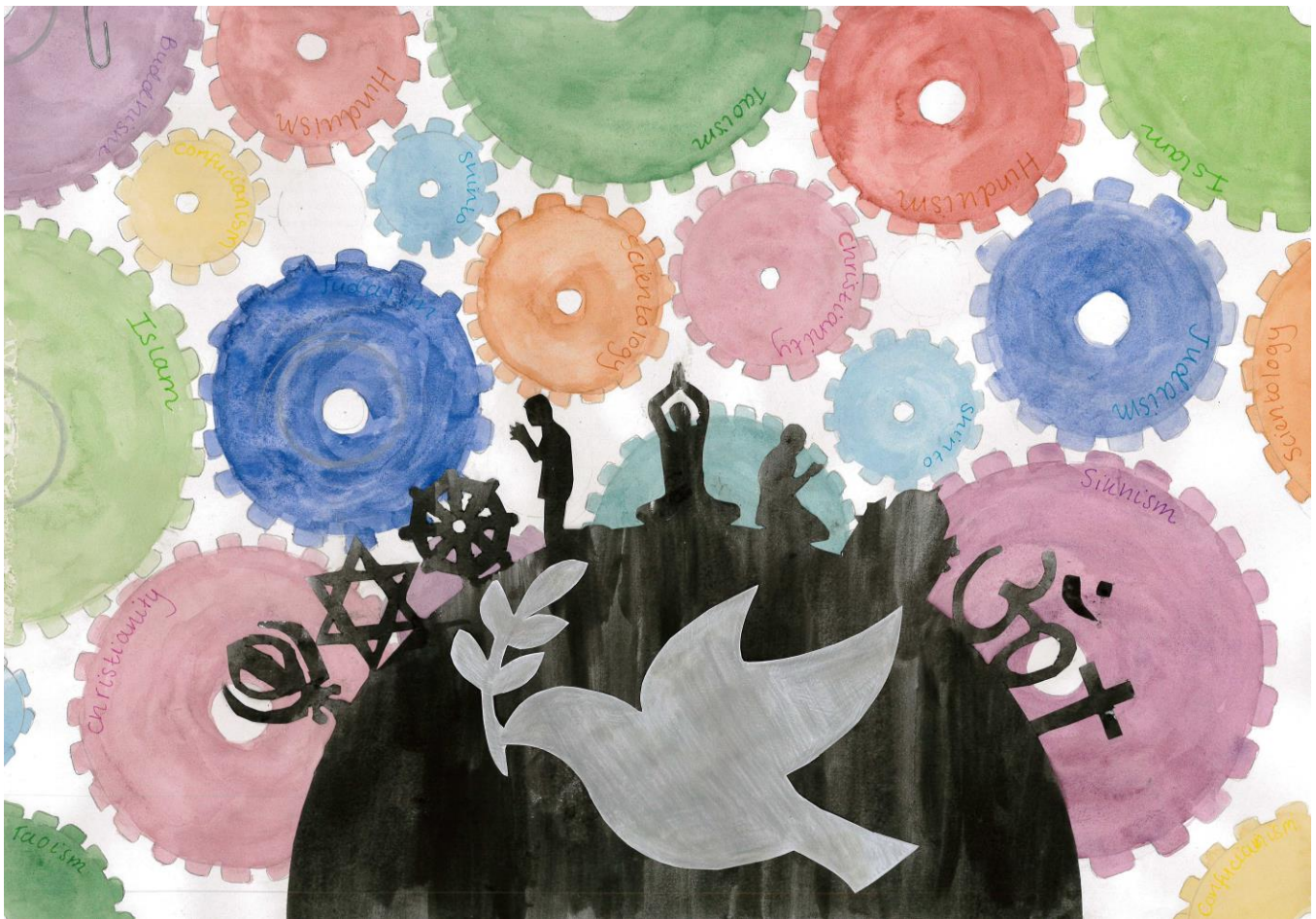


The Walsall Agreed Syllabus

Religious Education

2016-2021



Aliza, 14: 'Open minds look at all religions'

© The Walsall Agreed Syllabus for Religious Education, 2016

Acknowledgements

The Walsall Standing Agreed Council for Religious Education (SACRE) wish to acknowledge the help, advice and guidance given by many people involved in SACRE and in Walsall RE below whose energy, commitment and expertise has enabled this Agreed Syllabus to be written. We thank all SACRE members, the members of the teachers' working group Rebecca Broughton, Anna Maer, Jan Gray, Valerie Lupton, Margaret Daniels, Val Pavey and Sean Flynn (LA Consultant). We thank their schools, primary, secondary and special, for enabling their participation in the work of making the new RE syllabus. We also thank our RE advisers from RE Today Services: Lat Blaylock and Fiona Moss. We thank the teachers and pupils involved in illustrating the syllabus, including some from Walsall, whose work is © NATRE, from the 'Art in Heaven' competition, www.natre.org.uk

Contents

| | |
|---|----|
| Foreword | 4 |
| Preface | 5 |
| Introduction | 6 |
| The Purpose of RE and the Aim of RE in Walsall | 7 |
| RE: The Legal Requirements | 9 |
| RE in Academies and Free Schools | 10 |
| Religions and Beliefs to be studied | 12 |
| The Contributions of RE to whole school priorities | 14 |
| Which religions and beliefs are to be studied? | 18 |
| Curriculum time for RE | 20 |
| British Values: the contribution of RE | 22 |
| Subject content | |
| RE in the Early Years | 25 |
| Key Stage 1 RE | 25 |
| Key Stage 2 RE | 32 |
| Key Stage 3 RE | 35 |
| Learning Outcomes for 7, 11 and 14 year olds: progression plan | 38 |
| RE for All, 14-19 | 47 |
| Achievement and Assessment in RE | 50 |
| RE for Pupils with SEND | 57 |
| The Agreed Syllabus Disc: The Walsall RE scheme of work in 29 unit investigation plans with additional guidance. | 60 |



Riley is 7. This is his picture about open-mindedness

The Walsall SACRE Agreed Syllabus for RE 2016

Foreword by the Executive Director of Children's Services

*“From the cowardice that dare not face new truth
From the laziness that is contented with half truths
From the arrogance that thinks it knows all truth
Good Lord deliver us.”
(A Kenyan prayer quoted by Desmond Tutu, An African Prayer Book)*

World events in the 21st century draw attention to the continuing power and significance of religious belief and other beliefs and philosophies in shaping human minds and communities. An understanding of different faiths and beliefs has never been more relevant.

Many Local Authorities, Walsall included, are a microcosm of the wider world. It is therefore important that our syllabus for RE should promote understanding between all people.

I am pleased to commend this revised syllabus for religious education for Walsall schools. The syllabus reinforces the importance of religious education as an academic discipline. It will enable understanding of concepts and the development of skills and attitudes so that our pupils can explore wider issues of religion and belief in religiously literate ways. This syllabus prepares the children and young people of Walsall for active citizenship in a diverse and rapidly changing world, exploring some aspects of British values in relation to religions and world views.

Walsall is a vibrant and diverse Borough. Our population includes significant communities of Christians, Hindus, Muslims and Sikhs and smaller groups of other significant faith communities including Jews, Jains, Buddhists and members of the Baha'i faith. Many children in Walsall come from families that hold non-religious life stances. RE taught using this syllabus allows all learners to share their experiences and to learn from one another and the religions and beliefs in our community. This rich diversity influences the religions and beliefs to be taught in RE in this new syllabus.

This syllabus makes space for all pupils to explore their own beliefs, values and traditions, and those of others in engaged and engaging ways. RE taught using the new RE Agreed Syllabus aims to support children to develop positive attitudes of respect towards people from all religions and worldviews.

This syllabus continues in the tradition of ensuring that RE is responsive to the changing nature of schools and education. The syllabus enables schools to respond effectively to the Government's Prevent Strategy, the new requirements for promoting British Values and to the Ofsted Framework for Inspection which requires schools to '...ensure high standards of achievement, learning and behaviour for their pupils, as well as contributing to their spiritual, moral, social and cultural development'. Consultation with teachers indicated that they wanted a syllabus which would give schools flexibility in the ways that RE can be taught. The syllabus offers both structure and flexibility.

We are grateful to the many people who have contributed to this document, especially the members of the Agreed Syllabus Conference and the supporting officers from SACRE. In particular we would like to thank members of the SACRE working group and our consultants at RE Today.

David Haley
Executive Director: Children's Services

Walsall's RE Agreed Syllabus 2016

Preface

In the UK, all maintained schools are required by law to teach RE. All pupils in each year group aged 4-16 are entitled to Religious Education. This entitlement applies to Academies and Free Schools as well as to community schools and to schools with a religious character. RE is a statutory subject in the curriculum and all our schools are legally obliged to teach it.

The RE Council of England and Wales published the National Curriculum Framework for RE in October 2013, with a foreword by the then Secretary of State, Rt Hon Michael Gove MP. This document has been the basis of the review and revision of the Walsall Agreed Syllabus, because it offers national guidelines for the subject and has been used extensively in creating RE syllabuses in the last three years. The REC's Framework mirrors the structure of National Curriculum subject orders for other subjects, so leaves the language of attainment targets and 8 level scales behind, using pupil outcomes for 7, 11 and 14 as the key to setting standards in RE.

In revising the Walsall Agreed Syllabus for RE, SACRE and its Agreed Syllabus Conference have been determined to offer an up to date, balanced, inclusive and inspiring approach to RE to all schools. Community schools and Voluntary Controlled schools are required to use the Walsall RE Syllabus for their RE. Other schools types in the Walsall local authority area are warmly encouraged to use the syllabus, because it is approved by local faith communities, up to date and centred on enabling higher standards of religious literacy for all our pupils. SACRE's legitimate concern here is for all pupils in Walsall, whatever type of school they attend.

In line with the law, Walsall's Agreed Syllabus for Religious Education expects that schools will enable pupils to explore Judaism, Islam, Hinduism, Buddhism, and Sikhism, as well as Christianity. It also enables the consideration of secular life stances.

RE makes a major contribution to pupils' awareness, appreciation and exploration of the British Values, as required by Her Majesty's Inspectorate. This syllabus shows teachers how to connect RE in appropriate and suitable ways to the promotion of British Values and of opportunities for pupils' spiritual, moral, social and cultural development.

RE is not coercive: none of the aims of RE encourage pupils to adopt or reject particular religious beliefs and practices. Instead, RE encourages all learners to be thoughtful about their own beliefs and worldviews in the light of the religions and beliefs they study. RE is not about making pupils into believers but tries to help them become literate and articulate about religions and beliefs, and to be thoughtful members of a plural society, so that in learning from religion they are able to make informed choices about how they want to live their lives whilst also understanding more about the faiths and beliefs of other people they meet. As such, it is relevant to every pupil and every citizen of Walsall.

Sadaf, 10, pictures faith as a flower: it can grow, it can be beautiful. There are different sorts of flowers.'



Introduction

The aim of Religious Education in Walsall is that pupils will know about and understand a range of religions and worldviews. They will express ideas and insights of their own into the significant human questions which religions address, gaining and deploying the skills needed to study religion.

Religious Education in Walsall schools contributes dynamically to children and young people's education in schools, provoking challenging questions about human life, beliefs, communities and ideas. In RE pupils learn from religions and world views about different ways of life in local, national and global contexts. They discover, explore and consider many different answers to questions about human identity, meaning and value. They learn to weigh up for themselves the value of wisdom from different communities, to disagree respectfully, to be reasonable in their responses to religions and world views and to respond by expressing insights into their own and others' lives. They think rigorously, creatively, imaginatively and respectfully about their ideas in relation to religions and world views.

The National Curriculum states the legal requirement that:

“Every state-funded school must offer a curriculum which is balanced and broadly based, and which:

- **Promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society, and**
- **Prepares pupils at the school for the opportunities, responsibilities and experiences of later life.”**

And:

“All state schools... must teach religious education to pupils at every key stage... All schools must publish their curriculum by subject and academic year online” (DfE National Curriculum Framework, July 2013, page 4).

This new RE Syllabus for Walsall pupils establishes what shall be taught in RE in Walsall schools providing teachers with practical support and guidance about how to teach RE effectively.

The 2016 Walsall RE Agreed Syllabus follows the structure of the DfE's National Curriculum (2013), so

that RE has subject documentation which parallels the subjects of the National Curriculum. RE is described in terms of purpose, aims and programs of study for each age group. The Agreed Syllabus also takes the opportunity to give clear guidance on RE in the early years and RE for students aged 14-19. As RE is a core subject of the curriculum for all pupils we have followed the ways in which English, Mathematics and Science are described in the National Curriculum, including examples, and notes for key stages 1-3.

In describing progression in RE, the syllabus pictures how pupils will develop increasing understanding of wide areas of RE subject knowledge, and also how pupils can develop religious literacy, including the skills of:

- investigating religions and world views through varied experiences and disciplines;
- reflecting on and expressing their own ideas and the ideas of others with increasing creativity and clarity;
- becoming increasingly able to be reasonable in their responses to religions and world views.

RE makes a significant contribution to pursuing the Walsall Education Improvement Service's strategic priorities including providing high quality teaching and learning, effective leadership and effective school practice, designed to enable sustained improvement through collaborative working. RE also makes significant contributions to pupils' ability to engage with ideas about British values, such as tolerance and respect for people who hold varied beliefs and world views, in line with the HMI inspection focus on SMSCD and RE (September 2014)

The syllabus is a platform on which high standards and inspiring RE can be built for all our pupils in all our schools.

Religious Education: Purpose of Study

RE provokes challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human. Teaching should equip pupils with knowledge and understanding of a range of religions and world views, enabling them to develop their ideas, values and identity. It should develop an aptitude for dialogue in pupils so that they can participate positively in our society which is diverse in relation to religions and world views. Pupils should learn how to study religions and world views systematically, making progress by reflecting on the impact of religions and world views on contemporary life locally, nationally and globally to increasing levels of complexity and depth. Pupils should gain and deploy the skills needed to interpret and evaluate evidence, texts and sources of wisdom or authority. They learn to articulate clear and coherent accounts of their personal beliefs, ideas, values and experiences while respecting the right of others to have different views, values and ways of life.

The Aim of RE in Walsall

The curriculum for religious education aims to ensure that all pupils:

A. Know about and understand a range of religions and world views, so that they can:

- Describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities;
- Identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom¹ found in religions and world views;
- Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

B. Express ideas and insights about the nature, significance and impact of religions and world views, so that they can:

- Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities;
- Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value.
- Appreciate and appraise varied dimensions of religion².

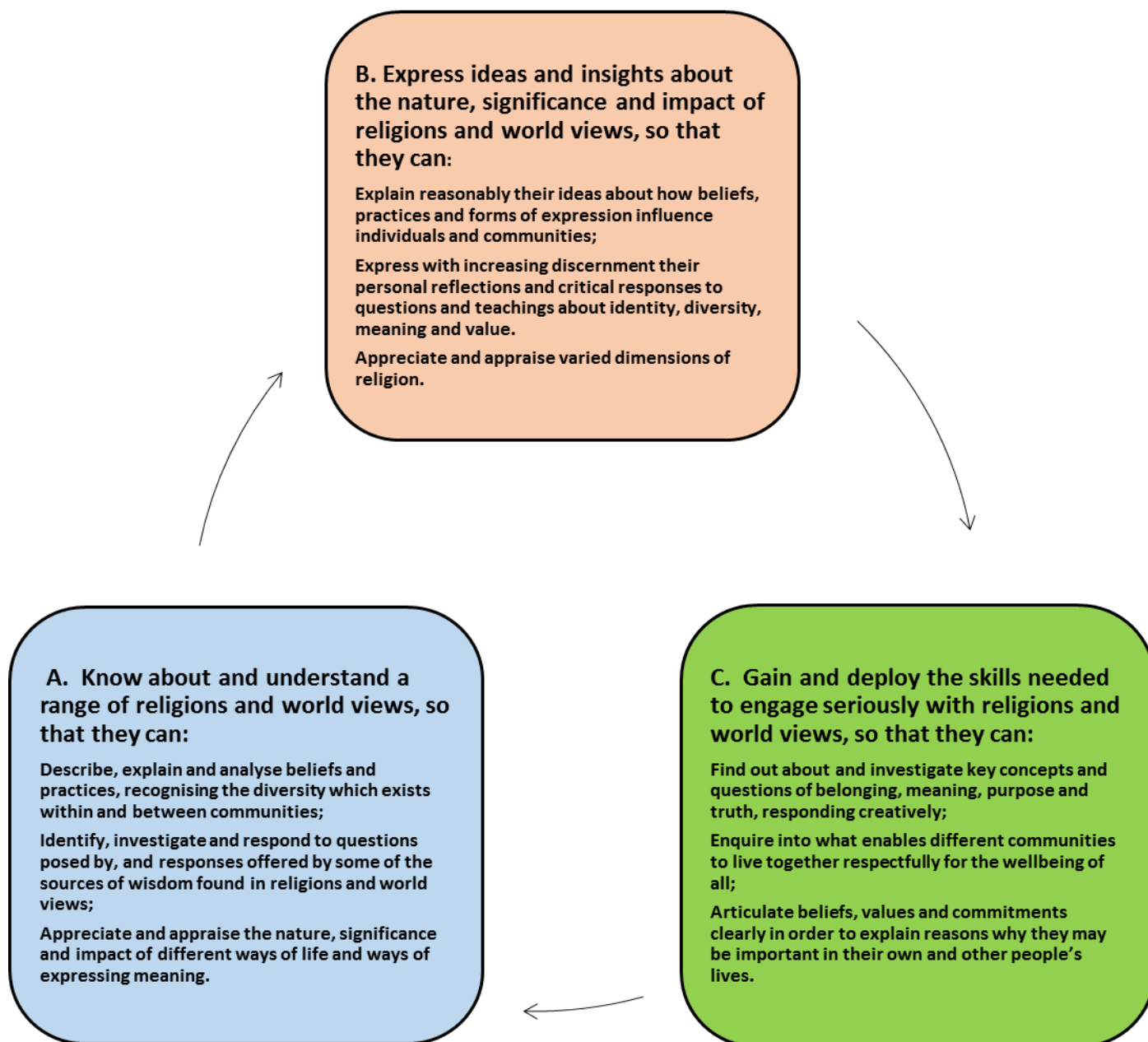
C. Gain and deploy the skills needed to engage seriously with religions and world views, so that they can:

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

¹ The sources of wisdom found in religions and world views will include the teachings of some key leaders, key texts and key thinkers from different traditions and communities. Examples are many, but could include the Buddha, Jesus Christ, the Prophet Muhammad, Guru Nanak, Charles Darwin, the Bible, the Torah or the Bhagavad Gita. Other sources of wisdom might come from the contemporary world.

² The RE Program of Study usually refers to 'religions and world views' to describe the field of enquiry. Here, however, the aim is to consider religion itself, as a phenomenon which has both positive and negative features, and is open to many interpretations: in this aspect of the aims, pupils are to engage with religion, not merely with individual examples of religions or world views.

The Aim of RE: three areas of learning



RE and the Legal Requirements: What does the legislation in England say?

RE is for all pupils:

- RE must be provided for all registered pupils in state-funded schools in England, including those in the sixth form, unless withdrawn by their parents (or withdrawing themselves if they are aged 18 or over).³ It is a necessary part of a ‘broad and balanced curriculum’.
- This requirement does not apply for children below compulsory school age (although there are many examples of good practice of RE in nursery classes).
- Special schools should ensure that every pupil receives RE ‘as far as is practicable’.⁴

RE is locally determined, not nationally:

- A locally agreed syllabus is a statutory syllabus for RE recommended by an Agreed Syllabus Conference for adoption by a local authority.⁵
- Local authority maintained schools without a religious character must follow the locally agreed syllabus.
- Voluntary aided schools with a religious character should provide RE in accordance with the trust deed or religious designation of the school, unless parents request the locally agreed syllabus.
- Foundation schools and voluntary controlled schools with a religious character should follow the locally agreed syllabus, unless parents request RE in accordance with the trust deed or religious designation of the school.
- Religious Education is also compulsory in faith and non-faith academies and free schools, as set out in their funding agreements. Academies may use their locally agreed syllabus, or a different locally agreed syllabus (with permission of the SACRE concerned), or devise their own curriculum.

RE is multi-faith:

- The RE curriculum drawn up by a SACRE, or by an academy or free school ‘shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain’.⁶

As education policy changes, the legal requirement for RE for all registered pupils remains unchanged. RE is an entitlement for all pupils, unless they have been withdrawn by their parents from some or all of the RE curriculum.

This agreed syllabus builds on the good practice from the 2004 *Non-statutory Framework for RE*, produced by the then Qualifications and Curriculum Authority, and also the core ideas in the RE Council’s non-statutory *Framework* from 2013.⁷

Right of withdrawal

This was first granted in 1944 when RE was actually religious *instruction* and carried with it connotations of induction into the Christian faith. RE is very different now – open, broad, exploring a range of religious and non-religious worldviews. However, in the UK, parents still have the right to withdraw their children from RE/RME on the grounds that they wish to provide their own religious education. (School Standards and Framework Act 1998 S71 (3)). This will be the parents’ responsibility. However, it is good practice to talk to parents to ensure that they understand the aims and value of RE before honouring this right. Students aged 18 or over have the right to withdraw themselves from RE.

³ School Standards and Framework Act 1998, Schedule 19; Education Act 2002, section 80.

⁴ The Education (Special Educational Needs) (England) (Consolidation) (Amendment) Regulations 2006 Regulation 5A.

⁵ Education Act 1996 Schedule 31.

⁶ Education Act 1996 section 375.

⁷ A Curriculum Framework for Religious Education in England (REC 2013).

RE, academies and free schools

Free schools are academies in law and have the same requirement to provide RE and collective worship. In this document, any reference to academies includes free schools.

As set out in their funding agreements, all academies are required to provide RE for all pupils, from Reception to Sixth Form, except those whose parents exercise their right to withdrawal.

An academy must adopt a syllabus for RE. There is no requirement for an academy to adopt a locally agreed syllabus, as long as its own RE syllabus meets the requirements for a locally agreed syllabus, set out in section 375(3) of the Education Act 1996 and paragraph (5) of Schedule 19 to the School Standards and Framework Act 1998. The requirements are that a syllabus must ‘reflect the fact that the religious traditions in Great Britain are, in the main, Christian while taking account of the teaching and practices of the other principal religions represented in Great Britain’.

RE is not subject to nationally prescribed purpose of study, aims, attainment targets, and assessment arrangements, but it is subject to inspection. Where schools are not using an agreed syllabus, standards will be judged in relation to the expectations set out in the RE Council’s *Curriculum Framework for Religious Education in England* (2013).

This Agreed Syllabus 2016–2021 fulfils the legal requirements set out above, and has its roots in the REC’s *Framework* (2013). It is written to support academies in meeting the requirements of their funding agreements.

All Walsall’s Academies are encouraged to adopt the syllabus, taking advantage of the resources and support that it offers. It is a local, professional and realistic RE syllabus, complete with a scheme of work.

Legal requirements for Teaching RE in Special Schools

In special schools the legal requirement to provide Religious Education is varied by section 71(7) of the School Standards and Framework Act 1998: special schools should provide RE ‘so far as is practicable’, with all children taking part unless withdrawn by their parents.

It is regarded as good practice for special schools to:

- take into account the needs of their pupils when planning the RE curriculum;
- adapt the RE curriculum to suit the needs of their pupils by, for example:
 - choosing content from the age group below the actual age of the learners;
 - selecting aspects that connect with the lives and experiences of learners with special needs, appropriate to their abilities and understanding;
 - ensuring sensory learning strategies are implemented rather than discussion or written tasks.

(extracts from ‘Growing in RE, teaching RE in Special schools by Anne Krisman for RE Today Services)

The Position of RE

The National Curriculum states the legal requirement that:

“Every state-funded school must offer a curriculum which is balanced and broadly based, and which:

- Promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society, and
- Prepares pupils at the school for the opportunities, responsibilities and experiences of later life.”

And:

“All state schools... must teach religious education to pupils at every key stage... All schools must publish their curriculum by subject and academic year online” (DfE National Curriculum Framework, July 2013, page 4).

This new RE Syllabus for Walsall pupils establishes what shall be taught in RE in Walsall schools, and provides teachers with practical support and guidance about how to teach RE effectively.

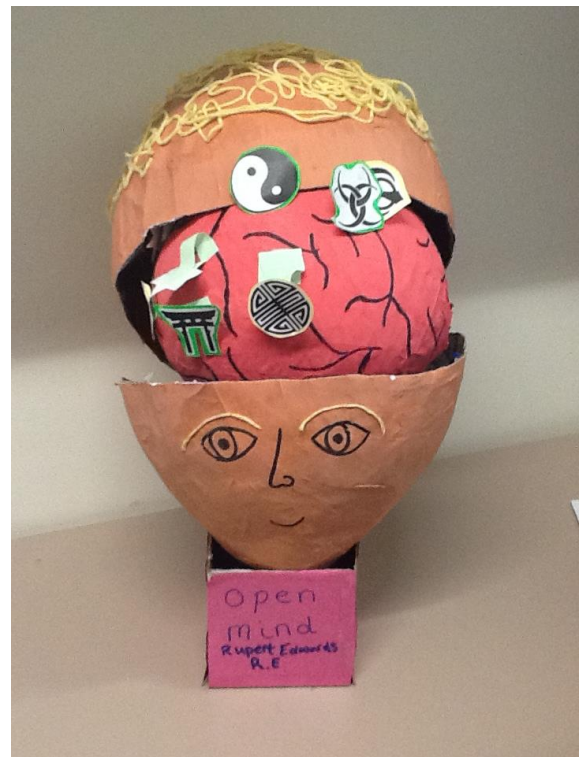
The 2016 Walsall RE Agreed Syllabus follows the structure of the DfE’s National Curriculum (2013), so that RE has subject documentation which parallels the subjects of the National Curriculum. RE is described in terms of purpose, aims and programs of study for each age group. The Agreed Syllabus also takes the opportunity to give clear guidance on RE in the early years and RE for students aged 14-19. As RE is a core subject of the curriculum for all pupils we have followed the ways in which English, Mathematics and Science are described in the National Curriculum, including examples, and notes for key stages 1-3.

In describing progression in RE, the syllabus pictures how pupils will develop increasing understanding of wide areas of RE subject knowledge, and also how pupils can develop religious literacy, including the skills of:

- investigating religions and world views through varied experiences and disciplines;
- reflecting on and expressing their own ideas and the ideas of others with increasing creativity and clarity;
- becoming increasingly able to be reasonable in their responses to religions and world views, gaining and deploying the skills of religious study.

RE makes a significant contribution to pursuing the Walsall Local Authority’s strategic priorities including...

The syllabus is a platform on which high standards and inspiring RE can be built for all our pupils in all our schools.



Rupert, 11, expresses his idea about open mindedness in RE.

Religions and beliefs to be studied

To make sure the requirements are met and the curriculum is broad and balanced:

- Christianity should be studied throughout each key stage
- The other major world faiths represented in Great Britain (here regarded as Buddhism, Hinduism, Islam, Judaism and Sikhism) should be studied across the key stages. It is important that schools ensure that by the end of key stage 3 pupils have encountered all of these major world faiths in sufficient depth to achieve progress towards an appropriate level.

It is also essential that in the teaching of religious education, schools enable pupils to share their own beliefs, viewpoints and ideas without embarrassment or ridicule. Many pupils come from religious backgrounds but others have no attachment to religious beliefs and practices. Schools need to ensure that all pupils' voices are heard and that their religious education curriculum is broad and balanced, we also recommend that schools may provide opportunities for their pupils to study;

- Other religious traditions such as the Baha'i faith, Jainism and Zoroastrianism
- Secular philosophies such as humanism

Pupils should also study how religions relate to each other, recognising both similarities and differences within and between religions.

They should be encouraged to reflect upon:

- The significance of interfaith dialogue
- The important contribution religion can make to community cohesion and global citizenship and the combating of religious prejudice and discrimination.

Religion in Walsall, the Region and the Nation

Census figures for Walsall, the region and the nation

| | Number of people | Christian | Buddhist | Hindu | Jewish | Muslim | Sikh | Other religion | No religion | Religion not stated |
|----------------------------|------------------|------------|----------|---------|---------|-----------|---------|----------------|-------------|---------------------|
| West Midlands (Met County) | 2,736,460 | 1,471,780 | 9,119 | 59,768 | 3,060 | 332,684 | 116,715 | 15,181 | 554,152 | 174,001 |
| Birmingham | 1,073,045 | 494,358 | 4,780 | 22,362 | 2,205 | 234,411 | 32,376 | 5,646 | 206,821 | 70,086 |
| Coventry | 316,960 | 170,090 | 1,067 | 11,152 | 210 | 23,665 | 15,912 | 1,641 | 72,896 | 20,327 |
| Dudley | 312,925 | 204,320 | 657 | 1,908 | 77 | 12,902 | 3,694 | 1,032 | 68,835 | 19,500 |
| Sandwell | 308,063 | 170,075 | 654 | 6,810 | 73 | 25,251 | 26,934 | 1,816 | 57,716 | 18,734 |
| Solihull | 206,674 | 135,572 | 430 | 3,684 | 353 | 5,247 | 3,504 | 569 | 44,187 | 13,128 |
| Walsall | 269,323 | 158,971 | 516 | 4,560 | 54 | 22,146 | 11,606 | 1,420 | 53,876 | 16,174 |
| Wolverhampton | 249,470 | 138,394 | 1,015 | 9,292 | 88 | 9,062 | 22,689 | 3,057 | 49,821 | 16,052 |
| ENGLAND AND WALES | 56,075,912 | 33,243,175 | 247,743 | 816,633 | 263,346 | 2,706,066 | 423,158 | 240,530 | 14,097,229 | 4,038,032 |

All pupils should build an accurate understanding of these figures, so that they can see clearly the place of different religions and worldviews in contemporary Britain.

Note that while some populations may be numbered in hundreds or the low thousands in our immediate area, we are educating pupils to live in a region, a nation and a world – not merely in a village, or a single town or city.

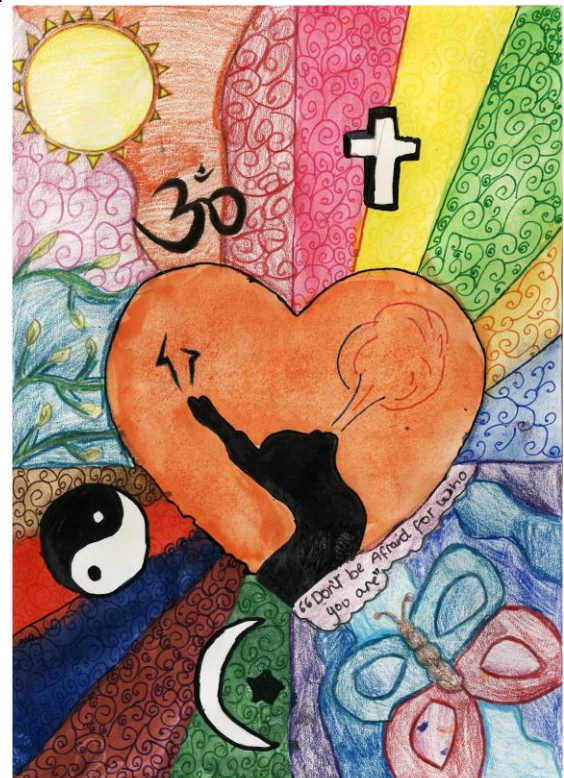
Since 2001, the biggest change has been a 10% increase in the number of non religious people in the UK and a 12% fall in the number identifying themselves as Christians. But Christianity is still selected by 59% of the population as their chosen description of religious identity.

Global religion: (a reasonable estimate)

| Religion | If the world was a village of 1000 people, how many would be... |
|--|---|
| Christian | 315 |
| Muslim | 223 |
| Hindu | 139 |
| Other religious communities [mainly Chinese traditional, African traditional and ethnically focused religions] | 116 |
| Non-religious | 113 |
| Buddhist | 53 |
| Atheist | 40 |
| Jewish | ≤1 |
| Sikh | ≤1 |

There are some significant challenges in making accurate estimates of global religious statistics. This chart is a reasonable estimate, derived from a range of sources.

The challenge for RE is to enable the children and young people of Walsall 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.



Talima, 13, expresses her idea about identity and spirituality in her art work.

The contributions of RE to whole school priorities

RE offers distinctive opportunities to promote pupils' spiritual, cultural, social and moral development, and explore 'British Values'. RE lessons should offer a structured and safe space during curriculum time where learners build up their knowledge and understanding of religion and beliefs so that they can reflect on beliefs, ideas and questions for themselves. Teaching in RE should engage pupils in discussion, dialogue and debate which enables them to make their reasoning clear and which supports their cognitive and linguistic development.

RE makes a key contribution to enabling pupils to consider British values, including tolerance and respect for people who hold different faiths and worldviews. The HMI Inspection Framework for schools requires schools to be active in promoting these values, and well planned RE is a major part of this work. This is elaborated on page 22 below.

Teaching in RE lessons should also allow for timely and sensitive responses to be made to unforeseen events of a religious, moral or philosophical nature, whether local, national or global.



This Year 1 class made a photo-collage of their drama based on the Parable of the Good Samaritan

The Breadth of RE

The law requires that Agreed Syllabuses and RE syllabuses used in academies or free schools that are not designated with a religious character “must reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain”. This means that from ages 4-19 pupils learn about diverse religions and world views including Christianity and the other principal religions in the UK. All types of school should recognise the diversity of our region and of the UK and the importance of learning about its religions and world views, including those with a significant local presence. Pupils should also learn about non-religious ways of life and worldviews.

RE in the school curriculum in different school types

RE is a statutory subject in each year of the school curriculum of maintained schools. Academies and Free Schools are contractually required through the terms of their funding agreements with DfE to make provision for the teaching of RE to all pupils on the school roll, and Academies in Walsall are warmly invited to use this syllabus. It is a local, contemporary and widely approved framework for RE. The Walsall RE Agreed Syllabus for 2016-21 has been developed in line with the strategic priorities of the Local Authority and in consultation with all stakeholders.



12 year old Mark believes that ‘faith is the light of the world’

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>Spiritual development 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 spiritual development through:</p> <ul style="list-style-type: none"> ▪ discussing and reflecting on key questions of meaning and truth such as the origins of the universe, life after death, good and evil, beliefs about God and values such as justice, honesty and truth ▪ learning about and reflecting on important concepts, experiences and beliefs that are at the heart of religious and other traditions and practices ▪ considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and natural sciences, thereby contributing to personal and communal identity ▪ considering how religions and other world views perceive the value of human beings, and their relationships with one another, with the natural world, and with God ▪ exploring the relationships between British values and different religions and spirituality ▪ valuing relationships and developing a sense of belonging ▪ developing their own views and ideas on religious and spiritual issues. |
| <p>Moral development 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 moral development through:</p> <ul style="list-style-type: none"> ▪ enhancing the values identified within the National Curriculum, particularly valuing diversity and engaging in issues of truth, justice and trust ▪ exploring the influence of family, friends and media on moral choices and how society is influenced by beliefs, teachings, sacred texts and guidance from religious leaders ▪ considering what is of ultimate value to pupils and believers through studying the key beliefs and teachings from religion and philosophy about values and ethical codes of practice ▪ studying a range of ethical issues, including those that focus on justice, to promote racial and religious respect, community cohesion and personal integrity ▪ considering the importance of rights and responsibilities and developing a sense of conscience ▪ applying their own thinking to British values including tolerance, respect, the rule of law, democracy and individual liberty |

| | |
|--|---|
| <p>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.</p> | <p>Religious education provides opportunities to promote social development through:</p> <ul style="list-style-type: none"> ▪ 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 and the impact of ideas about British values. |
| <p>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.</p> | <p>Religious education provides opportunities to promote cultural development through:</p> <ul style="list-style-type: none"> ▪ 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 ▪ examining what it means to be growing up in Britain, and exploring historic British values, including a range of ideas about tolerance, respect, democracy, individual liberty and the rule of law ▪ 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. |



This Year 5 Class used a Psalm to explore ideas about God, creating this co-operative collage.

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 Walsall 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 lays down which religions shall be taught at each key stage, as it has done previously. 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 Walsall, 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.



Taffeta, 7, believes that 'God is in your heart.'

Which religions and beliefs are to be studied?

The Walsall Agreed Syllabus requires that all pupils learn from Christianity in each key stage. In addition, pupils will learn from the principal religions represented in the UK, in line with the law. These are Islam, Hinduism, Sikhism, Buddhism and Judaism. Children from families where non-religious worldviews are held are represented in almost all of our classrooms. These worldviews, including for example Humanism, will also be the focus for study. Religions are to be studied in depth as follows:

| Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions, which are that pupils should learn from: | | Non religious world views in RE: Many pupils come from families and communities that practice no religion. Many people reject supernatural explanations of human life. It is recommended that pupils study non-religious beliefs and ways of life both before the age of 14 and during 14-19 RE. These may include examples such as Humanism and the ideas of people who describe themselves as 'spiritual but not religious'. | This Page describes the minimum requirements . Many schools may wish to go beyond the minimum. Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions and beliefs. Learning from 4 religions across a key stage is demanding: the syllabus does not recommend tackling 6 religions in a key stage. Depth is more important than overstretched breadth |
|---|---|--|---|
| 4-5s Reception | Developing a growing sense of the child's awareness of self, their own community and their place within this, children will encounter Christianity and other faiths found in their own classroom, simply. | | |
| 5-7s Key Stage 1 | A minimum of two religions are to be studied. Christianity and at least one other religion (Islam is the recommended example). Religions and beliefs represented in the local area. | | |
| 7-11s Key Stage 2 | A minimum of four religions are to be studied. Christianity and at least three other religions (Sikhism, Hinduism and Islam are the recommended examples). | | |
| 11-14s Key Stage 3 | A minimum of four religions are to be studied. Christianity, Buddhism, Sikhism and Islam are the recommended examples (an additional study of Judaism or Hinduism may also be undertaken). | | |
| 14-16s Key Stage 4 | It is recommended that at least two religions , usually including Christianity, are studied. This will usually be through a recognised national RS qualification course such as a GCSE RS course, but could be through a school devised RE course. | | |
| 16-19 RE for All | Religions and worldviews to be selected by schools and colleges as appropriate | | |

Note A: The range of religious groups in the UK. Groups such as Jehovah's Witnesses, Latter Day Saints, the Baha'i faith or the Jains are not excluded from study in this scheme for RE. Schools are always advised to make space for the worldviews of the local community, which is why the table above expresses minimum requirements.

Note B: Progression in learning through the primary school. It is good practice for pupils to progress their skills by learning from a religion over a period of years, for example across a key stage.

Note C: Secondary RE provision: If schools use a 2 year key stage three, then all pupils 14-16 should still receive their entitlements to RE provision. The Walsall KS3 program of RE enables pupils to start GCSE RS in Year 9 if schools wish to plan provision in this way.

Note D: Plural RE for 14-19s. The 14-19 section of the syllabus gives more detail on different ways for schools to develop their RE / RS courses. Schools courses must consider carefully how to avoid narrow learning in RS and address the question of the breadth of religious learning carefully.

Organising RE: Curriculum Time for RE in Walsall

In order to deliver the aims and expected standards of the syllabus, SACRE and the Agreed Syllabus Conference expects a minimum allocation of curriculum time for RE based upon the law and DfE guidance. A minimum 5% of curriculum time is required for teaching RE. Schools should make plans to give at least this amount curriculum time to the subject as the syllabus is implemented.

This means in practice that schools are expected to allocate:

- **Reception and Key Stage 1: 36 hours of tuition per year** (e.g. 50 minutes a week or some short sessions implemented through continuous provision)
- **Key Stage 2: 45 hours of tuition per year** (e.g. an hour a week, or less than an hour a week plus a series of RE days)
- **Key Stage 3: 45 hours of tuition per year** (e.g. an hour a week, RE-centred Humanities lessons taught for 4 hours a week for one term of the year)
- **14-16s: 5% of curriculum time, or 70 hours of tuition across the key stage** (e.g. an hour a week for five terms)
- **16-19s: Allocation of time for RE for all should be clearly identifiable and should not be tokenistic.**

This means that this syllabus for RE can be delivered in an average of approximately an hour of teaching per week.

Notes

- **RE is legally required for all pupils.** RE is a core subject of the curriculum for all pupils in all maintained schools. The requirements of this Agreed Syllabus are not subject to the flexibility of the Foundation Subjects.
- **RE is different from assembly.** 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 RE in the curriculum.
- **Flexible delivery of RE is often good practice:** an RE themed day, or week of study can complement – but not usually replace - the regular program of timetabled lessons (see additional ideas on the next page).
- **RE should be taught in clearly identifiable time.** There is a common frontier between RE and such subjects as literacy, citizenship, History or PSHE. But the times given above are explicitly for the clearly identifiable teaching of RE. Where creative cross curricular planning is used, schools must ensure that RE objectives from the syllabus are clearly planned and taught.
- **Coherence and progression.** Whilst schools are expected to make their own decisions about how to divide up curriculum time, schools must ensure that sufficient time is given to RE so that pupils can meet the standards and expectations set out in this Agreed Syllabus to provide coherence and progression in RE learning, with most pupils achieving the outcomes of the syllabus at 7, 11 and 14.
- **Too little time leads to low standards:** 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 outcomes set out in this syllabus.

Flexible models of delivery and high standards in RE:

Religious Education must be planned for high standards. There are different ways that schools can do this. All Walsall pupils, 4-19, are entitled to good learning in RE, so schools must plan sufficient time for the subject to be well taught. Subject leaders for RE, senior staff, head teachers and governors will all take an interest in ensuring provision enables the best possible standards. This might be done in various ways:

Whilst there may be occasions where there are planned activities for children in the Early Years, these should always start with the experiences and events which relate to the children and their immediate families and communities. Other opportunities to develop children spiritually and morally and to strengthen their understanding of cultures and beliefs should be planned and delivered through ongoing high quality provision through play using children's own experiences and questions as starting points.

A large majority of Walsall schools use **one or two weekly lessons of RE** as the standard way of running the curriculum plan. The advantages of this are that pupils get used to the RE lesson, the progress they make can be steady and continuous and teachers 'know where they are'. The main disadvantage is that pupils' weekly experience of RE can be too spread out for the deeper learning that the subject requires to flourish.

- **Some schools use a themed curriculum approach to RE.** A series of lessons in the humanities are themed for RE, e.g. for half a term, and pupils spend four or five hours a week or more doing RE and relating the study to history or geography. In the next half term, the focus may be more on one of the other subjects. The main advantages of this are that pupils get a deeper and more continuous experience of RE. A disadvantage is that some schools use arbitrary themes or fail to plan RE into the program at sufficient depth. Parity with, for example, History and Geography makes good sense here. Specialist RE teachers' involvement in setting a sharp focus on planned RE outcomes in planning is crucial.
- **Some schools use an 'RE Week' or an 'RE Day'** to focus learning, then follow up the 'big experience' with linked lessons over several weeks. Such 'big events' RE planning is demanding on teachers, but can for example help the whole school to focus and develop the subject. A day is about 5 hours, so is not, of course, a substitute for a term's worth of weekly lessons. The key to success is clarity about the RE learning that is planned. A guide to this kind of opportunity, with some practical ideas and outlines, is available from RE Today, titled 'Big RE'.
- **Creative curriculum planning** in which a modular approach to curriculum planning can be used effectively. This approach can present both opportunities and challenges for RE: Why do inspectors sometimes find RE is least well covered in an integrated program of learning? Do some themes enable RE effectively, but do some themes make it harder to include real RE? Schools must consider the learning objectives of the syllabus in deciding whether RE learning is well served by 'creative curriculum planning'.
- **Mixed Age Classes:** In schools where class groups include children from different year groups, this RE syllabus can be taught in very flexible ways using the guidance and materials the syllabus provides for the different ages in the class.

In deciding the ways in which the Agreed Syllabus will be implemented, schools should ensure that the full range of RE opportunities is offered to all pupils.

British values: the contributions of RE

School inspection, from September 2014, explores and judges the contribution schools make to actively promoting British values.

RE makes a key educational contribution to pupils' explorations of British values

Teaching the Walsall Agreed Syllabus for Religious Education will enable pupils to learn to think for themselves about British values.

Questions about whether social and moral values are best described as 'British values' or seen as more universal human values will continue to be debated, but for the purposes of teachers of RE, the subject offers opportunities to build an accurate knowledge base about religions and beliefs in relation to values. This in turn supports children and young people so that they are able to move beyond attitudes of tolerance towards increasing respect, so that they can celebrate diversity. Values education and moral development are a part of a school's holistic mission to contribute to the wellbeing of all people within our communities. The RE curriculum focuses learning in some of these areas, but pupils' moral development is a whole school issue.

- **Mutual Tolerance.** Schools do not accept intolerant attitudes to members of the community: attitudes which reject other people on the basis of race, faith, gender, sexual orientation or age are rightly challenged. The baseline for a fair community is that each person's right to 'be themselves' is to be accepted by all. Tolerance may not be enough: RE can challenge children and young people to be increasingly respectful and to celebrate diversity, but tolerance is a starting point. It is much better than intolerance.
- **Respectful attitudes.** In the RE curriculum attention focusses on moving beyond mere tolerance and developing mutual respect between those of different faiths and beliefs, promoting an understanding of what a society gains from diversity. Pupils will learn about diversity in religions and worldviews, and will be challenged to respect other persons who see the world differently to themselves. Respectful disagreement is seen as a virtue in this kind of RE. Recognition and celebration of human diversity in many forms can flourish where pupils understand different faiths and beliefs, and are challenged to be broad minded and open hearted.
- **Democracy.** In RE pupils learn the significance of each person's ideas and experiences through methods of discussion. In debating the fundamental questions of life, pupils learn to respect a range of perspectives. This contributes to learning about democracy, examining the idea that we all share a responsibility to use our voice and influence for the wellbeing of others. In RE pupils will consider the idea that every person counts equally.
- **The Rule of Law:** In RE pupils examine different examples of codes for human life, including commandments, rules or precepts offered by different religious communities. They learn to appreciate how individuals choose between good and evil, right and wrong, and they learn to apply these ideas to their own communities. They learn that fairness requires that the law apply equally to all, irrespective of a person's status or wealth.
- **Individual liberty.** In RE, pupils consider questions about identity, belonging and diversity, learning what it means to live a life free from constraints. They study examples of pioneers of human freedom, including those from within different religions, so that they can examine tensions between the value of a stable society and the value of change for human development.

What opportunities for developing respectful attitudes does RE offer to pupils?

This Agreed Syllabus provides many opportunities for RE teaching and learning to challenge stereotypical views and to appreciate difference positively.

Learning for diversity. Government 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”. A recurring theme of government and HMI guidance on Religious Education is 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 guidance also requires schools to enable pupils to examine the consequences of anti-social behaviour such as racism and to develop strategies for dealing with it. Equally, Ofsted (2014) also points to the major contribution that RE makes in promoting British values and enabling learners to develop positive attitudes through “valuing diversity, promoting multicultural understanding and respect.”

Reducing intolerance. Promoting community cohesion aims to contribute to reducing the corrosive effects of intolerance. It is too simplistic to assume that merely by teaching about the major world religions, RE will automatically contribute to community cohesion. It is even possible for weaker teaching to reinforce stereotypes: e.g. ‘Muslims are from Pakistan’ or ‘Christians are white’. It is valuable to note that, for example, Christians, Jews and Muslims all give great significance to Jesus within their religious tradition, holding some aspects in common and diverging on other fundamental points. There is also, of course, great diversity within religions, where different interpretations can clash sharply. As well as learning about the historical and current relationship between cultures, pupils should study the ways in which one religion has influenced the development of another.

Visits and visitors: RE is the ideal vehicle for building links with 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’. It is important to set ground rules for discussion when religious differences are explored, in order to create a safe and positive environment.

Prevention of violent extremism: RE’s mission for respect is particularly relevant where there may be media misrepresentations and commonly held negative stereotypes e.g. Islamophobic ideas, unfair negativity to any religion, any preaching of extremist or violent views, any connection of religion or belief to violent behaviour. RE has a place in reducing extremism.

Breadth – cohesion for all. In terms of community cohesion in Walsall, 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, including examples such as Humanism, are also valid and widespread. Large numbers of our pupils come from families where no religion is practiced and they must not be made to feel that their lives or families are less worthy as a result.

Planned support for teaching. At key stages 2 and 3 there are planned units for investigating these important issues. For Key Stage 2, see the unit on ‘Enquiring into places of worship through visits’ and for Years 7-9 ‘How can Walsall become a more respectful places?’

The key role of RE in the curriculum for promoting community cohesion

Our vision in Walsall 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 Walsall. 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 Walsall school to have best practice in this area. RE contributes to agendas around community cohesion, British Values and anti-racism.

It is too simplistic to assume that merely by teaching about the six major world religions, pupils will become respectful of all religions; 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 or 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 Walsall 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 and secular values (e.g. from Humanism) 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.

RE Subject content

RE in the Early Years Foundation Stage

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

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

Communication and Language:

- Children listen with enjoyment to stories, songs and poems from different communities and traditions and respond with relevant comments, questions or actions;
- use talk to organise, sequence and clarify thinking, ideas, feelings and events;
- answer 'who', 'how' and 'why' questions about their experiences in response to stories, experiences or events from different traditions and communities;
- talk about how they and others show feelings;
- develop their own narratives in relation to stories they hear from different communities.

Personal, Social and Emotional Development.

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

Understanding the World

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

Expressive Arts and Design

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

Literacy

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

Mathematics

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

These learning intentions for RE are developed from relevant areas of the Early Years Foundation Stage Profile (DfE, 2013). Teachers and schools will find more detailed examples useful, but these map the territory. The syllabus support disc gives examples of planning in this important area.

RE in the Reception Class

Programme of Study for RE for all 4-5 year olds in the Reception Class

The content and questions in the table below are to be taught together, contributing to continuous provision. Pupils' voice should be recorded alongside photo and other evidence of provision and achievement

| EYFS: A Discovering Stage. RE in the reception class applies the Early Learning Goals | |
|--|---|
| Autumn 1 | Special people: Which people are special and why? |
| Autumn 2 | Special stories: What stories are special and why? |
| Spring 1 | Special places: What places are special and why? |
| Spring 2 | Special times: What times are special and why? |
| Summer 1 | Being special: Where do we belong? |
| Summer 2 | Special World: What is special about our world and why? |

Theme 1: Special people: Which people are special and why?

| Theme | Learning outcomes: | Suggested content and activities: |
|---|--|---|
| Supplementary questions you might explore: | Teachers will set up learning experiences that enable pupils to ... | Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
| Who is special to you and why? | <ul style="list-style-type: none"> Talk about people who are special to them ; Say what makes their family and friends special to them | Talk about, list and enjoy stories about people who are special to us and those whom we admire Make 'My Hero' pictures in a range of art activities. Notice how we 'belong to each other'. |
| What is a good friend like? How can you show that you are a good friend? | <ul style="list-style-type: none"> identify some of the qualities of a good friend reflect on the question 'Am I a good friend?' | Choose one friend and take a walk with them around the school and grounds. Experience enjoying each other's company. Think about the benefits and responsibilities of friendship and the ways that people care for others. |
| What stories did Jesus tell about being a friend and caring for others? | <ul style="list-style-type: none"> recall and talk about stories of Jesus as a friend to others | Hear some stories from the Bible about friendship and care for others with a focus on what Jesus did and said e.g: <ul style="list-style-type: none"> Zacchaeus (Luke 19); Jesus choosing the twelve disciples (his special friends and helpers) (Matthew 4.17-22); Stories of Jesus helping and healing people e.g. Jairus's daughter (Mark 5.21-43); Healing the man at the pool (John 5.5-9); Blind Bartimaeus (Mark 11.46-52). |
| What stories do Muslims or Jewish people tell about being a friend and caring for others? | <ul style="list-style-type: none"> recall stories about special people in other religions and talk about what we can learn from them | Hear stories of a key religious leader from another religion and find out how these stories are important to people today (e.g. Moses, Guru Nanak, Prophet Muhammad [PBUH]). |

Theme 2 Special stories: What stories are special and why?

| Theme Supplementary questions you might explore: | Learning outcomes: Teachers will set up learning experiences that enable pupils to ... | Suggested content: and activities Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|---|--|
| What is your favourite story? What do you like about it, and why? | <ul style="list-style-type: none"> identify some of their own feelings in the stories they hear | Explore stories (including films) pupils especially like, re-telling stories to others and sharing features of the story they like. Noticing and talking about the feelings in stories: happy and sad, worrying, scary, exciting or joyful. |
| What stories do you know about Jesus? What do you talk about what Jesus teaches about saying 'thank you', and why it is good to thank and be thanked think Jesus was (is) like? | <ul style="list-style-type: none"> recognise some religious words, e.g. about the word 'God', which is a very important word to some people. | Hear and explore stories from the Bible; Experience thanking and being thanked, praising and being praised, saying 'thank you' (you could use the story of Jesus and the Ten Lepers from Luke 17:11-19); Look at some pictures of Jesus. Even though he lived so long ago that no one knows what he looked like people often make pictures that show him as a calm, kind, generous or interesting person. Which pictures show these qualities? |
| Do you know any Bible stories? What stories do you know that are special to Christians (or other faiths)? Who are the stories about? What happens in the story? Does the story tell you about God? What do you learn? | <ul style="list-style-type: none"> talk about some religious stories | Hear stories Jesus told, stories from the life of Jesus, or other stories from the Bible (e.g. David the Shepherd Boy (1 Samuel 17); the story of Ruth (book of Ruth in the Bible); Jesus as friend to the friendless (Zacchaeus, Luke 19); making promises (Matthew 21:28-32); Use 'small world' people, lego or modelling clay to make playful versions of the story and explore religious stories through play. |
| What stories do you know that tell you how you should behave towards other people? | <ul style="list-style-type: none"> talk about what Jesus teaches about keeping promises and say why keeping promises is a good thing to do | Hear a selection of stories taken from major faith traditions and cultures, including stories about leaders or founders within faiths. |
| What are the similarities and differences between different peoples' special stories? | <ul style="list-style-type: none"> explore stories from religious sources | Explore stories through play, role-play, freeze-framing, model-making, puppets and shadow puppets, art, dance, music etc., (Find some stories here: http://shop.retoday.org.uk/find/Stories/1) RE Today: 'Share a story...' – a product for the whiteboard to introduce plural religion http://shop.retoday.org.uk/find/shareastory |

Theme 3 Special places: Which places are special and why?

| Theme Supplementary questions you might explore: | Learning outcomes: Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|--|---|
| What special places matter to people? What different holy buildings can we find out about? What are the holy buildings near our school? | <ul style="list-style-type: none"> Notice that some religious people have places which have special meaning for them talk about the things that are special and valued in a place of worship | Invite visitors to talk about / show pictures of places that are spiritually significant to them and say why they are special. (e.g. this might be visiting an art gallery and looking at a wonderful picture and how this makes them feel; the memories this brings back or encouragement for the future. Talk about why some places are special and what makes them special. Notice and ask questions about holy buildings near to the school: when do people like to go there? What do they like to do there? What are the buildings like inside? Find out about the church building as a special place for Christians. Make simple models of various kinds of churches as part of play based learning. |
| What special places matter to people? Out of doors | <ul style="list-style-type: none"> notice that some outdoor places, parks, beaches, mountains, rivers, gardens, might make useful places if you want some peace, calmness, excitement or delight. | Why some places are special and what makes them special? When do people like to go there and what they like to do there? |
| Where is special to me? | <ul style="list-style-type: none"> talk about somewhere that is special to themselves | This should build learning towards understanding special places for religious people. Children share and record their own special places in a variety of ways in a way that is meaningful to them. |
| Where is a special place for believers to go and why? | <ul style="list-style-type: none"> get to know and use appropriate words to talk about their thoughts and feelings when visiting a church | Find out from photos or video clips about places of worship for members of different faiths e.g. a synagogue or a mosque. |

Theme 4 Special times: Which times are special and why?

| Theme | Learning outcomes: | Suggested content: |
|---|---|--|
| Supplementary questions you might explore: | Teachers will set up learning experiences that enable pupils to ... | Teachers can select content from this column to help pupils achieve some of the learning outcomes in column |
| What special times have you had? What did you celebrate? Why? Who were you with? What happened? | <ul style="list-style-type: none"> • give examples of special occasions and suggest features of a good celebration • recall simply stories connected with Christmas/ Easter and a festival from another faith | the importance and value of celebration in children's own lives some major religious festivals and celebrations e.g. seasonal festivals including Christmas and Easter, and the stories associated with them; |
| What stories do you know about Jesus' birth and when he died? What do you think about Jesus? What do Christians say about Jesus? What happens at Christmas, and why? What happens at Easter, and why? | <ul style="list-style-type: none"> • Talk about what makes Christmas and / or Easter a special time for Christians • Talk about celebrating special days in the family: birthdays or holidays are good examples | Drama, songs and pictures which explore the festival Use and think about special foods, artefacts, clothes and presents. |
| What other festivals have you learnt about? What happens at the festivals, and why? What stories can you remember about festivals? | <ul style="list-style-type: none"> • Talk about what makes a special time for different people • Talk about celebrating special days in the family: birthdays or holidays are good examples | These examples are suitable: Judaism: Sukkoth; Hindu community: Divali; Sikhi: Vaisakhi; Islam: Eid Al Fitr. |
| What are the similarities and differences between different peoples' special times? | <ul style="list-style-type: none"> • answer simple questions about festivals from Christian, Muslim, Hindu, Sikh or Jewish religion and life | Use a variety of media to explore ways of celebrating, and how religious believers celebrate festivals and special times |



Children in Reception learn through play: here they are enacting a welcome ceremony for a new baby.

Theme 5 Being Special: Where do we belong?

| Theme Supplementary questions you might explore: | Learning outcomes: Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|--|---|--|
| How do we show respect for one another? How do we show love/how do I know I am loved? | <ul style="list-style-type: none"> re-tell religious stories making connections with personal experiences | the idea that each person is unique and valuable religious beliefs that each person is unique and valuable religious beliefs about God loving each person, e.g. Jewish and Christian ideas that God loves people even from before they are born (Psalm 139), and they are written on the palm of his hand (Isaiah 49 v.16). |
| Who do you care about? How do we show care/how do I know I am cared for? | <ul style="list-style-type: none"> share and record occasions when things have happened in their lives that made them feel special | Children could draw around their hands, write their names on the palm and decorate; Christian beliefs about Jesus believing children to be very special. Tell story of children wanting to see Jesus and disciples stopping them (Mark 10 v.13-16). How Christians believe God's love for children is shown through infant baptism and dedication. |
| How do you know what people are feeling? What things can we do better together rather than on our own? | <ul style="list-style-type: none"> share and record occasions when things have happened in their lives that made them feel special | Signs and symbols used in the welcome of children into the faith community |
| What makes us feel special about being welcomed into a group of people? | <ul style="list-style-type: none"> recall simply what happens at a traditional Christian infant baptism and dedication | Ways of showing that people are special from other religions e.g. Hinduism: Stories about Hindus celebrating Rakshan Bandhan – which celebrates the special bond between brothers and sisters. His sister ties a band of Rakhi of gold or red threads around the right hand of a brother |

Theme 6 Special world: What is special about our world?

| Theme Supplementary questions you might explore: | Learning outcomes: Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|--|--|---|
| What do you like in nature? What is your favourite thing? Why do you like it best of all? What have you learned about nature that is new to you? | <ul style="list-style-type: none"> • Talk about things they find interesting, puzzling or wonderful | Experience and explore the wonders and beauty of the natural world and life cycles of new life, growth and decay; explore the idea that the world is special and that some people believe it was created by God; |
| Why do some people say the world is special? What do you think is special about the world? What stories of creation do Christians tell? | <ul style="list-style-type: none"> • Talk about their own experiences and feelings about the world • re-tell stories, talking about what they say about the world, God, human beings | Use art and creative activities to explore natural objects – shapes, pattern, or use micro-hike or listening walk; grow and look after some plants and creatures Use stories and poems to talk about creation (e.g. God’s Quiet Things by Nancy Sweetland); explore stories with stilling exercises, acting out stories etc; link with ideas of how special children are (marvel at moving toes, wiggling fingers, listening ears, clever thoughts). |
| What do people say about how we should look after the world? How do you think we should look after the world? | <ul style="list-style-type: none"> • think about the wonders of the natural world, expressing ideas and feelings | Use a simple child-friendly, but authentic version of the Biblical creation story, e.g ‘In the beginning’ by Steve Turner; explore in mime, express through art; reflect on ways in which the world is ‘very good’. |
| What are the similarities and differences between different peoples’ ideas about the world? | <ul style="list-style-type: none"> • express ideas about how to look after animals and plants • talk about what people do to mess up the world and what they do to look after it | Hear/role play stories from faiths about care for animals and the world. E.g. From Islam: Muhammad and the ant: (talk about caring for animals, looking after pets); Muhammad and the thirsty camel (talk about how the camel felt; whether they have ever done something they are sorry for) Seven New Kittens / The Tiny Ants (Muslim stories retold by Gill Vaisey (www.articlesoffaith.co.uk)) |



Learning through play is vital in Early RE

Key Stage 1 RE

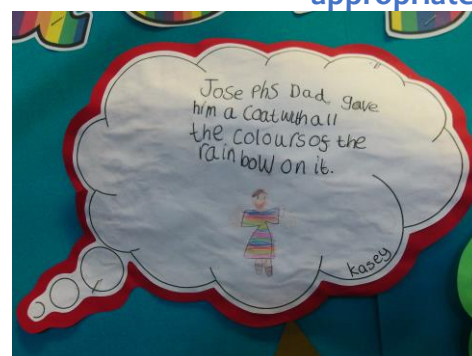
The Focus of RE for KS1 enables children to develop their knowledge and understanding of religions and world views. They find out about simple examples of religion that are drawn from local, national and global contexts. They learn to use basic subject specific vocabulary. They should raise questions and begin to express their own views in response to the material they learn about and in response to questions about their ideas.

The aim of RE is expressed in age appropriate **outcomes for most 7 year olds.**

Specifically pupils should be taught to:

| Know about and understand religions and world views | Express ideas and insights into religions and world views | Gain and deploy the skills for learning from religions and world views |
|---|---|---|
| A1. Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them; | B1. Ask and respond to questions about what communities do, and why, so that they can identify what difference belonging to a community might make; | C1. Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry; |
| A2. Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the communities from which they come; | B2. Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves; | C2. Find out about and respond with ideas to examples of co-operation between people who are different; |
| A3. Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities; | B3. Notice and respond sensitively to some similarities between different religions and world views. | C3. Find out about questions of right and wrong and begin to express their ideas and opinions in response. |

Pupils will achieve the outcomes by learning from at least two religions, studying Christianity in each year group and also either Judaism or Islam. They will study a secular world view where appropriate.



Kasey, 5, has been learning about the bible story of Joseph.

The breadth of study in RE

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 found in the local and wider community, for example through a 'virtual tour' of the sacred places of religions studied.



Etta, 5, considered the question: 'Where is god?' She expressed her answer in her rainbow image.

Guidance and planning will be greatly helped where teachers refer to the syllabus support materials from Walsall SACRE, which includes a complete planned scheme of work for pupils aged 4-7.

The investigation plans provided for 4-7 year olds are:

EYFS: Playful RE (this plan provides ideas and plans for continuous provision of RE relating to the ELGs)

EYFS: Finding out about Special Places

Y1A: How do people celebrate? Baby, Wedding, Birthday

Y1B: How do we say thank you for the Earth? Cycles of the year: creation, harvest, giving thanks

Y1C: Stories and prayers about Jesus

Y1D: Beginning to learn from Sikhism

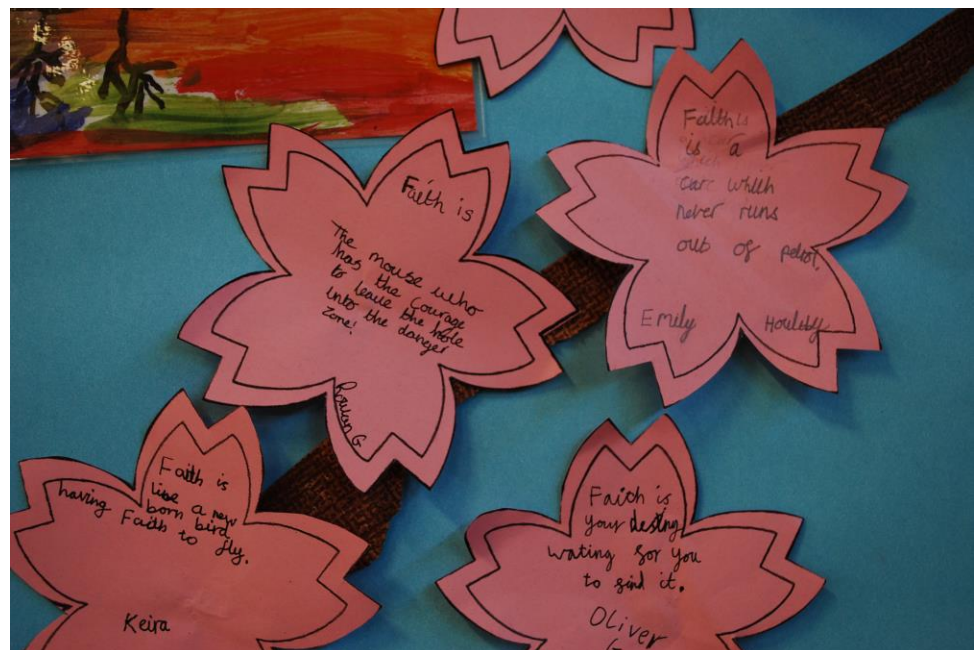
Y2A: A world of festivals: Who celebrates what and why?

Y2B: What does Easter mean to Christians? Symbols of the story

Y2C: Beginning to learn from Islam

Y2D: Questions that Puzzle Us

Teachers are encouraged to use these plans flexibly, adapting them to pupils learning needs and to different age groups as appropriate. They are not prescriptive, and other plans devised by the school are always an alternative as long as they enable pupils to meet the outcomes of the syllabus. The teaching order of the plans is a matter entirely for schools.



Pupils learn to think about big ideas: What is faith?
Why does faith matter so much to some people?

Key Stage 2 Programme of Study

The Focus of RE for KS2 enables pupils to extend their knowledge and understanding of religions and world views, recognising their local, national and global contexts. They should be introduced to an extended range of sources and subject specific vocabulary. They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life. Pupils should learn to express their own ideas in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.

The aim of RE is expressed in age appropriate **outcomes for most pupils at age 11.** Specifically, pupils should be taught to:

| Know about and understand religions and world views | Express ideas and insights into the significance of religion and world views | Gain and deploy skills for engaging with religions and world views |
|--|---|---|
| A1. Describe and make connections between different features of the religions and world views they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life in order to reflect thoughtfully on their ideas; | B1. Observe and understand varied examples of religions and world views so that they can explain, with reasons, their meanings and significance to individuals and communities; | C1. Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own thoughtfully in different forms including (e.g.) reasoning, music, art and poetry; |
| A2. Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities; | B2. Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives; | C2. Consider and apply ideas about ways in which diverse communities can live together for the well being of all, responding thoughtfully to ideas about community, values and respect; |
| A3. Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning. | B3. Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and world views. | C3. Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response. |

Pupils will achieve the outcomes by learning from at least three religions, studying Christianity in each year group and also Islam and Hinduism. They will study a secular world view where appropriate.

| | |
|---|---|
| <p>Breadth of study</p> <p>During key stage 2 pupils should be taught the knowledge, skills and understanding through the following areas of study:</p> | <p>Experiences and opportunities</p> <ul style="list-style-type: none"> • 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. |
| <p>The Themes of Key Stage 2 RE</p> <ul style="list-style-type: none"> • 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 | |



*These 5 year old pupils have learned about Jesus' story of the Lost Sheep
They all contributed to this display of ideas.*

Guidance and planning will be greatly helped where teachers refer to the syllabus support materials from SACRE, which include a complete planned scheme of work for this key stage.

The investigation plans provided for 7-9s are:

Y3A: Holy Buildings and Sacred Space: Visiting places of worship

Y3B: Why are holy books important?

Y3C: Why do people make pilgrimages?

Y3D: Jesus: why do some people think he is inspirational?

Y4A: What is it like to be a Hindu?

Y4B: Muslim Ways of Living: Keeping 5 pillars

Y4C: Christian and Hindu beliefs and questions on life's journey

Y4D: Finding reasons to care through religious stories – Christianity

Y3456: An extra unit plan: Remembrance – what can we learn from World War 1 in RE?

The investigation plans provided for 9-11s are:

Y5A: Christian Aid and Islamic Relief: Can they change the world?

Y5B: Commitments and meanings – Hindu, Muslim, Christian

Y5C: Respect for all: what will make Walsall a more respectful place?

Y5D: Muslims and Christians – who is inspiring?

Y6A: Exploring Key Leaders – Sikhs and Hindus

Y6B: What matters most? Christians and Humanists

Y6C: What can we learn from religions about temptation?

Y6D: How do we express spiritual ideas through the arts?

Teachers are encouraged to use these plans flexibly, adapting them to pupils learning needs and to different age groups as appropriate. They are not prescriptive, and other plans devised by the school are always an alternative as long as they enable pupils to meet the outcomes of the syllabus. Schools do not necessarily have to use plans numbered '3' or '4' in that year group.

Key Stage 3 RE

Students should extend and deepen their knowledge and understanding of a range of religions and world views⁸, recognising their local, national and global context. Building on their prior learning, they learn to appreciate religions and world views in systematic ways. They should draw on a wide range of subject specific language confidently and flexibly, learning to use the concepts of religious study to describe the nature of religion. They should understand how beliefs influence the values and lives of individuals and groups, and how religions and world views have an impact on wider current affairs. They should be able to appraise the practices and beliefs they study with increasing discernment based on interpretation, evaluation and analysis, developing their capacity to articulate well-reasoned positions.

The aim of RE is expressed in age appropriate outcomes for most 14 year olds.

Specifically students should be taught to:

| Know about and understand religions and worldviews | Express ideas and insights into religions and worldviews | Gain and deploy the skills needed to study religions and worldviews seriously |
|--|---|--|
| A1. Explain and interpret ways that the history and culture of religions and world views influence individuals and communities, including a wide range of beliefs and practices in order to appraise reasons why some people support and others question these influences; | B1. Explain the religions and world views which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology; | C1. Explore some of the ultimate questions that are raised by human life in ways that are well-informed and which invite reasoned personal responses, expressing insights that draw on a wide range of examples including the arts, media and philosophy; |
| A2. Explain and interpret a range of beliefs, teachings and sources of wisdom and authority in order to understand religions and world views as coherent systems or ways of seeing the world; | B2. Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful evaluation and analysis of controversies about commitment to religions and world views, accounting for the impact of diversity within and between communities; | C2. Examine and evaluate issues about community cohesion and respect for all in the light of different perspectives from varied religions and world views; |
| A3. Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them. | B3. Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied. | C3. Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media. |

⁸ **Breadth:** in line with the law and the statement about breadth of learning on page 5 above, best practice will enable pupils to learn from Christianity and at least three other examples of a religion or world view through Key stage Three.

Key Stage 3 RE Programme of study

Key Concepts

There are a number of key concepts that underpin the study of RE at Key stage 3.

Pupils need to understand these concepts in order to deepen and broaden their knowledge, skills and understanding.

1. Beliefs, teachings and sources

- a. Interpreting teachings, sources, authorities and ways of life in order to understand religions and beliefs;
- b. Understanding and responding critically to beliefs and attitudes.

2. Practices and ways of life

- a. Exploring the impact of religions and beliefs on how people live their lives;
- b. Understanding that religious practices are diverse, change over time and are influenced by cultures.

3. Expressing meaning

- a. Appreciating that individuals and cultures express their beliefs and values through many different forms;
- b. Understanding how symbolism in music, language, architecture, art and literature is one key to making sense of religion.

4. Identity, diversity and belonging

- a. Understanding how individuals develop a sense of identity and belonging through faith or belief;
- b. Exploring some of the ultimate questions that confront humanity, and responding imaginatively to them.

5. Meaning, purpose and truth

- a. Exploring some of the ultimate questions that confront humanity, and responding imaginatively to them;
- b. Developing abilities to be reasonable about religion and belief and to argue a case thoughtfully.

6. Values and commitments

- a. Understanding how moral values and a sense of obligation can come from beliefs and experiences;
- b. Evaluating their own and others' values in order to make informed, rational and imaginative choices.

Program of Study for 11-14s

Units of enquiry: select at least 9 from 15

Here are 15 possible titles for units of enquiry in KS3 RE. The Agreed Syllabus Conference and SACRE, mindful of the variety of provision of time and resources for KS3 RE, asserts the value of studying, in a year, three of these enquiries (in depth) or more (at higher speed, or perhaps with more able students). So students are expected to engage with 9 or more of these enquiries across Key Stage 3. Many of these have strong links to areas of study in GCSE RS, which may be helpful in some schools in planning progression towards the end of Key stage 3.

In planning which enquiries to tackle, and in what order, schools must consider how to enable continuity and progression in students' learning. In this outline, we have used steps 4-7 in age related descriptions of progressed outcomes – this is an illustration, and teachers can use the units of enquiry in any order, and teach to enable a range of achievements.

Some of the enquiries are written here for younger or lower achieving students others are more demanding. These ways of describing achievements are supposed to help the teacher, but are not prescriptive.

| | | | |
|---|--|--|---|
| <p>3.1. Enquiry: What is religion? Suggested religions and worldviews: Christianity and two other examples.</p> | <p>Concepts: beliefs, teachings, sources of wisdom, ways of expressing meaning, diversity, meaning, commitment</p> | <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> ▪ What do you believe in? ▪ Why are people religious? ▪ What are the major world religions? How are they spread out in our region? ▪ How do people express commitment to their religion? ▪ Are their different paths to God? | <p>Expected outcomes for most 11 year olds, based on Step 4: Students: Outline their understanding of two different religions; Express ideas of their own about the nature of religion, giving reasons; Discuss questions about religious beliefs, teachings and commitments and apply ideas through their own reasoning.</p> |
| <p>3.2. Enquiry: What is it like to be a member of one particular religion in Britain today? Suggested religions and worldviews: One from Judaism, Islam, Hinduism, Sikhism, Buddhism</p> | <p>Concepts: beliefs, teachings, ways of living, identity, purpose, values.</p> | <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> ▪ How can we investigate a religion? ▪ Are all Jews / Muslims / Hindus / Sikhs / Buddhists the same? ▪ What makes religious identity so important for some people, and so unimportant for others? ▪ How is this religion related to some other religions? ▪ Some people believe 'all religions lead to God'. What are the main similarities and differences between the religions and beliefs you are studying? | <p>Expected outcomes for most 11 year olds, based on Step 4: Students: Outline their understanding of two examples of religions in Britain today; Express ideas of their own about examples of religious identity and belonging; Apply reasonable ideas of their own to questions about religion, community and values.</p> |

| | | | |
|--|---|---|---|
| <p>3.3. Enquiry: What is good and right? What is wrong and evil? Suggested religions and worldviews: Christianity, Hinduism, Islam</p> | <p>Concepts: ways of living, diversity, values</p> | <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> ▪ What do we think is right and good, or wrong and evil? Why? ▪ What is the teaching of three different religions about goodness? Similar or different? ▪ What values and commitments from different religions help people decide what is good or evil? ▪ What does it mean to live a good life? Why does it matter what we think about good and evil? ▪ If we all followed the religious teachings, would the world change? | <p>Expected outcomes for most 11 year olds, based on Step 4: Students: Accounts for the different values of three different religions; Express thoughtful ideas of their own about the values of different religions; Consider and respond to questions about the nature of good and evil and the concepts of right and wrong, applying ideas for themselves.</p> |
| <p>3.4. Enquiry: Do the teachings of Jesus stand the test of time? Religions and worldviews: Christianity, Islam, Atheism</p> | <p>Concepts: teaching, sources of wisdom, ways of living, belonging, meaning, values.</p> | <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> ▪ What do we know about Jesus from history? ▪ What would Jesus do about some of today's ethical issues? ▪ Why does Jesus have 2 million followers today? ▪ Was Jesus mad or bad to claim he was from God? Was he right? ▪ How and why can people learn from Jesus today? | <p>Expected outcomes for most 11 year olds, based on Step 4: Students: Outline their understanding of some teachings of Jesus, and Christian beliefs about Jesus; Respond reasonably to the teaching and example of Jesus of Nazareth, expressing ideas of their own clearly; Present their own and others views about Jesus' teaching and Christian beliefs about him creatively and reasonably.</p> |
| <p>3.5. Enquiry: Why believe in God? Religions and worldviews: Christianity, atheism, one further selected by the school</p> | <p>Concepts: beliefs, teaching, wisdom, authority, ways of expressing meaning, truth, values.</p> | <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> ▪ Does belief in God make people happier? ▪ "There's no proof about god or atheism." Is there any evidence? ▪ Is the Christian God the same as the Muslim God? ▪ Can a good God allow suffering? ▪ Did God start the Big Bang? ▪ Where do atheists find meaning in life? ▪ How can we explain the fact that about ¾ of the world's people believe in God? | <p>Expected outcomes for most 12-13 year olds, based on Step 5: Students: Explain the impact of being a Christian or an atheist, making connections between belief and behaviour; Explain reasonably a range of viewpoints on questions about God, evidence, proof, religious experience and questions of origin, meaning and destiny; Investigate and explain some statistics of the diversity of religion and belief in the UK and the world.</p> |

| | | | |
|---|--|--|--|
| <p>3.6. Enquiry: What will make our communities more respectful? Religions and worldviews: Those represented in the local area / region</p> | <p>Concepts: beliefs, ways of living, values, commitment.</p> | <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> ▪ Can we live well together even though we're all different? ▪ Is religion anti-racist? ▪ Should politicians listen more to religious leaders? ▪ What does it mean to respect the Earth? ▪ What can we do to break down generational barriers or barriers between religions? ▪ Are 'British values' also religious values? ▪ What will make Walsall a better community for all? | <p>Expected outcomes for most 12-13 year olds, based on Step 5: Students: Explain the impact of diversity in our local and national communities, making connections between questions about religious identity, community and values; Explain a range of viewpoints on questions such as: what threatens our society? What builds community harmony? How can people who are different live well together? Investigate and explain why religion is controversial and how it contributes sometimes to harmony and sometimes to conflict.</p> |
| <p>3.7. Enquiry: What does justice mean to Christians? Suggested religions and worldviews: Christianity</p> | <p>Concepts: ways of living, ways of expressing meaning, belonging, purpose, values.</p> | <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> ▪ What does the example of Jesus show about justice, fairness and love? ▪ Who are the heroes of Christian justice in the last 100 years? ▪ Why do some Christian people sacrifice themselves for others? ▪ Have Christian leaders changed the world for the better? ▪ What should you do when human rights are denied? What have some Christians done? | <p>Expected outcomes for most 12-13 year olds, based on Step 5: Students: Explain the impact of Biblical ideas of justice on Christian peacemakers today, making connections between texts, beliefs and action; Explain a range of viewpoints on questions about justice, self sacrifice and questions about the values of peace, spirituality or environment Investigate and explain why some Christians have made significant contributions to social justice, but others devote themselves more to other aspects of their faith.</p> |
| <p>3.8. Enquiry: What is good and what is challenging about being a teenage believer in Britain today? Suggested religions and worldviews: Islam, Christianity, Sikhism</p> | <p>Concepts: ways of living, belonging, diversity, meaning, commitment.</p> | <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> ▪ What does it mean to be religious? ▪ What is it like to be a teenager committed to a religion in Walsall today? ▪ Why does religion matter to some, but not to others? ▪ If you were to follow a faith, what would be good and what would be hard? ▪ Does spirituality matter more than religion? | <p>Expected outcomes for most 12-13 year olds, based on Step 5: Students: Explain the impact of different religious ways of living on young British people today, making connections between beliefs, values and identity; Explain a range of viewpoints on questions such as: What's the difference between being religious and being spiritual? How do young Muslims, Christians or Sikhs live out their religion in our area? Investigate varied commitments involved in following a faith and explain why these are both similar to each other and unique.</p> |

| | | | |
|---|---|---|---|
| <p>3.9. Enquiry: Where can we find wisdom to live by? Suggested religions and worldviews: Christian, Sikh, Buddhist</p> | <p>Concepts: Wisdom, authority, beliefs and teachings, meaning, purpose and truth.</p> | <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> ▪ What is the value of sacred texts to believers? ▪ Why do we all need wisdom to live by? ▪ If God speaks in sacred writings, how can humanity hear and follow? ▪ If God does not speak in sacred writings, why do billions of people follow them? ▪ Where do I get my wisdom from? | <p>Expected outcomes for most 14 year olds, based on Step 6: Students: Appreciate and appraise different sources of ancient and modern wisdom from scriptures for themselves; Express insights into questions about the nature of sacred writings in different religions, including questions of truth and meaning; Interpret specific passages of sacred writing, enquiring into the meanings and significance of the texts studied.</p> |
| <p>3.10. Enquiry: Death: is it the end? Religions and worldviews: Christians, Buddhists, Sikhs</p> | <p>Concepts: beliefs, ways of expressing meaning, meaning, purpose, values</p> | <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> ▪ What happens when we die? ▪ Do you have a soul and a destiny? ▪ Is there a heaven or a hell – what do different faiths teach? ▪ Can the ‘real you’ be reborn? ▪ Is a near death experience evidence of life after death? ▪ What can we learn from religions about their ideas of heaven, paradise, nirvana or moksha? | <p>Expected outcomes for most 14 year olds, based on Step 6: Students: Appreciate and appraise arguments and experiences that lead to different views about life after death; Express insights into questions about the soul, destiny, judgement, and the state of the afterlife including heaven, reincarnation and nirvana; Interpret the meanings of sacred texts and contemporary sources, enquiring into what makes a good argument for or against an afterlife.</p> |
| <p>3.11. Enquiry: How can people express the spiritual through the arts? Religions and worldviews: Muslims, Christians, Buddhists, non-religious</p> | <p>Concepts: ways of expressing meaning, identity, truth, values.</p> | <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> ▪ What religious or spiritual art, architecture, poetry, music and drama is impressive to me? ▪ How and why do religions use the arts? ▪ If art is spiritual, then can non-religious people access it just as well as religious people? ▪ What inspires me? ▪ How do I express my deepest commitments? | <p>Expected outcomes for most 14 year olds, based on Step 6: Students: Appreciate and appraise different expressions of belief in, for example, architecture, texts or music; Express insights into the varied ways in which religious people express their beliefs and visions of life, supporting their viewpoints with reasons and arguments; Interpret creative work in different religions thoughtfully and with reference to beliefs and visions.</p> |

| | | | |
|--|---|---|--|
| <p>3.12. Enquiry: Are the ideas of science and religion compatible? Religions and worldviews: Christians, Muslims, Atheists</p> | <p>Concepts: beliefs, meaning, truth, commitment, values</p> | <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> ▪ What do religion and science say about origins? ▪ Why do some people think religion and science are opposites and others say they fit well together? ▪ Can religion and science be reconciled? ▪ Will religion lose out to science in the next century? ▪ If God made the universe, who made God? | <p>Expected outcomes for some high achieving 14 year olds, based on Step 7: Students: Evaluate diverse perspectives on the relationships between science and religion; Use philosophical methods to explain coherently and creatively how they understand the debates between religion and science about origins, human nature and knowledge; Evaluate personally and critically the contributions of scholars who are Christian, Muslim or Atheist to science and to theology.</p> |
| <p>3.13. Enquiry: Does religion make peace or cause war? Religions and worldviews: Christianity, Islam, Buddhism, Atheism</p> | <p>Concepts: beliefs, sources of wisdom, diversity, truth, values</p> | <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> ▪ (How) Can people find peace through faith? ▪ What do religions teach about peace? ▪ How does mindfulness or inner peace relate to issues of conflict? ▪ What can we learn from examples of religious conflict and religious peace making? ▪ Why are religions often blamed for war and conflict? ▪ If religions teach peace, why do they fight? | <p>Expected outcomes for some high achieving 14 year olds, based on Step 7: Students: Evaluate diverse perspectives on the question: does religion contribute to human wellbeing, considering arguments and ideas from different perspectives; Use different methods of religious study including sociology and historical study to explain coherently their viewpoint on religion's contribution to human life and society; Use a range of sources of evidence to evaluate personally and critically questions such as: does religion do more harm or more good? Would the world be a better place if religions declined?</p> |
| <p>3.14. Enquiry: What can we learn from visiting places of worship? Religions and worldviews: Christianity and two others selected by the school</p> | <p>Concepts: beliefs, ways of living, ways of expressing meaning, commitments.</p> | <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> ▪ What are the purposes of sacred spaces and places? ▪ Why are there over 30 000 church buildings in the UK? Why are there about 1700 mosques? ▪ Why do people of all religions build holy buildings? ▪ How are different religious buildings similar and different? ▪ (How) can religions share a holy building, in e.g. a hospital, airport or prison? | <p>Expected outcomes for some high achieving 14 year olds, based on Step 7: Students: Evaluate diverse perspectives on the nature of sacred space from sociological and religious perspectives; Use different methods of religious study to coherently and creatively explain why, for example, the UK has 30 000 Churches and 1700 mosques. Evaluate personally and critically ideas such as these: 'All space is sacred space'. 'The Earth is a sacred space' 'Religious buildings should be sold to feed the poor.' 'The UK's modern generations misunderstand the sacred spaces of the past, and miss the point of worship.'</p> |

| | | | |
|---|--|--|--|
| <p>3.15. Enquiry: Devised by the school</p> <p>Religions and worldviews: Selected from the syllabus</p> | <p>Concepts: Selected from the syllabus (2 or more from beliefs, teachings, wisdom, ways of living, ways of expressing meaning, identity, diversity, belonging, meaning, purpose, truth, values, commitments)</p> | <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> ▪ What... ▪ Where... ▪ Who... ▪ When... ▪ Which... ▪ Why... ▪ How can we explain... ▪ What arguments support... ▪ Why do people disagree about... ▪ How can we investigate... ▪ If... | <p>Expected outcomes: (usually across three levels, to accommodate mixed ability classes)</p> |
|---|--|--|--|

We are pleased to be able to provide two fully exemplified investigation plans for schools. SACRE wishes to encourage schools in the secondary age range to collaborate and share their planning for 11-14s, and will provide a sharing service for those who generously make their plans available to others.

The examples provided are:

- Does it make sense to believe in God?
- What will make our society more tolerant and respectful?



Martina, 13, takes the view that all religions are connected by thankful hearts.

| Aims in RE: A progression grid | At the end of KS1 most pupils will be able to: | At the end of key stage 2 most pupils will be able to: | At the end of key stage 3 most pupils will be able to: |
|--|---|--|---|
| Know about & Understand A1. Describe, explain and analyse beliefs, and practices, recognising the diversity which exists within and between communities; | Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them; | Describe and make connections between different features of the religions and world views they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life in order to reflect thoughtfully on their ideas; | Explain and interpret ways that the history and culture of religions and world views influence individuals and communities, including a wide range of beliefs and practices in order to appraise reasons why some people support and others question these influences; |
| Know about & Understand A2. Identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom found in religions and world views; | Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the communities from which they come; | Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities; | Explain and interpret a range of beliefs, teachings and sources of wisdom and authority in order to understand religions and world views as coherent systems or ways of seeing the world; |
| Know about & Understand A3. Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning; | Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities; | Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning; | Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them; |
| Express and Communicate B1. Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities; | Ask and respond to questions about what communities do, and why, so that they can identify what difference belonging to a community might make; | Observe and understand varied examples of religions and world views so that they can explain, with reasons, their meanings and significance to individuals and communities; | Explain the religions and world views which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology; |
| Express and Communicate B2. Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value; | Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves; | Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives; | Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful evaluation and analysis of controversies about commitment to religions and world views, accounting for the impact of diversity within and between communities; |
| Express and communicate B3. Appreciate and appraise varied dimensions of religion ⁹ ; | Notice and respond sensitively to some similarities between different religions and world views; | Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and world views; | Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied; |
| Gain & deploy skills: C1. Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively; | Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry; | Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own thoughtfully in different forms including (e.g.) reasoning, music, art and poetry; | Explore some of the ultimate questions that are raised by human life in ways that are well-informed and which invite reasoned personal responses, expressing insights that draw on a wide range of examples including the arts, media and philosophy; |
| Gain & deploy skills: C2. Enquire into what enables different communities to live together respectfully for the wellbeing of all; | Find out about and respond with ideas to examples of co-operation between people who are different; | Consider and apply ideas about ways in which diverse communities can live together for the well being of all, responding thoughtfully to ideas about community, values and respect; | Examine and evaluate issues about community cohesion and respect for all in the light of different perspectives from varied religions and world views; |
| Gain & deploy skills: C3. Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people's lives. | Find out about questions of right and wrong and begin to express their ideas and opinions in response. | Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response. | Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media. |

⁹ The RE Program of Study usually refers to 'religions and world views' to describe the field of enquiry. Here, however, religion in the singular specifies the aim: to consider and engage with the nature of religion broadly, not merely with individual examples of religions or world views.

14-19 RE Programme of Study

Throughout this phase, students analyse and interpret a wide range of religious, philosophical and ethical concepts in increasing depth. They investigate issues of diversity within and between religions and the ways in which religion and spirituality are expressed in philosophy, ethics, science and the arts. They will expand and balance their evaluations of the impact of religions on individuals, communities and societies, locally, nationally and globally. They understand the importance of dialogue between and among different religions and beliefs.

They will gain a greater understanding of how religion and belief contribute to community cohesion, recognising the various perceptions people have regarding the roles of religion in the world.

Through their 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.

How schools in Walsall can fulfil their requirement to provide religious education to all registered students

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

All courses should provide opportunities within and beyond school for learning that involves first-hand experiences and activities involving people, places and events (for example Walsall schools could hold two RE conferences a year for all 16-19 year old students, bringing together students from different communities, religions and beliefs to address and reflect upon contemporary issues)

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:

- a) A GCSE Religious Studies course which is based on the study of Christianity and at least one other major religion (the full course);
- b) 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);
- c) 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 (2016), 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.

Range

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. (There is not a requirement that the students are entered for the examination)

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.

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;
- 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 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. The syllabus recommends that this should be 15 hours per year.

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. RE 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.

Achievement and Assessment in RE

Expectations, Progression and Achievement in Religious Education Good assessment practice

In RE, by the end of each key stage, pupils are expected to know, apply and understand the matters, skills and processes specified in the relevant program of study, as in all subjects of the curriculum. The expectation is that pupils' achievements will be weighed up by teachers using criteria arising from the programs of study. This statement is also included in the programs of study for each subject of the National Curriculum.

Schools have a curriculum and assessment framework that meets the set of core principles offered by the DfE. Subject leaders for RE should also plan particular ways of describing achievement and progress for all pupils.

The core principles are that assessment should:

- set out steps so that pupils reach or exceed the end of key stage expectations in the new RE curriculum;
- enable teachers to measure whether pupils are on track to meet end of key stage expectations;
- enable teachers to pinpoint the aspects of the curriculum in which pupils are falling behind, and recognise exceptional performance;
- support teachers' planning for all pupils; and
- enable the teacher to report regularly to parents and, where pupils move to other schools, providing clear information about each pupils strengths, weaknesses and progress towards the end of key stage expectations.

In the light of these DfE principles as they relate to RE, the Agreed Syllabus offers answers to 5 key questions, addressed in the coming pages

Question 1.

What steps within an assessment framework enable pupils to reach or exceed the end of key stage expectations in the RE curriculum?

- In RE, at 7, 11 and 14, pupils should show that they know, apply and understand the matters, skills and processes specified in the program of study

Concepts to be understood

- The program of study enables pupils to increase and deepen their knowledge and understanding of key concepts in RE. These concepts relate to the religions and world views studied. The areas of enquiry or key concepts in RE can be described like this:
 - beliefs, teachings, sources of wisdom and authority;
 - experiences and ways of living;
 - ways of expressing meaning;
 - questions of identity, diversity and belonging;
 - questions of meaning, purpose and truth;
 - questions of values and commitments.

While this list of concepts bears a close relation to previous versions of RE curriculum guidance (e.g. the QCA National Non Statutory RE Framework of 2004, the Walsall RE Syllabus of 2010), the concepts are listed above to provide a checklist of areas in which pupils will make progress in RE and to guide syllabus makers in developing appropriate statements of attainment for different groups of pupils. This task will require further work and consultation in the RE community.

Gaining and deploying skills

The program of study also identifies progression in skills across the 5-14 age range. In relation to the religions and world views they study, pupils are increasingly enabled to develop both their knowledge and understanding and their expression and communication through the skills which they gain and deploy.

While the program of study makes clear the skills which are expected of learners at the end of each key stage, progress towards these outcomes will need careful planning in programs of study.

The progression in understanding and skills that the programs of study envisage are made explicit in the three summary pyramid diagrams on the next page¹⁰. These are presented for syllabus users to consider as they approach for themselves the tasks of describing progression in RE and designing instruments that will enable fair, valid and manageable assessment for learning in RE. The pyramids relate closely to the three areas of aims for RE which this curriculum framework provides.

It is often good practice to look for pupils' work to demonstrate the outcomes first in an emerging form, second by meeting the expectations, and then third by exceeding expectations. Teachers may find it helpful to express this as 'emerging understanding, secure understanding, developed understanding' as pupils move towards the outcomes. Time is needed for pupils to consolidate and embed their learning before moving to the next steps.

A set of 'I can...' statements which relate to each of the steps towards the outcome is provided for schools to use and adapt on the Agreed Syllabus Disc



Anna, 11, expresses her understanding of Christian belief about God as the Trinity. Good assessment for learning in RE will use many methods.

¹⁰ An elaborated version of these summary skills pyramids, including more detail and examples, will be made available.

Progress steps in RE for 5-14s. This scaffold is used to describe progress and outcomes



Question 2

How can teachers and schools measure whether pupils are on track to meet end of key stage expectations?

- Some schools will want to develop current practice arising from our 2009 8 level scales in use in RE, showing smaller steps towards to the achievements expected of pupils at the end of a key stage;
- Other schools and syllabus makers will find the pyramids illustrating progression above are a useful guide to thinking and planning comprehensively and developing pupils' skills across the range of RE's aims;
- It is important that RE assessment addresses all that pupils gain from the subject appropriately. The key page of this syllabus in describing progression is page 45;
- As the new curriculum structures are put into practice, it is expected that further work on this area will be needed, to support teachers of RE in many settings. One thing that will make such work valuable will be a close connection to emerging structures for assessing other subjects, such as Science, History or Geography.

Question 3

How can teachers of RE pinpoint aspects of the curriculum where pupils may be falling behind, and also recognise exceptional performance?

- Assessment for learning: syllabus makers and teachers should establish good practice in assessment for learning for each age group, in ways that enable pupils with SEND and gifted and talented pupils to show their achievements clearly, so that next steps in learning can be planned appropriately;
- Differentiation: syllabus makers and teachers should plan RE in the light of the fact that some pupils need to work below or above their age group in order to make the best progress possible in the subject.

Question 4

How can the descriptions of expectations for the end of each key stage in RE support teachers' planning for all pupils?

- Syllabus makers and teachers in RE should plan their approach to the whole key stage with the learning intentions of the end of the key stage in clear view;
- Setting high expectations early in the key stage, in terms of the matters, skills and processes of RE is most likely to enable pupils to reach the highest possible standards for all groups of pupils;
- Clear planning by syllabus makers and teachers needs to deepen knowledge and understanding, to enable expression and communication and to recognise the skills pupils gain and deploy in studying religions and world views. Good programs of assessment will describe clear steps that lead towards to the end of key stage achievements.

Question 5

How can expectations for RE be used to report strengths and weaknesses of pupils progress to parents, and to other schools and teachers upon transfer?

- As with all subjects of the curriculum, parents are entitled to expect an annual report which clearly describes the progress and achievement of each child in relation to the program of study;
- Good RE reporting is individual, positive, criterion referenced, accurate and diagnostic.

**Knowing about
and
understanding
religions and
world views**

**Analyse arguments
cogently, justifying
perspectives**

**Evaluate diverse
beliefs, perspectives,
sources of wisdom,
ways of life**

**Appreciate and
appraise different
understandings of
religion and world
views**

**Explain the impact of
and connections
between ideas,
practices, viewpoints**

**Understand ideas and
practices, linking
different viewpoints**

**Describe religions and
world views,
connecting ideas**

**Retell stories,
suggesting meanings
for sources of wisdom,
for festivals and for
acts of worship**

**Recall, name and talk
about materials in RE**

Examples: Knowing and understanding

These examples of the knowledge and understanding pupils gain in RE need to be read in the light of the RE requirements for each key stage, and enable the planned progression in learning that pupils need.

8. Pupils use methods from sociology of religion to analyse the ways Christian, Muslim and Sikh population patterns and community life are changing in 21st century Britain. They justify their perspectives on whether a plural society can be built peacefully

7. Pupils weigh up debates and arguments between agnostics, Christians and Muslims about diverse ideas of God, using philosophical methods. They evaluate the arguments of others in relation to their own ideas and viewpoints, using skills of personal and critical evaluation

6. Pupils argue for their answer to the question 'would an omnipresent God need special places for people to worship?' They examine the architecture of mosques, cathedrals and mandirs in the UK today, developing their appreciation and appraisal of forms and functions of varied places of worship

5. Pupils explain the impact that religious and/or spiritual experiences have had on some people from 'eyewitness' accounts. They give their reasons for accepting or rejecting some explanations of these events including psychological and theological explanations

4. Pupils consider some different possible meanings for two parables of Jesus, considering what the parables mean to Christians today. They rank the possible interpretations, giving a reason why they consider one is a better interpretation than another.

3. Pupils select their favorite 2 or 3 'wise sayings' from 10 examples drawn from different sources (Bible, Qur'an, Torah), and illustrate these sayings. They describe what each religion teaches in relation to the sayings. They describe connections between the sayings they have chosen.

2. Pupils enact two stories. Examples could be parts of the story of Holy Week and Easter, and parts of the Divali story. They discuss the ideas and characters, and suggest what the stories mean.

1. Pupils discover how Jewish people worship and celebrate Shabbat, for example, using the words synagogue, rest, Torah. They name the religion, and talk about what happens on Shabbat at home and in the Jewish community.

Expressing and communicating ideas relating to religions and world views

Synthesise their research in RE using different disciplines

Explain ideas creatively and coherently, using the main methods of religious study

Express insights into questions, giving coherent accounts of beliefs + ideas

Explain diverse ideas and viewpoints clearly in various forms

Express ideas thoughtfully in RE

Give thoughtful responses using different forms of expression in RE

Ask questions and give opinions about religions, beliefs and ideas

Observe, notice and recognise materials in RE

Examples: Expressing and communicating

These examples of the communication and expression pupils learn in RE need to be read in the light of the RE requirements for each key stage, and enable the planned progression in learning that pupils need.

8. Pupils consider the questions: Is Buddhism a religion? In what ways is Humanism like a religion? They bring together their research into the two questions, evaluating arguments about the nature of religions and world views critically. They answer for themselves: why are you religious, or not religious?

7. Pupils give coherent and thoughtful explanations of the thought and poetry of Primo Levi and Dietrich Bonhoeffer, religious thinkers persecuted under Nazism. They use historical and theological methods to evaluate the question: is it possible to believe in God after the holocaust?

6. Pupils express insights of their own in making a comparison of the influence of Aung San Suu Kyi and of Rev Dr Martin Luther King. They give coherent accounts of the impact of ideas such as non-violence, pacifism and spiritual strength. They make coherent connections between Buddhist and Christian ideas and beliefs and the influences they examine.

5. Pupils are given 8 quotes, four which claim religion is a force for good, and four which say it does more damage than good. They use the ideas to explain their viewpoint about the question 'Is religion a force for good or not?'

4. Pupils express thoughtful ideas about the 5 Pillars of Islam, applying the general concepts of devotion to God, service of other people and self discipline to Muslim practice. They give a thoughtful idea of their own about the value of the practices.

3. Pupils discuss three religious artworks from three different centuries, considering what inspired these artists do great work that is religious. They respond by choosing examples of religious art that they find inspiring. They create expressions of their own ideas.

2. Pupils take part in a music session using songs about peace from different religions. They ask questions and say what they like about the songs' words, and what is important about peace to them.

1. Pupils watch a film clip of some interesting festivities at Pesach and Easter, and ask 'Who, What, When, How, Why?' questions about what they have seen.

**Gaining and
deploying
the skills of
religious
study**

**Use varied disciplines of
religious study to research
ultimate questions**

**Evaluate questions and
arguments personally and
critically**

**Enquire into and interpret
ideas, sources and
arguments**

**Investigate and explain
why religions and world
views matter**

**Apply ideas about religions
and world views
thoughtfully**

**Consider and discuss
questions, ideas and points
of view**

**Collect, use and respond to
ideas in RE**

**Notice and find out about
religions and world views**

Examples: gaining and deploying skills

These examples of the skills of religious study that pupils gain and deploy in RE need to be read in the light of the RE requirements for each key stage, and enable the planned progression in learning that pupils need.

8. Pupils use ideas from theology and philosophy to research varied answers to questions about God, discovering and expressing arguments from different viewpoints comprehensively.

7. Pupils evaluate research that finds religious people are happier than non-religious people, asking: can this be proved? What evidence is there? What explanations are there? Does this finding offer evidence in favour of religion, or does it merely imply that illusions can be comforting?

6. Pupils plan an enquiry into identity: why do millions of people identify themselves as atheists, Christians or Muslims in Britain today? They communicate their interpretations of the world views of others accurately.

5. Pupils investigate questions about life after death, explaining varied answers, using concepts like consciousness, soul, Nirvana or Paradise. They explain the impact of varied views about life after death on life today, expressing ideas about destiny reasonably, creatively and thoughtfully.

4. Pupils hear the stories of the giving of the Qur'an in Islam and to the birth of Jesus in Christianity. They consider what members of the religion believe these stories show. They learn the word 'revelation', and apply the idea to the stories. They discuss: what does it mean to believe in revelation?

3. Pupils consider and discuss examples of what key leaders from stories in two different faiths have done to make peace. They raise questions about peace making, giving thoughtful ideas of their own on the question: would you like to be a peace maker?

2. Pupils collect examples of living together happily both from school life and from religious stories. They offer ideas of their own to be included in a 'Recipe for living together happily.'

1. Pupils show curiosity about what Jews or Christians do each day or each week. They notice some details which interest them, and find out more from a book, an artefact, a photo or some other source.

RE for pupils with SEND

All pupils in Walsall are entitled to a programme of Religious Education which meets their learning needs and enables them to make progress in learning. Such a program will include variety for all children with SEND: multisensory RE, exploring relationships, experiencing learning from aspects of religious life and worship, joining through team work in songs, drama, storytelling, play and other learning strategies are to be part of the program. The Agreed Syllabus applies in law to SEND pupils with SEND 'as far as it is practicable'. It is always practicable for these pupils to learn in RE.

Age related expectations do not need to be applied to pupils with SEND: if pupils in older age groups will benefit from using work set out in the syllabus for pupils in the reception class, then this is a practical and welcome approach.

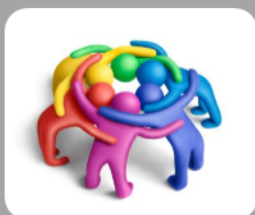
We recognise that in order to develop Religious Education with children with severe and complex learning needs we have to give attention to the fundamental building blocks of the subject. The ability to communicate and build relationships is essential. Multisensory experience is the foundation of good RE.

For pupils working in the range of the P levels, RE experiences can be offered in many areas, in relation to the learning goals of their educational plans:



Physical:

Reaching, holding or turning towards objects or experiences offered in RE; responding with facial expressions to the experiences offered in RE; using the senses, enjoying being with another person, matching the emotions of another person, using and reacting to physical contact.



Social:

Using and understanding social contact in RE activities; using vocalisations to respond to RE stimuli; communicating intentionally with sound or gestures, taking part in RE activities including simple team work with adults or other learners.



Emotional:

Enjoying the stimuli offered by another person; being able to respond and react with emotions to sensory experiences in RE; responding to activities and experiences in RE; expressing a range of emotions in response to RE activities and stimuli.



Intellectual

Showing signs of empathy, having awareness of the feelings and experience of others, beginning to respond to religious stories, poems and music; contribute to celebrations and festivals; communicating an idea of their own

Learning objectives and opportunities in RE for pupils with SEND should be SMART (Specific, Measurable, Achievable, Relevant, Time related). The learning objectives should be pitched at an appropriate level, and should show how pupils might demonstrate what they have experienced and or learned by doing each planned activity. Much of the assessment process, particularly on the lower P Levels, relies upon teacher observations, possibly including photographic or video evidence.

The RE outcomes can be used to review progress and check whether pupils need more support or challenge. They also provide a framework for giving feedback to pupils. The learning outcomes achieved may not always be the ones that were planned, but should always be valued and used to inform future planning.

Objectives and expectations can also be used to help some pupils review their own progress, and as a focus for planned intervention strategies used by teachers: what RE experiences are pupils enjoying? What do they want to ask about? These questions guide future planning effectively. RE will include asking questions, listening to pupils talking, or observing pupils reacting to experiences in RE in various ways. This observation is a way of providing valuable assessment information about the progress of pupils' learning.

Equals, www.equals.co.uk, provides an RE scheme of work for SEND pupils which is compatible with the Walsall RE Syllabus. This also provides a range of specific learning outcomes.

Suggested reading: 'Religious Education for Very Special People' by Flo Longhorn

SEN Programmes of study

Teachers in special schools should modify and adapt the Programmes of Study to meet the range of needs of the pupils which will include profound and multiple learning difficulties, moderate and severe learning difficulties, emotional and behavioural difficulties, and physical disabilities.

Expectations of attainment in religious education for pupils in special schools and for those pupils identified with special educational needs in mainstream schools will be different.

RE Performance descriptions for SEND Pupils

In order to support teachers to incorporate the principles of inclusion in their planning, 'P' levels are identified in the Agreed Syllabus, based upon work from the Qualifications and Curriculum Authority. These performance descriptions outline early learning and attainment before level 1 in eight levels from P1 to P8. They are as follows:

- P levels 1-3: **early development** expected across the curriculum
- P levels 4-8: development specifically **related to religious education**

Early Development (P levels 1-3)

- P1** Pupils are beginning to show sensory awareness in relation to a range of people, objects and materials in everyday contexts. They show reflex responses to sensory stimuli, e.g. *startling at sudden noises or movements*.
- P2** Pupils begin to respond to familiar people, events and objects, e.g. *reaching and holding objects, smiling and turning to familiar voices*. They make sounds or gestures to express simple needs, wants or feelings in response to their immediate environment, e.g. *protesting or requesting, using facial expressions to enhance meaning*.
- P3** Pupils begin to communicate intentionally. They show anticipation in response to familiar people, routines, activities and actions and respond appropriately to them. They explore or manipulate objects, toys, artefacts or other equipment. They are able to communicate simple choices, likes and dislikes. They can communicate, using different tones and sounds and use some vocalisations and/or gestures to communicate.

Performance descriptions in RE (P levels 4-8)

Levels P4 to P8 describe pupils' performance in terms of the development of skills, knowledge and understanding in religious education. The descriptions provide an example of how this can be done.

- P4** Pupils use single elements of communication, *for example, words, gestures, signs or symbols*, to express their feelings. They begin to respond to the feelings of others, *for example, matching their emotions and laughing when another pupil is laughing*. They join in with activities by initiating ritual actions or sounds. They may demonstrate an appreciation of stillness and quietness.
- P5** Pupils respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings. They respond to a variety of new religious experiences, *for example, involving music, drama, colour, lights, food or tactile objects*. They take part in activities involving two or three other learners. They may also engage in moments of individual reflection.
- P6** Pupils express and communicate their feelings in different ways. They respond to others in group situations and co-operate when working in small groups. Pupils listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals. They carry out ritualised actions in familiar circumstances. They show concern and sympathy for others in distress, *for example, through gestures, facial expressions or by offering comfort*. They start to be aware of their own influence on events and other people.
- P7** Pupils listen to and follow religious stories. They communicate their ideas about religion, life events and experiences in simple phases. They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of consequences. They find out about aspects of religion through stories, music or drama, answer questions and communicate their responses. They may begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activity.
- P8** Pupils listen attentively to religious stories or to people talking about religion. They begin to understand that religious and other stories carry moral and religious meaning. They are increasingly able to communicate ideas, feelings or responses to experiences or to retell religious stories. They communicate simple facts about religions and important people in religions. They begin to realise the significance of religious artefacts, symbols and places. They reflect on what makes them happy, sad, excited or lonely. They demonstrate a basic understanding of what is right and wrong in familiar situations. They are often sensitive to the needs and feelings of others and show respect for themselves and others. They treat living things and their environment with care and concern.



This Special School class created a display of dreams after learning about Rev Dr Martin Luther King

The RE Agreed Syllabus for Walsall

© Walsall SACRE 2016

Available support on the Walsall Agreed Syllabus disc:

- How to use the 'Eight Steps Up' assessment approach
- Planned units of work – 2 for EYFS, 8 for infants, 16 for juniors and 3 examples for 11-14s
- "I can..." statements: using the progress steps and outcomes
- Mini-guides to 6 religions and Humanism to support teacher subject knowledge
- 16-19 RE Guidance