE are contained in three strands for Attainment Target 1 (Learning about religion and belief, in plain text) and three strands for Attainment Target 2 (Learning from religion and belief, *in italic text*). They are:

- knowledge and understanding of religious beliefs, teachings and sources } AT1
- knowledge and understanding of religious practices and lifestyles } AT1
- knowledge and understanding of ways of expressing meaning } AT1
- *skill of asking and responding to questions of identity, diversity and belonging* } AT2
- *skill of asking and responding to questions of meaning, purpose and truth* } AT2
- *skill of asking and responding to questions of values, commitment and spirituality* } AT2

These six strands of RE are present in depth and detail in the programmes of study for each key stage. They are woven in to every level of the scale. The level descriptions provide the basis to make judgements about pupils' performance at the end of key stages 1, 2 and 3. At key stage 4, national qualifications are the main means of assessing attainment in RE.

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

### Assessing attainment at the end of a key stage: 'the best fit'

In deciding on a pupil's level of attainment at the end of a key stage, teachers should judge which description best fits the pupil's performance. Arrangements for statutory assessment at the end of each key stage are set out in detail in QCDA's annual booklets about assessment and reporting arrangements. While there are no national statutory assessment requirements in RE, the general requirement that schools report to parents the attainment and progress of each child in each subject does apply to RE.

## Standards and Expectations of Achievement

When using the scale in action, the following points guide good practice:

- The Agreed Syllabus eight level scale for RE is to be used to set high standards of learning. It is intended to provide teachers with a supportive professional tool, and to enable teachers to be confident in setting standards in their RE work.
- In planning, teachers will find that using the levels provides helpful focus for a differentiated curriculum that enables continuity and progression towards the highest possible standards for each pupil.
- Learning activities planned for particular classes will often focus upon a small or particular aspect of pupils' attainment. Again, the teacher's professional judgement is central to monitoring pupils' progress.
- Teachers working together, for example in the same school, or in a 'pyramid' family or cluster of schools, will often find it helpful to discuss the application of the levels in planning and to pupils' work. QCA offers some help in this process: [www.qcda.org.uk/re](http://www.qcda.org.uk/re)
- The transfer of usable, accurate information about achievement between key stages and phases makes a powerful contribution to setting high standards in RE 5-14.
- RE has important aspects, such as its contribution to providing opportunities for spiritual development, or developing positive attitudes to those who hold different beliefs to oneself, which are not open to individual assessment using the 8 level scale. The Agreed Syllabus recognises this. Schools may want to find other ways to credit and celebrate such achievements.
- Schools may judge that it is appropriate to report levels to parents at the end of each year or key stage. Reporting achievement by commentary on the pupils' progress is an alternative.
- This Syllabus requires schools to give parents an annual report on each child's attainment and progress in Religious Education, in line with the national reporting requirements of the Department for Education. However, use of the levels in this report is not statutory: it is a matter for schools to decide.

### Using the levels with pupils

Where schools choose to use the levels to assess evidence of learning by particular pupils, or to mark particular pieces of work, or to report attainment to parents, the following points guide good practice:

- The professional judgement of the teacher of RE about the pupils' achievements is the most important factor in the assessment process: the levels are a tool, but the teacher makes the judgements about learning and achievement.
- Pupils may achieve different levels with regard to AT1 and AT2 in RE. This can be reported to parents in commentary.
- It is good practice, when assigning a level to a piece of evidence of a pupil's achievement to base the decision upon the teacher's judgement of the 'best fit' description. A single piece of work will only rarely show achievement with reference to the whole of the level descriptor.
- Pupils will usually demonstrate some parts or aspects of a level before they can consistently and securely achieve all that the level descriptor includes. They are working towards the levels described.
- Pupils are often able to speak about religious issues at a higher level than they are able to write. Oral evidence of achievement through speaking and listening is a significant part of the evidence teachers need in evaluating what pupils can do.
- There are some significant difficulties attached to using the levels for regular feedback to children about their week-to-week work. For example, there is little incentive in getting 'level three' week after week, and pupils will not learn much from such general feedback. Teachers are encouraged to give pupils informative, clear and diagnostic feedback.
- The use of 'sub levels' by some schools is not supported by this syllabus. There are dangers in assessment structures modelled on subjects where there are several hours of teaching time per week and applied without thought to RE, where an hour a week is normal. These dangers are, principally, of unmanageable and invalid assessment practice, which serves no purpose in improving pupil's learning.



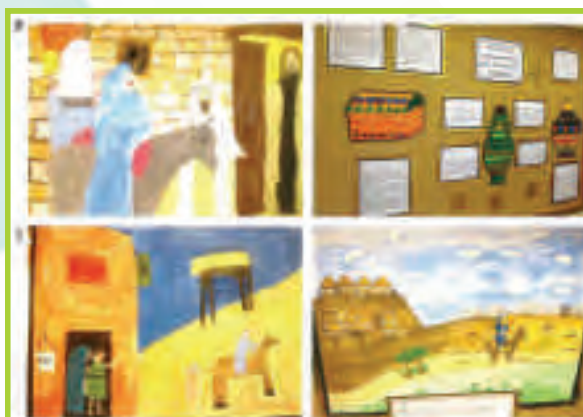
## Eight levels for RE in Rotherham.

This scale uses the Department for Education National RE Framework / New Secondary curriculum scale with some minor adjustments.

Level description	Attainment target 1: Learning about religion and belief	Attainment target 2: Learning from religion and belief In the light of their learning about religion:
<p><b>1. Recognising and talking about religion</b></p>	<ul style="list-style-type: none"> <li>• Pupils use some religious words and phrases to <b>recognise and name</b> features of religious life and practice.</li> <li>• They can <b>recall religious stories and recognise symbols</b>, and other verbal and visual forms of religious expression.</li> </ul>	<p>Pupils <b>talk about</b>:</p> <ul style="list-style-type: none"> <li>• their own experiences and feelings,</li> <li>• what they find interesting or puzzling and</li> <li>• what is of value and concern to themselves and to others.</li> </ul>
<p><b>2. Identifying religious materials and asking questions</b></p>	<ul style="list-style-type: none"> <li>• Pupils <b>use religious words</b> and phrases to <b>identify</b> some features of religion and its importance for some people.</li> <li>• They begin to <b>show awareness of similarities</b> in religions.</li> <li>• Pupils <b>retell</b> religious stories</li> <li>• They <b>suggest meanings</b> for religious stories, actions and symbols</li> <li>• Pupils <b>identify</b> how religion is expressed in different ways.</li> </ul>	<ul style="list-style-type: none"> <li>• Pupils ask, and <b>respond sensitively</b> to questions about their own and others' experiences and feelings.</li> <li>• They <b>recognise</b> that some questions cause people to wonder and are difficult to answer.</li> <li>• In relation to matters of right and wrong, they <b>recognise</b> their own values and those of others.</li> </ul>
<p><b>3. Describing religion and making links to my own experience</b></p>	<ul style="list-style-type: none"> <li>• Pupils use a developing religious vocabulary to <b>describe</b> some key features of religions</li> <li>• They <b>recognise</b> similarities and differences.</li> <li>• They <b>make links</b> between beliefs and sources, including religious stories and sacred texts.</li> <li>• They begin to <b>identify the impact</b> religion has on believers' lives.</li> <li>• They <b>describe</b> some forms of religious expression.</li> </ul>	<ul style="list-style-type: none"> <li>• Pupils <b>identify</b> what influences them,</li> <li>• They <b>make links</b> between aspects of their own and others' experiences.</li> <li>• They <b>ask</b> important questions about religion and beliefs, <b>comparing</b> their own and others' responses.</li> <li>• They <b>make links</b> between values and commitments (including religious ones) and their own attitudes and behaviour.</li> </ul>

<p><b>4. Showing understanding of religion and applying ideas for myself</b></p>	<ul style="list-style-type: none"> <li>• Pupils use developing religious vocabulary to describe and <b>show understanding</b> of symbols, sources, practices, beliefs, ideas, feelings and experiences.</li> <li>• They <b>make links</b> between different aspects of a religion</li> <li>• They <b>describe some similarities and differences</b> within or between religions.</li> <li>• They <b>describe the impact of religion</b> on people's lives.</li> <li>• They <b>show understanding</b> of the meanings of a range of forms of religious expression.</li> </ul>	<ul style="list-style-type: none"> <li>• Pupils raise and <b>suggest answers to questions</b> of identity, belonging, meaning, purpose, truth, values and commitments.</li> <li>• They <b>apply their ideas</b> to their own and other people's lives.</li> <li>• They <b>describe</b> what inspires and influences themselves and others.</li> </ul>
<p><b>5. Explaining the impact of religion and expressing my own views of religious questions</b></p>	<ul style="list-style-type: none"> <li>• Pupils use an increasingly wide religious vocabulary to <b>explain the impact of beliefs</b> upon individuals and communities.</li> <li>• They <b>explain why</b> people belong to religions.</li> <li>• They <b>explain how</b> similarities and differences illustrate distinctive beliefs within and between religions and they suggest possible reasons for this.</li> <li>• They <b>explain how</b> religious sources are used to provide answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions.</li> </ul>	<ul style="list-style-type: none"> <li>• Pupils <b>pose, and suggest answers to, questions</b> of identity, belonging, meaning, purpose and truth, values and commitments, <b>relating them to their own and others' lives</b>.</li> <li>• They <b>explain</b> what inspires and influences them</li> <li>• Pupils <b>express their own and others' views</b> on the challenges of belonging to a religion.</li> </ul>
<p><b>6. Interpret religion, giving informed accounts of religion and expressing my own insights clearly</b></p>	<ul style="list-style-type: none"> <li>• Pupils use religious and philosophical vocabulary to <b>give informed accounts</b> of religions and beliefs, <b>explaining the reasons for diversity</b> within and between them.</li> <li>• They <b>explain why</b> the impact of religions and beliefs upon individuals, communities and societies varies.</li> <li>• They <b>interpret</b> sources and arguments, explaining the reasons that are used in different ways by different traditions to provide answers to ultimate questions and ethical issues.</li> <li>• They <b>interpret</b> the significance of different forms of religious spiritual and moral expression.</li> </ul>	<ul style="list-style-type: none"> <li>• Pupils <b>use reasoning and example to express insights</b> into the relationship between beliefs, teachings and world issues.</li> <li>• They <b>evaluate</b> their own and others' views on questions of identity and belonging, meaning, purpose and truth.</li> <li>• They <b>consider the challenges</b> of belonging to a religion in the contemporary world, focussing on values and commitments.</li> </ul>

<p><b>7. Showing coherent understanding of religion and articulating personal and critical responses to religious questions</b></p>	<ul style="list-style-type: none"> <li>• Pupils use a wide religious and philosophical vocabulary to <b>show a coherent understanding</b> of a range of religions and beliefs.</li> <li>• They <b>analyse</b> issues, values and questions of meaning and truth.</li> <li>• They <b>account for the influence</b> of history and culture on aspects of religious life and practice.</li> <li>• They <b>explain why</b> the consequences of belonging to a faith are not the same for all people within the same religion or tradition.</li> <li>• They <b>use some of the principal methods</b> by which religion, spirituality and ethics are studied, including the use of a variety of sources, evidence and forms of expression.</li> </ul>	<ul style="list-style-type: none"> <li>• Pupils <b>articulate personal and critical responses</b> to questions of meaning, purpose and truth and ethical issues.</li> <li>• <b>Using appropriate evidence and examples, they evaluate</b> the significance of religious and other views for understanding questions of human relationships, belonging, identity, society, values and commitments.</li> </ul>
<p><b>8. Analysing and contextualising their understanding of religion and justifying my views</b></p>	<ul style="list-style-type: none"> <li>• Pupils use a comprehensive religious and philosophical vocabulary to <b>analyse</b> a range of religions and beliefs.</li> <li>• They <b>contextualise</b> interpretations of religion with reference to historical, cultural, social and philosophical ideas.</li> <li>• They <b>critically evaluate</b> the impact of religions and beliefs on differing communities and societies.</li> <li>• They <b>analyse differing interpretations</b> of religious spiritual and moral sources, using some of the principal methods by which religion, spirituality and ethics are studied.</li> <li>• They <b>interpret and evaluate</b> varied forms of religious spiritual and moral expression.</li> </ul>	<ul style="list-style-type: none"> <li>• Pupils <b>coherently analyse a wide range of viewpoints</b> on questions of identity, belonging, meaning, purpose, truth, values and commitments.</li> <li>• They <b>synthesise a range of evidence</b>, arguments, reflections and examples, <b>fully justifying their own views</b> and ideas and providing detailed evaluations of the perspectives of others.</li> </ul>



## The Ladder of Skills in RE's 8 level scale: a basic tool

	<i>AT1 Learning about religion and belief</i>	<i>AT2 Learning from religion and belief</i>
<b>8</b>	<b>Analyse and contextualise...</b>	<b>Synthesise and justify their views</b>
<b>7</b>	<b>Account for, show coherent understanding...</b>	<b>Evaluate critically and personally...</b>
<b>6</b>	<b>Interpret...</b>	<b>Express insights...</b>
<b>5</b>	<b>Explain</b> (why, similarities and differences)...	<b>Express their views</b> (in the light of religious teaching)...
<b>4</b>	<b>Show understanding...</b>	<b>Apply ideas...</b>
<b>3</b>	<b>Describe...</b>	<b>Make links...</b>
<b>2</b>	<b>Identify, Retell...</b>	<b>Recognise, respond sensitively...</b>
<b>1</b>	<b>Recall, Name...</b>	<b>Talk about...</b>

In using this simplified levelling tool, teachers are advised to make reference back to the complete wording of the scale for fuller application to task setting and to weighing up pupils' achievements.

Good teaching will share the appropriate skills with pupils and make explicit opportunities, through well designed learning opportunities for pupils to acquire, practise and develop these central skills in RE.

## An example of progression through 8 levels:

### Islamic and Christians festivals and celebrations.

Level	Examples add content to the levels and are written to inform teachers' planning
<b>1</b>	I can <b>name</b> Christmas and Eid al Fitr, and <b>talk about</b> my own special days.
<b>2</b>	I can <b>retell a story</b> of the giving of the Qur'an or of the birth of Jesus. I can respond <b>sensitively</b> to moments, feelings or characters in the story for myself.
<b>3</b>	I can <b>describe</b> what happens at Eid in a mosque, or at Christmas in a church. I can <b>link this up</b> to some feelings and experiences that I share (e.g. feeling joyful, feeling excited, feeling sad, feeling togetherness, feeling the power of memory).
<b>4</b>	I can <b>show my understanding</b> of words like 'celebrate,' 'messenger', 'miracle' or 'revelation'. I can <b>apply the idea</b> of celebration and / or revelation to two religions and to my own life, dealing thoughtfully with questions: 'what's worth celebrating today?' or 'How do religious stories of revelation make a difference to people's lives?' 'How can you tell that memory important in religious festivals?'
<b>5</b>	I can use the right words to <b>explain why</b> Eid and Christmas are similar, and explain 3 differences between them. I can <b>express my view</b> about whether religious people should be given a day off work for a major festival in the UK today, referring to religious teaching, giving reasons and examples.
<b>6</b>	I can <b>interpret</b> some sources and meanings of two festivals for myself, referring to sacred texts directly (e.g. Hadith, Gospel). I can develop and <b>express insights</b> into the varied impact of faith: what could anyone could learn from the Muslims and Christians about celebration? Does everyone need to celebrate something? Why are Eid and Christmas some of the most popular occasions for members of the religion? How can we explain the fact that some non-religious people join in with religious celebrations?
<b>7</b>	I can comprehensively understand and <b>account for</b> ways Christmas has become a kind of 'plural festival' and coherently understand how Eid in the UK is different from Eid in Pakistan or Egypt. I can <b>evaluate, personally and critically</b> , the reasons why the festivals are the most popular parts of a religious life, using methods from different disciplines. I can take examples from Christianity and Islam ~ why do more people go to Church at Christmas? Why is Eid important in British Islam?
<b>8</b>	I can <b>analyse</b> different points of view about the festivals using sociological and theological methods and ideas and being alert to the contexts of religious celebrations. I can <b>justify my view</b> about whether non-believers should join in religious festivals or not, in a profound way.

## Non statutory guidance: planning your RE scheme of work

This appendix to the RE Agreed Syllabus provides teachers with an outline scheme of work for RE across the age ranges 4-14. It is not a statutory part of the syllabus, but rather one illustration of the requirements for RE in Rotherham. This plan is supported by some planned units of work and a blank planning grid for teachers to use.

This non-statutory plan aims:

- To provide good continuity with the previous syllabus of 2005
- To enable planning in flexible and engaging ways, promoting thoughtful and creative RE
- To make space for curriculum links with other subjects while guarding the integrity of RE
- To show one way of making the new syllabus into a scheme of work, and support that plan with as much detailed planning guidance as possible

### Requirements: Religions to be studied:

#### Foundation Stage / Reception

- Christianity, religions and beliefs represented in the class or school

#### Key Stage One

- Judaism and Christianity (Islam may also be studied)

#### Key Stage Two

- Islam, Hinduism and Christianity

#### Key Stage Three

- Buddhism, Sikhism and Christianity + 1 further religion or belief selected by the school  
(there is also a unit on Islam in the non-statutory guidance)

#### Key Stage Four

- Two religions including Christianity (or a recognised national RS qualification course: GCSE or CoEA).

**KS1 PLAN: Year 1.** This is a suggestion of how the themes of RE can be taught. Schools can change the order of the units, and write their own units as well if they wish

**Term 1A**

**Myself: who am I?** Children think about aspects of identity shown in family, community and choices. They hear some religious stories about who we are, and talk about some beliefs linked to these stories. They discover that some objects are special because they help us answer the question: who am I?

**Themes: Story, Symbols, Myself**

**Term 1B**

**Celebrations: What matters at Christmas?** Children learn about the stories, customs, celebrations and beliefs of Christmas, and talk about what matters most in celebrations. They link Christian celebrations of Christmas to celebration in their own lives. Stories that are remembered, music that tells stories, drama which helps to celebrate and many other ways of looking at the festival are useful.

**Themes: Celebrations, Symbols**

**Term 2A**

**Stories: What stories of Jesus do Christians love to tell?** Children learn some stories told about Jesus and stories he told. They think about the meanings of the stories using literacy strategies, and discover how Christians today use these stories – e.g. the Wedding at Cana and Christian weddings.

**Themes: Story, Believing, Leaders and Teachers**

**Term 2B**

**Stories: What stories about Moses do Jews love to tell?** From the baby in the bulrushes, the burning bush, the Passover and Exodus and the ten commandments, children learn to explore Jewish ideas and celebrations through active learning. A wide range of dynamic storytelling methods and role play, hot seating and literacy work make the stories come alive.

**Themes: Story, Believing, Belonging**

**Term 3A**

**Festivals: how do Jewish people celebrate?** Using personal examples such as parties, Red Nose Day and birthdays children develop their understanding of festivals and celebrations to include examples such as Shabbat, Pesach and Hannukah. They explore the stories, customs, foods and gifts associated with the celebrations.

**Themes: Celebrations, Symbols**

**Term 3B**

**Churches and synagogues: What can we find out?** Children discover the uses and designs of holy buildings and how to enquire into them, building their knowledge of worship through visits, models, creative work, visual learning and ICT. They find out who is a leader at a church or a synagogue and how these people help their community. Children look for and identify the meanings in artefacts and symbols found in churches or synagogues.

**Themes: Belonging, Leaders and Teachers, Myself**

**KS1 PLAN: Year 2.** This is a suggestion of how the themes of RE can be taught. Schools can change the order of the units, and write their own units as well if they wish.

**Year 2  
Term 1A**

**Belonging to a Community: where do Jews and Christians belong?** Where do I belong? Children learn about how family life shows that people belong to a religion, and make links to their own family life. They explore community with different examples  
**Themes: Belonging, Myself**

**Term 1B**

**How do we say thank you for our beautiful world?** Children learn about Creation stories and the questions they answer, exploring the world of nature. They learn about harvest celebrations, and about being thankful by looking after the earth.  
**Themes: Story, Celebrations**

**Term 2A**

**Being fair: stories of Jesus that make you think:** From stories about the Good Samaritan (was that fair?), the Prodigal Son (was that fair?) and the crucifixion, children consider fairness and its meanings  
**Themes: Story, leaders and teachers**

**Term 2B**

**Symbols: what do the symbols of Easter mean to Christians?** Children learn the stories of the last days of Jesus life and about the contemporary celebrations of Holy week, Good Friday and Easter. They think about the symbols of the Cross, eggs, new life, exploring Easter prayer, music, art and artefacts  
**Themes: Symbols, celebrations, believing**

**Term 3A**

**Leaders and teachers:** Children reflect on stories from the lives of people who inspire because of their faith e.g. Saint Paul, Mother Teresa. They learn about a week in the life of a vicar and a week in the life of a Rabbi, as 'people who help us.' They explore: Who is inspiring to me? Who do I follow?  
**Themes: leaders and teachers, myself**

**Term 3B**

**Questions about God:** Where could we look for the answers? Using open ended thinking, holy writings, and stories of leaders and teachers, children raise and talk about questions about God for themselves. Stories of Adam and Eve, Noah, Jacob and Joseph are good examples, shared by Jews and Christians  
**Themes: believing, myself**



**Key Stage 2 Plan: Years 3 and 4. This is a suggestion of how the themes of RE can be taught. Schools can change the order of the units, and write their own units as well if they wish.**

### **Year 3: Learning from Hindus + Christians**

**Term 1  
Unit 1**  
**Christian stories: what makes Jesus an inspiring leader?** This unit looks at stories of Jesus' miracles, wisdom, parables and the Easter story, asking why He is an inspiration to people today. Pupils reflect on the idea of 'being inspired' for themselves, and are invited to identify their own sources of inspiration. They think about the values and commitments which Jesus inspired and explore their own ideas about values and commitment. They consider what Christians believe about Jesus' resurrection.

**Themes: teaching and authority, inspirational people**

**Term 2  
Unit 2**  
**Christian worship: why do some people find peace and strength by belonging to a Church?**

Children enquire into Christian worship and sacred places, with a local focus. For example, they might identify places of peace, friendliness and thoughtfulness in school, then on a visit to a local church they enquire into the ways in which worship and the Christian community show their beliefs about peace, community, reflection and belief. They learn about the symbolism of Holy Communion and the places of music Bible, prayer and charitable action in the Christian community

**Themes: worship, pilgrimage and sacred places**

**Term 3  
Unit 3**  
**How and why do Hindu people worship their gods and goddesses at home and at the mandir?** This work introduces Hindu practice to pupils. Using local and Indian examples, they discover how and why Hindu people worship at home and in the mandir, considering symbolism, stories, beliefs and values for themselves. The work makes links between stories of the gods and goddesses and values and beliefs.

**Themes: worship, symbolism, beliefs and questions**

### **Year 4: Learning from Hindus + Christians**

**Christians and Hindus: how do Christians and Hindus use art, buildings and music in worship and community?** This unit of work uses cross curricular links to poetry, model making, art and design and music to explore the architecture, worship and beliefs of Hindus and Christians, including identifying simple similarities and differences. Plan a detailed study of two examples, with an emphasis on the ways worship expresses belief, belonging and emotion. They use their literacy and SEAL skills to understand religion better.

**Themes: beliefs and questions, symbols and religious expression**

**Christian values: what matters most to Christians and what matters most to me?** This unit makes a link to Humanist ideas and includes a deepening study of Christian values and ideas about goodness. Pupils use active learning strategies to explore non-religious ways of being good as well as Christian ideas, and work to express their own ideas about rules and values. They learn about the Ten commandments, the Golden Rule and shared values such as honesty, kindness, open mindedness, compassion. They consider what impact our values have on those around us.

**Themes: teaching and authority, beliefs and actions in the world**

**Christian and Hindu answers to questions: what is God like? What matters most in life? What happens when we die?** This unit explores Christian and Hindu beliefs about God and about life's journey through stories, examples, and practices. Use methods from Godly Play or Philosophy for Children to raise 'questions of wonder' and enquire into the mysteries pupils find interesting. Pupils make thoughtful and creative responses to a belief question for themselves, e.g: where is God? What happens when we die?

**Themes: the journey of life and death, beliefs and questions.**



**Key Stage 2 Plan: Years 5 and 6.** This is a suggestion of how the themes of RE can be taught. Schools can change the order of the units, and write their own units as well if they wish.

**Year 5: Learning from Muslims + Christians**

**Muslims: What difference do the Five Pillars of Islam make to Muslim children's lives?** This unit enquires into the practice of belief, prayer, fasting, giving and pilgrimage in Muslim life, with a focus on children in the community. Pupils make links to their own lives and commitments, thinking about the ways in which the five Pillars shape and guide Muslim children's lives, and what shapes and guides their own lives. They learn about Muslim people in our own region, and consider how and why Islam has grown in the UK.

**Themes: teaching and authority, worship, pilgrimage and sacred places**

**Christian: How and why do Christians try to live by the Bible?** By exploring the ways Christians use the Bible to shape their values and behaviour, pupils learn from the rules, stories, commandments, and teaching of the Bible, clarifying their own ideas. They enquire into the Bible's world wide impact – its many translations and its use in Christian community, family and individual life. They consider the idea of sacred words, asking if any words have a big impact on their own lives, and why these words matter so much to them.

**Themes: teachings and authority, the journey of life and death**

**Muslims: why are there now over 50 mosques in Yorkshire?** This investigation uses a virtual or real tour of a mosque to explore Muslim community life. Linking strongly to the local and regional growth of Islam, it enables pupils to find out about British Islam today. Learning about the mosque and some stories of the Prophet Muhammad [PBUH] builds up their understanding of the religion. They find out about the use and significance of the Qur'an.

**Themes: teaching and authority, worship, pilgrimage and sacred places**

**Year 6: Learning from Muslims + Christians**

**Can Islamic Relief and Christian Aid change the world?** This unit connects elements of enterprise, ICT and global citizenship with the work of two major faith based development charities. Pupils learn about how faith can inspire action for the good of all in response to global issues of suffering and inequality. They find out about Christian Aid projects and Islamic Relief projects. They analyse the websites for children the two charities offer. They consider their own attitudes to the suffering of others and the global issues of peace and equality.

**Theme: beliefs in action in the world**

**Muslims and Christians: who is inspiring?** Pupils learn from stories of the Prophet Muhammad [PBUH] and Muslims alive today, and from the Lord Jesus, and Christians alive today. They think about the idea of inspiration, and about Muslim and Christian beliefs about their leaders. Pupils list and develop understanding of similarities and differences between Muslims and Christians, and consider what helps people who have different religions to live together for the well being of all.

**Themes: inspirational people**

**What will make Rotherham a more peaceful and respectful place?** Pupils bring together their learning thinking about the ways religions offer a path to peace. They consider how people who are different can live together well, and create a spiritual 'charter for peace in Rotherham'. The work links citizenship, literacy and RE by asking big social and moral questions about respect and community, and exploring religious answers to them.

**Themes: religion, family and community**

## Key Stage 3 Plan: Years 7-9 guidance

This is a suggestion of how the themes of RE can be taught. Schools can change the order of the units, and write their own units as well if they wish.

**Year 7: Who am I?** Questions of identity, belonging and diversity, learning from Sikhs, Muslims and Christians.

Many schools deliver their RE in flexibly planned ways alongside other curriculum subjects. The plan is flexible in this way.

### Term 1

#### What does it mean to be human?

**Concepts and themes: beliefs and teachings, ways of living, identity.**

Pupils enquire into how people express themselves and their beliefs in the religions being studied. Using amazing, artistic and creative examples, they consider what is being expressed. Examples might include Christian identity, Sikh ideas about belonging or Muslim understandings of Ummah and beliefs about Allah.

Pupils raise and consider their own questions about spirituality, identity, living together, and cohesion, distinguishing prejudices and superstitions from facts, opinions and religious beliefs. RE is introduced as a journey in which the pupil's life is part of what is studied, and learning from religions is personal. Pupils develop their understanding of religion as a web of meanings: beliefs, values, connections, relationships, community, the sense of wonder. Pupils explore and express their own sense of meaning using examples such as dance, art, worship, protest, architecture. Pupils design a building with four rooms that reflect four aspects of their own spirituality / humanity

### Term 2

#### What does it mean to belong?

**Concepts and themes: expressing meaning, ways of living, sources of authority, questions of meaning.**

Pupils enquire into the ways in which Sikh worship, festival and sacred text express belonging and identity. They learn about langar, Gurdwara, Guru Granth Sahib, Vaisakhi, sewa and the 5Ks

They raise and answer questions about how Christian community life and worship has an impact on ways of living and the sense of belonging. They learn about the church as a community, Christian activism on issues like anti-racism or global equality.

Pupils compare the ritual practices of adulthood and coming of age, explaining similarities and meanings in Sikh and Christian practices such as adult, baptism, confirmation, Amrit.

They compare the ways in which leaders like Dr Martin Luther King or Bhagat Puran Singh worked with their communities of faith to inspire change in the ways of life people follow.

### Term 3

#### What is my place in the world?

**Concepts and themes: beliefs and teachings,**

Pupils learn about contemporary Christianity, a global religion. From statistics of Christian belonging in Rotherham, Yorkshire, UK and the world they develop their understanding of religious identity, and consider what Christians believe and how this impacts on their lives in different ways, locally, nationally and globally.

They raise and enquire into questions about the teaching of Jesus about issues such as money, forgiveness, awareness of God, prayer and prejudice. They are given creative opportunities to respond to these ideas with their own thinking. They learn about young Christians in Britain today, and their connection to the older traditions of the faith.

From visits, visitors or other authentic encounters with Christian faith, pupils are enabled to open up their own ideas about what they believe and why, exploring the reasons, experiences and influences that shape their views and identity.

## Year 8: Who influences me? What's my philosophy for living? Questions of meaning, purpose and truth, learning from Sikhs, Buddhists, Muslims + Christians

### Term 1

#### What inspires and motivates me?

Pupils look at examples of motivation and inspiration inside religious traditions, asking 'why' questions about Buddhist, Sikh and Christian practice and commitment.

Examples might include the Mozambique project 'Swords into ploughshares' (Christian Aid), the impact of the teaching of the Guru Granth Sahib on Sikh living in Britain today, or the life and work of Aung San Suu Kyi, Burma's Buddhist Nobel Peace Prize winner.

Teachers might run a spiritual 'Dragon's den', studying the leaders who inspire, and linking to media.

Pupils should consider questions of influence and inspiration such as: how am I pushed around? Who pulls the strings? Whose influence is good for me? What ambitions and aspirations do I have, and how have they been shaped?

Inspirational people, leaders, texts, music, and stories are a part of the materials pupils will encounter and consider in this unit.

### Term 2

#### Why am I here?

Pupils develop and consider questions of origins, destiny, science and religion, the sense of purpose in life.

They learn that the debates between religion and science pose easy questions with difficult answers. From studying creation narratives and a range of views about 'where we come from' they explore the ways science and religion might give humanity knowledge or guidance in life, and learn about the thinking of some scientists who are Christians and some who are agnostics or atheists.

The second part of the unit considers questions of meaning and purpose in life: what is the point of living as we do? What rules or principles could we follow / should we follow, and why? What do we live for? Why are some people willing to die for their ideas or beliefs?

Pupils also consider why people from different religions and from no religion disagree about questions of purpose, and respond to the question: what goals is it good to pursue in my own life? Why?

### Term 3

#### How do we know anything?

Pupils enquire into some examples of what we know about religions: how are stories of the Buddha used in Buddhist communities today? Why do Christians believe that 'Jesus lives'? What do Buddhists and Christians think and do about the suffering in the world?

Links with the history curriculum use sources, weigh up the evidence for Jesus in history, find out about the Buddha's life story and the different ways it is told, consider meanings in these ancient narratives.

Questions of meaning, purpose and truth, identified by the pupils, can be considered in this philosophical unit that engages with the teachings of two religions. Learning comes from the engagement of different opinions and teachings.

## Year 9: What matters to me? Does it matter what I do? Questions of values and commitments, learning from Buddhists + Christians + Muslims

### Term 1

#### What do I believe?

Beliefs and ideas of Buddhists four noble truths, Sikhs Mool Mantar, Christians Apostle's Creed, Humanist thinking.

Pupils are given opportunities to consider their own beliefs / creeds, including moral beliefs on current affairs, religion and ethics in the news and ways of living.

They learn the processes of reasoning and argument, and consider what counts as evidence or support for the different beliefs people hold.

### Term 2:

#### How do my beliefs affect others?

Pupils examine the teachings of Muslims, Christians and Buddhists about respect for all, prejudice and discrimination and justice. They encounter examples of the ways each religion seeks justice.

Pupils enquire into the impact of religion, the choices we make, ethics and consequences, human rights - examples from religion are used to deepen, clarify and perhaps challenge pupils' own attitudes and behaviour.

Pupils consider how to make our society a place of respect and fairness for all, and whether religions offer a route to peace, or are a cause of conflict.

### Term 3:

#### How can beliefs change the world?

Pupils learn about religious ideas connected to environmental ethics, stewardship of the planet, animal rights, environmental issues,

From examples of Islamic and Christian environmental projects and attitudes to the Earth, they reflect on their own ideas, beliefs and behaviour.

Pupils learn about the ways in which ethics can change the world from historical and contemporary examples and consider what is wrong with the world today, and how they think change might come.





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