

The Rotherham Agreed Syllabus for Religious Education 2016



Contents:

Introduction	3
Executive summary	4
RE in the Whole Curriculum: Aims and Purposes	5
• RE's contributions to whole school priorities	8
• Spiritual, Moral, Social and Cultural development and Religion in our region	9
• Which religions are to be studied? The minimum requirements	13
• Curriculum Time for Religious Education	14
• RE and British Values	18
Programmes of study for learners from 3-19	19
○ 3-5s: Early Years RE	19
○ 5-7s in Key Stage One	20
○ 7-11s in Key Stage Two	23
○ 11-14s in Key Stage Three	26
○ 14-19s RE for All	35
Further aspects of RE provision	40
• RE and learning outside the classroom	40
• Learning and teaching, with personal learning and thinking skills	42
• Inclusion and Attitudes and Religious Education	49
Achievement and Assessment in RE	52
• An 'Eight Steps Up' approach to describing progress and attainment	55
• Progress levels for children with SEND	60

Introduction

This Agreed Syllabus for Religious Education (AS for RE) has been created by the Rotherham Agreed Syllabus Conference in consultation with RE Today, a national support agency for RE, and approved by the Standing Advisory Council for Religious Education (SACRE) for all our community schools. It is the legal basis for RE in Rotherham: RE is locally determined, so Local Authority schools which implement the syllabus will be teaching what the law requires and fulfilling their statutory duty with regard to RE.

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

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

Rotherham Local Authority and SACRE also recommend this syllabus for use in Academies and Free Schools in our area, which must all teach RE to all pupils (except those withdrawn by their parents). All these schools are warmly encouraged to use the syllabus, which is a local, professional, legal and up to date way of delivering all pupils' RE entitlements.



Executive Summary: What schools must do:

Essential Agreed Syllabus Requirements for RE

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

- All pupils on the school roll are entitled to receive Religious Education. This includes pupils in the Reception year and 16-19 year old students in school Sixth Forms.
- This syllabus is the legal basis for RE in Rotherham schools where it applies ([see 'RE and the Law' ~ an appendix to the syllabus](#)). Inspection will be based upon the implementation of this syllabus.
- Time for RE is strongly recommended to be 5% of curriculum time in Key Stages 1-4. SACRE expects schools to follow these time guidelines, in order to implement the syllabus, enable learning from Christianity and the principal religions in the UK as the law requires, and set good standards.
- It is a legal requirement for pupils to have opportunities to learn about the principal religions in the UK while they are at school. In Rotherham this means schools are to plan to teach about:

KS1: Christianity + Judaism (some teaching about Islam can also be used)

KS2: Christianity + Islam + Hinduism

KS3: Christianity + Sikhism and Buddhism, + one more religion selected by the school

14-19: Christianity plus, normally, one religion selected by the school (or a nationally accredited qualification such as the GCSE short course or full course in RS).

With regard to non-religious or secular life stances, an inclusive RE curriculum enables the study of these views where appropriate.

- Schools must plan for assessment in RE: the syllabus provides outcomes for most pupils at 7, 11 and 14, and an 'Eight Steps Up' approach to assessing pupils progress in order to establish and guide expectations. Schools must report to parents on pupils' attainment and progress in RE annually, as with other subjects.
- Schools must develop a scheme of work for RE. The Agreed Syllabus specifies succinct programmes of study for each key stage. Optional study units are provided for guidance, which schools may use to construct their RE schemes of work. These have been substantially revised and updated from those used over the years 2010-2015 in Rotherham.
- Schools will use this syllabus for the coming 5 years. The Agreed Syllabus, launched in 2016, is valid for 5 years.
- In meeting all these requirements, schools will find it helpful to consult the extensive guidance papers on issues for school RE, to support the statutory Agreed Syllabus. The guidance recognizes the need for schools to improve teachers' confidence with regard to teaching RE. The disc of guidance materials is published with the syllabus.

Religious Education in Rotherham

The aim of Religious Education in Rotherham is that pupils will know about and understand a range of religions and world views. 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 Rotherham 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 Rotherham pupils establishes what shall be taught in RE in Rotherham schools providing teachers with practical support and guidance about how to teach RE effectively.

The 2016 Rotherham RE Agreed Syllabus follows the structure of the Department for Education'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 programmes 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:

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

RE makes a significant contribution to pursuing the Rotherham 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, British Values and RE (as found in the OFSTED Framework, 2015).

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 Rotherham

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;
1. Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value.
 2. Appreciate and appraise varied dimensions of religion².

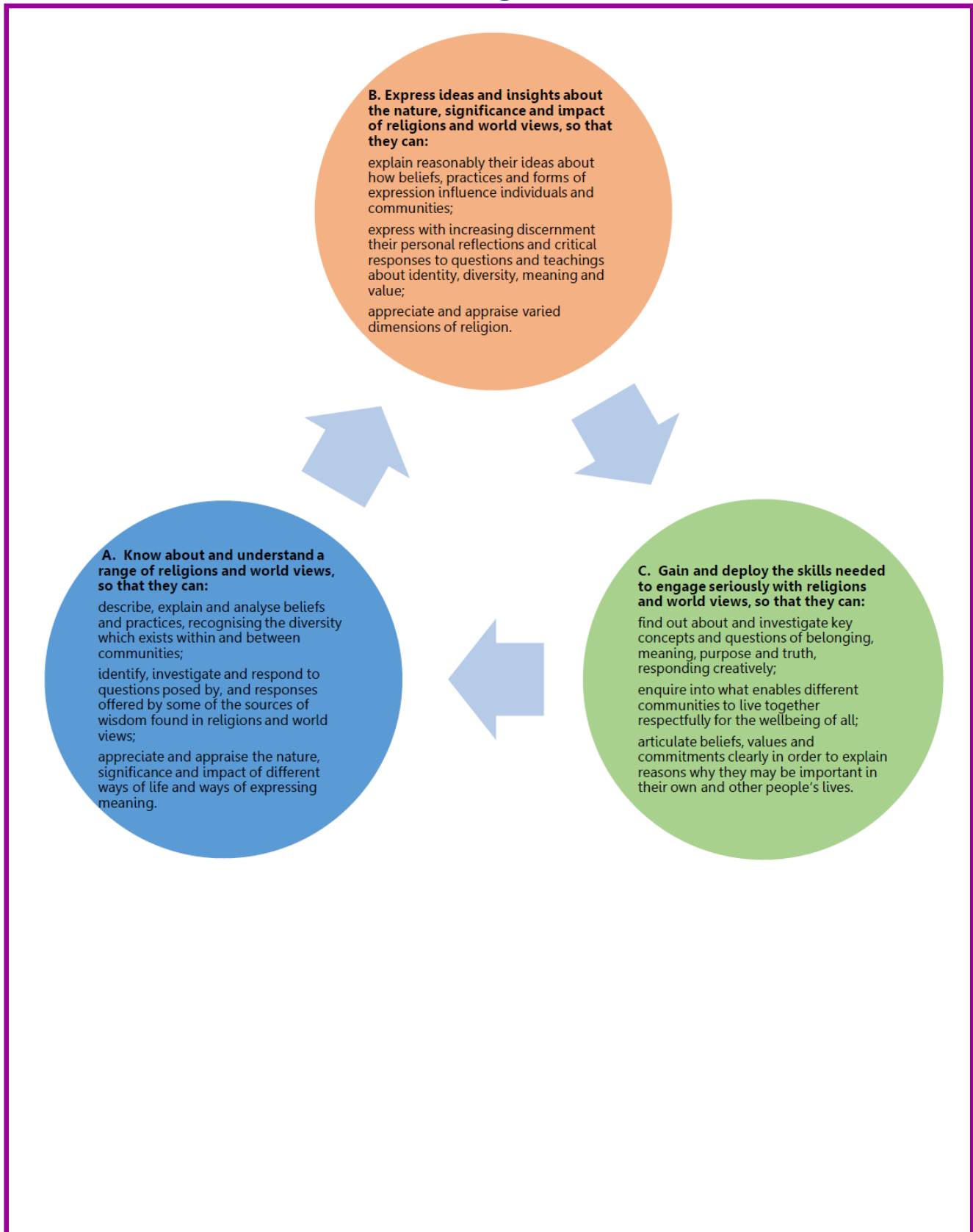
C. Gain and deploy the skills needed to engage seriously with religions and world views, so that they can:

- 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, each connected to the others



The contributions of RE to whole school priorities

RE offers distinctive opportunities to promote pupils' spiritual, cultural, social and moral development. RE lessons should offer a structured and safe space during curriculum time for reflection. 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 world views. 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.

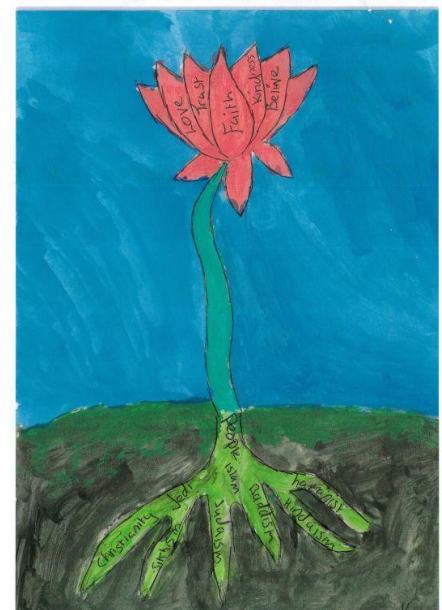
Teaching in RE lessons should also allow for timely and sensitive responses to be made to unforeseen events of a religious, moral or philosophical nature, whether local, national or global.

The breadth of RE

The law requires that Agreed Syllabuses and RE syllabuses used in academies 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.

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 Rotherham are warmly invited to use this syllabus. It is a local, contemporary and widely approved framework for RE. The Rotherham 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.



Nathan (12) “My picture shows a Lotus flower. At bottom of the picture there is lots of small roots with the names of religions on. All of these roots connect to the main root with the word people written on it. This shows that all religions are made of people. We may be a different religion but we are still people. If you follow the stem up it blossoms into a beautiful flower with all the things that make our world beautiful. This shows that people can blossom into. I hope this picture helps people realise we are all similar and we can all turn into something beautiful. Blossom like the flower!”

Spiritual Moral, Social and Cultural Development (SMSC):

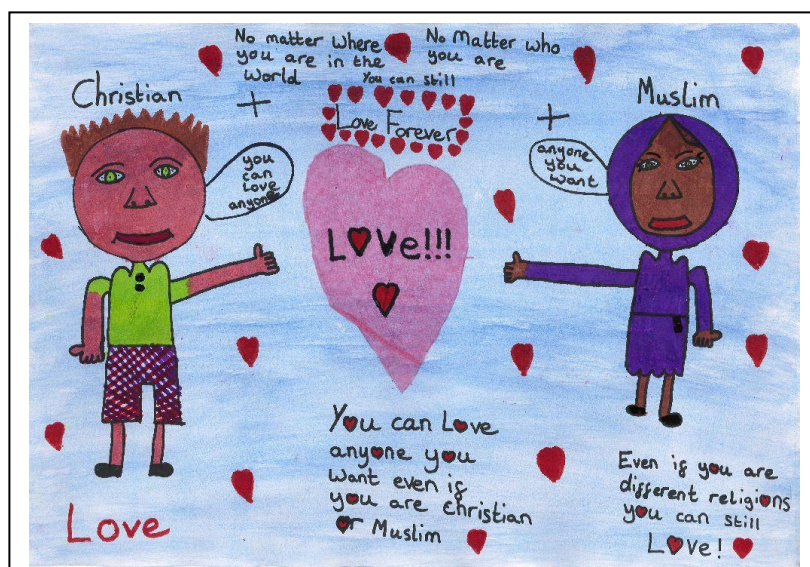
A distinctive contribution from Religious Education

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 often focuses 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 often debated. 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.

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.	Religious education provides opportunities to promote spiritual development through: ▪ discussing and reflecting on key questions of meaning and truth such as the origins of the universe, life after death, good and evil, beliefs about God and values such as justice, honesty and truth; ▪ learning about and reflecting on important concepts, experiences and beliefs that are at the heart of 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.
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.	Religious education provides opportunities to promote moral development through: ▪ 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.

Social development enables pupils to relate to others successfully through an understanding of the responsibilities and rights of being a member of various family, local, national and global communities. It enables them to develop social skills, qualities, attitudes and characteristics such as respectfulness, tolerance, a willingness to get involved, so that they can play a full and fulfilling part in their community and society as, for example, family members, citizens, learners and workers.	Religious education provides opportunities to promote social development through: ▪ considering how religious and other beliefs lead to particular actions and concerns; ▪ investigating social issues from religious perspectives, recognising the diversity of viewpoints within and between religions as well as the common ground between religions; ▪ articulating pupils' own and others' ideas on a range of contemporary social issues, including environmental concerns, issues of equality and community cohesion and the impact of ideas about British values.
Cultural development enables people to develop their sense of their own place and identity in society, to value and participate creatively in their own culture and appreciate the cultures of others by developing their appreciation of, for example the arts, literature, sport, music, travel and other aspects of culture. Cultural development makes its contribution to human wellbeing through enabling participation in diverse varieties of cultural life for the enrichment of individuals and communities. Cultural development enables people to develop understanding, qualities and attitudes which lead to appreciation or participation in local, regional, national, European and global cultures.	Religious education provides opportunities to promote cultural development through: ▪ encountering people, literature, the creative and expressive arts and resources from differing cultures; ▪ considering the relationship between religion and cultures and how religions and beliefs contribute to cultural identity and practices; ▪ 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.



"Love Forever"

Ellie (age 10)

"At the current time there are lots of groups who use religion as a reason to be racist, homophobic or to be prejudiced towards a certain group of people.

The Bible tells several stories that tell us to "Love Your Neighbour" regardless of colour, race or any other criteria."

Religion in Rotherham, our region and the UK

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

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

In the 2011 Census, there were significant changes.

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

Regional and national figures have been rounded up or down to the nearest hundred or thousand for clarity and ease of understanding.

Religion / Belief	Rotherham	Yorkshire and Humberside	England and Wales
Christianity	171 068	3 144 000	33 243 000
Islam	9 614	326 000	2 706 000
Hinduism	433	24 000	816 000
Sikhism	293	22 200	423 000
Judaism	63	9 900	263 000
Buddhism	401	14 300	247 000
Other religious groups	595	16 500	240 000
No religion	57 783	1 366 000	14 097 000
Unstated in the Census	17 030	360 000	4 038 000

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

Note that while some populations may be numbered in hundreds in our immediate area, we are educating pupils to live in a region, a nation and a world – not merely in a single city. Religious plurality is the context of RE in Yorkshire and in the UK. Note that the 'Other religious groups' include populations numbered in many millions globally, but is smaller numbers within the UK, such as members of the Bahá'í faith, Jains or Zoroastrians.

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.

In Rotherham, our population includes many people who are Christians, non-religious and Muslim, and smaller numbers of other communities. RE is for every pupil, and encourages understanding of the whole community, in its diversity.

Our RE syllabus is balanced: pupils will learn from Christianity in each year of their schooling and more than half of their studies will centre on Christianity. A balanced program of learning from others religions and world views is offered as well.

Global religion: a simple approach

Religion	If the world was a village of 1000 people, this is how many would be...
Christian	334
Muslim	185
Non-religious (including agnostics)	160
Hindu	134
Other religious communities	88
Buddhist	57
Atheist	40
Jewish	≤1
Sikh	≤1

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

Which religions and beliefs are to be studied?

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

In this Agreed Syllabus, schools contribute to pupils in Rotherham developing an overall understanding of the 6 principal religions in the UK. The balance between depth of understanding and the coverage of material in these religions is important, so the syllabus 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 Rotherham, the region, the UK and the world.

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

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

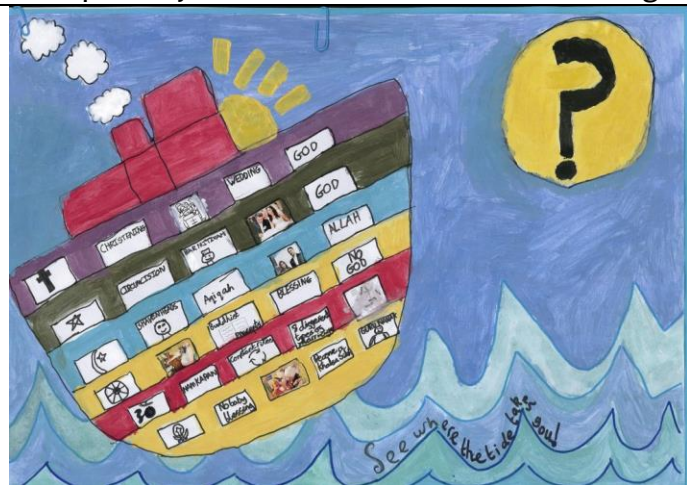
Which religions are to be studied? Examples

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

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

Notes about school choice with regard to religions to be studied.

- Christianity is to be studied as part of RE in each year group;
- The recommended religions for study here enable pupils to have some engagement with six 'principal religions in the UK', as the law requires;
- Local, national and global considerations are important where schools select religions beyond the minimum requirement for study;
- The major world religions represented in the UK include Christianity, Islam, Judaism, Buddhism, Sikhism, Hindu, Zoroastrian, Jain, Baha'i, Pagan plus African and other Eastern beliefs and religions.
- Some groups such as the Society of Friends and the Church of Jesus Christ of Latter Day Saints may be included within Christianity or taught separately (there are differing views on this).
- Pupils may also be introduced to a wider range of faiths and beliefs through schools assemblies.



“See where the tide takes you” Sam (11) and Huw (12)
 “Let not the deep swallow me up.” We named our work “see where the tide takes you” because our final piece is a boat rocking in a rough sea of uncertainty but sailing with complete freewill towards a sun containing a big question. The cabin windows represent a religious journey, each row is the path a certain religion will try to follow. The painted rows are the colours of the religion of that row e.g. purple for Christianity or saffron for Sikhism. The question mark in the sun represents the future. The rough sea represents the many troubles you will face on your way, but like a boat it may be a struggle but you will rise up to them and carry on with your journey.

Organising RE: Curriculum Time for RE in Rotherham

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 pupils to attain high standards. There are different ways that schools can do this. All Rotherham pupils, 4-19, are entitled to good learning in RE, so schools must plan sufficient time for the subject to be well taught. Good standards in the subject are seen where there is clear evidence that most pupils achieve the age-related RE outcomes. 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 Rotherham 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 investigations 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 is used, can be effective. 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 and outcomes 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.

Respect for All, Global Learning, British Values and Community Cohesion: What 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, Baha’is and Muslims all give great significance to Jesus (who was himself Jewish) 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. This 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. RE has a place in reducing extremism.

Breadth – cohesion for all. In terms of community cohesion and respect for all in Rotherham, it is more meaningful to pupils if the religions taught include those of their own families and communities, including smaller faith groups in order to accord equal value and respect. Similarly, children should learn that non-religious perspectives on life, 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 Rotherham become a more respectful place?”

Schools' work in promoting community cohesion and preventing extremism: the key role of RE in the curriculum

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

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

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

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

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

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

British values

School inspection, in the 2015 Inspection framework, 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 Rotherham Agreed Syllabus for Religious Education will enable pupils to learn to think for themselves about British values in relation to the values of different religions and world views and their own 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 or belief, 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 of other people. Put simply for young children, this is about accepting that we are all different.
- **Respectful attitudes.** In the RE curriculum attention focusses on 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 world views, and will be challenged to respect other persons who see the world differently to themselves. 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. Put simply for young children, this is about taking a positive attitude to learning from each other.
- **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. Put simply for young children, this is about the idea that everybody counts.
- **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. Put simply for young children, this is about the idea that rules apply fairly to everyone.
- **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. Put simply for young children, this is about the idea that we all get to make our own choices in a fair way.

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 material gives examples of planning in this important area, especially for 'playful RE' in integrated provision.

Key Stage 1 RE Programme of Study

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 in key stage 1. They will study a secular world view where appropriate.



Why do we pray? Who is listening? Abigail (7)

This picture is all about a rainbow of courage and if you stand next to it you should see a cloud with God in it! This piece of work made me think about granddad who died. He was a really good person in life.

In my picture you will see a rainbow of courage, cloud and a god cloud, a person praying, grass and flowers and last but not least a clear, blue, sky. Who is listening? Mummy is listening. Nanny is listening. God is listening. The End.

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

God Guards You

Jack, Age 8

"In my picture God hovers over earth to protect it from meteors, the sun and the moon from crashing.

He knows your problems and he knows your solutions. He will be with you until the world and you end. Everyone is God's best friend."



Guidance and planning will be greatly helped where teachers refer to the syllabus support materials from Rotherham SACRE, which include a complete planned scheme of work for pupils aged 5-7.

The investigation plans provided for 5-7 year olds are:

1.1: Who am I? Myself and my communities

1.2: How do Christians celebrate Christmas?

1.3: What festivals do Jewish people like to celebrate?

1.4: Find out: what happens in Churches and Synagogues?

1.5: What can we learn from stories about Moses?

1.6: What can we learn from stories of Jesus?

[1.7: **Beginning to learn about Islam** (for schools that choose Islam instead of Judaism, this unit provides 12 additional lessons of work, for use in Year 1 or 2)]

2.1: What are the 'signs of belonging' for Christians and Jewish people?

2.2: How do we say 'thank you' for a beautiful world? Christians, creation and thanksgiving

2.3: Questions about God

2.4: Being fair, showing care: what can we learn from religious stories?

2.5: What do the symbols of the Easter festival mean?

2.6: Leaders: who needs them? Learning from Jews and Christians

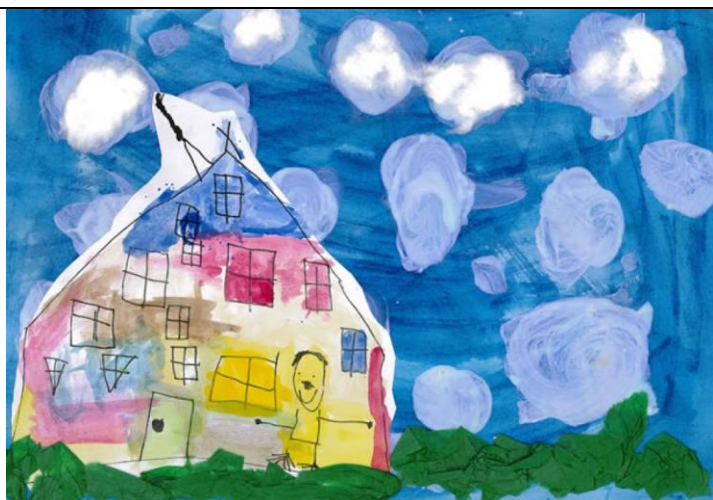
The scheme of work is flexible. Teachers are encouraged to use these plans flexibly, adapting them to pupils learning needs and to different age groups as appropriate. They are not prescriptive, and other plans devised by the school are always an alternative as long as they enable pupils to meet the outcomes of the syllabus. The plans can be used in any order which the school chooses, though the first six are better adapted to Year 1 RE.

Where is God?

Archie, Aged 5

"God works very hard. I think today he was busy working in His Church at His desk.

God sends messages to some people."



Key Stage 2 RE Programme of Study

The Focus of RE for KS2 enables pupils to extend their knowledge and understanding of religions and world views³, 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. Schools may choose to go beyond this minimum coverage of religions if they wish.

Breadth of study During key stage 2 pupils should be taught the knowledge, skills and understanding through the following areas of study:	Experiences and opportunities • encountering religion through visitors and visits to places of worship, virtual visits using ICT and focusing on the impact and reality of religion on the local and global community; • discussing religious and philosophical questions, giving reasons for their own beliefs and those of others; • considering a range of human experiences and feelings; • reflecting on their own and others' insights into life and its origin, purpose and meaning; • expressing and communicating their own and others' insights through art and design, music, dance, drama and ICT; • developing the use of ICT for RE, particularly in enhancing pupils' awareness of religions and beliefs globally.
The Themes of Key Stage 2 RE • beliefs and questions: how people's beliefs about God, the world and others impact on their lives; • teachings and authority: what sacred texts and other sources say about God, the world and human life; • worship, pilgrimage and sacred places: where, how and why people worship, including at particular sites; • the journey of life and death: why some occasions are sacred to believers, and what people think about life after death; • symbols and religious expression: how religious and spiritual ideas are expressed; • inspirational people: figures from whom believers find inspiration; • religion and the individual: what is expected of a person in following a religion or belief; • religion, family and community: how religious families and communities practise their faith, and the contributions this makes to local life; • beliefs in action in the world: how religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment.	

	The Square of Peace by Maddie (11) My picture is all about the right for people to be free and to be able to share their thoughts and ideas with others, not discriminating against each other and bringing war. In the world people don't get along because of their colour, or where they live and what they believe in. My picture is showing that it doesn't matter if you're different to others you can still make peace. Everyone is different but that's how it's meant to be and that's how God made it. Some people don't realise this and they pulverize each other for it. Hopefully my picture will make people realise that it is good to be open minded and the world will become more peaceful.
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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 7-11s are:

3.1: What makes Jesus inspirational for some people?

3.2: What is it like to be a Hindu?

3.3: Christian Worship: How and why do some people find peace and strength by belonging to a Church?

4.1: What is God like? What matters most in life? What happens when we die? Christian and Hindu answers to questions on life's journey.

4.2: Values: what matters most to Christians and Humanists?

4.3: Worship, pilgrimage, belonging + community: what matters to Hindus and Christians?

5.1: How do Christians use the Bible?

5.2: How do Muslims practice the 5 Pillars of Islam?

5.3: Why are there now over 50 mosques in Yorkshire?

6.1: Christian Aid and Islamic Relief: can they change the world?

6.2: Who is inspiring to Muslims and to Christians?

6.3: What will make Rotherham a more respectful place?

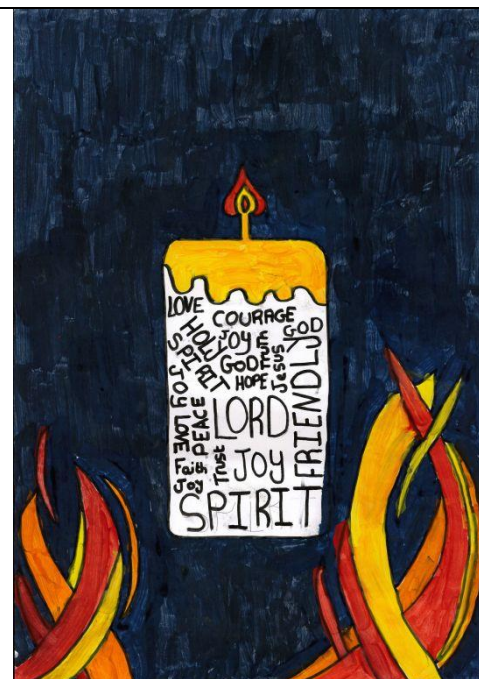
Teachers are encouraged to use these plans flexibly, adapting them to pupils learning needs and to different age groups as appropriate. They are not prescriptive, and other plans devised by the school are always an alternative as long as they enable pupils to meet the outcomes of the syllabus. Schools can use the plans in the order they find most suitable.

God who are you?

Poppy (10)

The Lord, the light

"In my art you can see a candle with all of Gods qualities written in it. You can see flames coming up the sides and that represents the Holy Spirit. It shows that the Lord is the light of the world. In my picture you can see my candle is lit. This means he is lit so he is making the path of Christianity easier to see. My background is lighter than black because it is starting to light up the world."



Programme of Study for Key Stage 3

Students should extend and deepen their knowledge and understanding of a range of religions and world views⁴, 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 world views	Express ideas and insights into religions and world views	Gain and deploy the skills needed to study religions and world views 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.

⁴ **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.

The Themes of Key Stage 3 RE

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

Experiences and opportunities

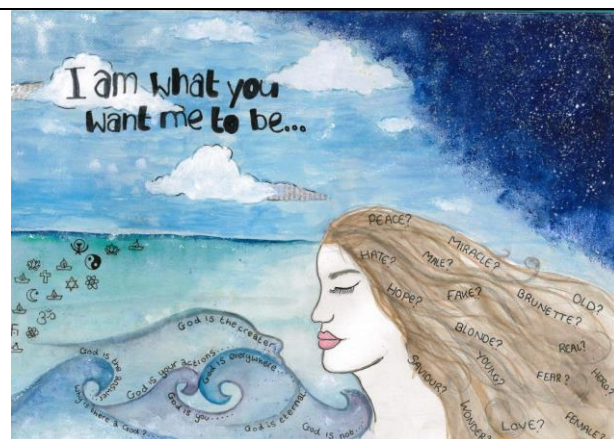
- **encountering** people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues;
- **visiting**, where possible, places of major religious significance and using opportunities in ICT to enhance pupils' understanding of religion;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

Pupils will achieve the outcomes by learning from at least three religions, studying Christianity in each year group and also Buddhism and Sikhism. Teachers may, if they wish, plan further learning from Judaism, Islam and Hinduism in addition. Pupils will study a secular world view where appropriate. Teachers may also choose to pan study on a wider range of religions, including for example the Bahá'í faith, Jainism, Zoroastrianism.

Who IS God? Freya, Katie and Issy (14)

The starting point for our piece is the quote by Arthur C Clarke: 'It may be that our role on this planet is not to worship God – but to create him.' We thought that this was an interesting way to begin trying to answer the question of who is God.

We chose a young girl, her eyes closed in contemplation: she is seeking the answer from within herself. This is representing the ideas of both an immanent God and a God of human creation. The Girl's hair is being blown back and through it runs possible answers to the question of who is God. These are posed as questions. There is no certainty. The answers within the waves represent external ideas from both religions and atheistic stand points.



Program of Study for 11-14s

Suggested 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, assert the value of studying, in a year, three of these enquiries (in depth) or more (at higher speed, or perhaps with more able students). Therefore students are expected to engage with 9 or more of these enquiries across Key Stage 3 (where it occupies three years of tuition). Many of these investigations have strong links to areas of study in GCSE RS, which may be helpful in some schools working with a two year 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, setting high standards.

Some of the enquiries are written here for younger or lower achieving students (working from steps 3-6). Others are more demanding, for example specifying outcomes from steps 5-8. These ways of describing achievements are intended to help the teacher, rather than to be prescriptive.

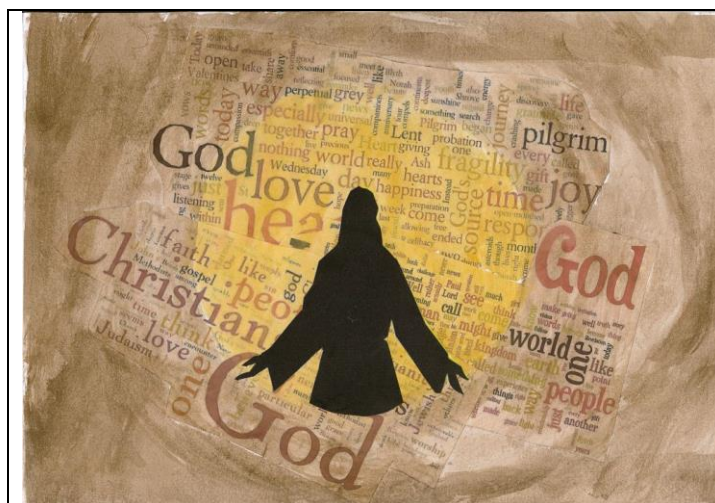
3.1. Enquiry: What is religion? Suggested religions and world views: Christianity and two other examples.	Concepts: beliefs, teachings, sources of wisdom, ways of expressing meaning, diversity, meaning, commitment.	Questions: This unit will enable students to consider questions such as: - What do you 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?	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.
3.2. Enquiry: What is it like to be a member of one particular religion in Britain today? Suggested religions and world views: One from Judaism, Islam, Hinduism, Sikhism, Buddhism	Concepts: beliefs, teachings ways of living, identity, purpose, values.	Questions: This unit will enable students to consider questions such as: - 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'. If so then why are they all so different?	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.

3.3. Enquiry: What is good and right? What is wrong and evil? Suggested religions and world views: Christianity, Hinduism, Islam	Concepts: ways of living, diversity,	Questions: This unit will enable students to consider questions such as: - 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? - Why does it matter what we think about evil? - If we all followed the religious teachings, would the world change?	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.
3.4. Enquiry: Do the teachings of Jesus stand the test of time? Religions and world views: Christianity, Islam, Atheism	Concepts: teaching, sources of wisdom, ways of living, belonging, meaning, values	Questions: This unit will enable students to consider questions such as: - 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?	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.
3.5. Enquiry: Why believe in God? Religions and world views: Christianity, atheism, one further selected by the school	Concepts: beliefs, teaching, wisdom, authority, ways of expressing meaning, truth, values	Questions: This unit will enable students to consider questions such as: - 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?	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 why, for example, about ¾ of the world's people believe in God and why atheism is common in the UK.

3.6. Enquiry: What will make our communities more respectful? Religions and world views: Those represented in the local area / region	Concepts: beliefs, ways of living, values, commitment.	Questions: This unit will enable students to consider questions such as: ▪ 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?	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.
3.7. Enquiry: What does justice mean to Christians? Suggested religions and world views: Christianity	Concepts: ways of living, ways of expressing meaning, belonging, purpose, values	Questions: This unit will enable students to consider questions such as: ▪ 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?	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.
3.8. Enquiry: What is good and what is challenging about being a teenage believer in Britain today? Suggested religions and world views: Islam, Christianity, Sikhism	Concepts: ways of living, belonging diversity, meaning, commitment	Questions: This unit will enable students to consider questions such as: ▪ What does it mean to be religious? ▪ What is it like to be a religious teenager in Rotherham 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?	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.

3.9. Enquiry: Where can we find wisdom to live by? Suggested religions and world views: Christian, Sikh, Buddhist	Concepts: Wisdom, authority, beliefs and teachings, meaning, purpose and truth.	Questions: This unit will enable students to consider questions such as: ▪ 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 follow them? ▪ Where do I get my wisdom from?	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.
3.10. Enquiry: Death: is it the end? Religions and world views: Christians, Buddhists, Sikhs	Concepts: beliefs, ways of expressing meaning, meaning, purpose, values	Questions: This unit will enable students to consider questions such as: ▪ 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?	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.
3.11. Enquiry: How can people express the spiritual through the arts? Religions and world views: Muslims, Christians, Buddhists, non-religious	Concepts: ways of expressing meaning, identity, truth, values.	Questions: This unit will enable students to consider questions such as: ▪ What religious or spiritual art, architecture, poetry, music and drama is impressive to me? ▪ Why do religions use the arts? ▪ If art is spiritual, then can non-religious people access it as well as religious people? ▪ What inspires me? ▪ How do I express my deepest commitments?	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.

3.12. Enquiry: Are the ideas of science and religion compatible? Religions and world views: Christians, Muslims, Baha'is, Atheists	Concepts: beliefs, meaning, truth, commitment, values	Questions: This unit will enable students to consider questions such as: - 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?	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.
3.13. Enquiry: Does religion make peace or cause war? Religions and world views: Christianity, Islam, Atheism	Concepts: beliefs, sources of wisdom, diversity, truth, values	Questions: This unit will enable students to consider questions such as: (How) Can people find peace through faith? - What do religions teach about peace? - What can we learn from examples of religious conflict and religious peace making? - Why is religion often blamed for war? - If religions teach peace, why do they fight?	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?



God: who are you? Jemima (13)

“The brown cave on my painting symbolizes that God could be absolutely anywhere: caves can be anywhere in the world. The cave also symbolizes how we know very little about God, in fact there is no hard evidence; we are in the dark about God. The opening of the cave, (the yellow light), symbolizes that although we don't know the exact place where God is, I believe he is looking over us and doing good for the world. It symbolizes the idea that if we look hard enough we will see the work of God done so perfectly. I have just put a silhouette as God's image is unknown.”

3.14. Enquiry: What can we learn from visiting places of worship? Religions and world views: Christianity and two others selected by the school	Concepts: beliefs, ways of living, ways of expressing meaning, commitments	Questions: This unit will enable students to consider questions such as: - What are the purposes of sacred spaces and places? - Why are there over 30 000 church buildings in the UK? - Why do people of all religions build holy buildings? - How are different religious buildings similar and different? - Can religions share a holy building, in e.g. a hospital, airport or prison?	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 modern generations misunderstand the sacred spaces of the past, and miss the point of worship.'
3.15. Enquiry: Devised by the school Religions and worldviewsworld views: Selected from the syllabus	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)	Questions: This unit will enable students to consider questions such as: - What... - Where... - Who... - When... - Which... - Why... - How can we explain... - What arguments support... - Why do people disagree about... - How can we investigate... If...	Expected outcomes: (usually across three levels, to accommodate mixed ability classes)



Safety: God as a koi fish. Miranda (13)
 "My artwork shows a koi fish in a net. A koi is known as a strong fighting fish with no fear. I put the koi in a safety net to symbolise that God acts as a safety net. I believe that we created God as someone we could turn to when we needed support. However, this raises the thought of there being something stronger and greater than God as the koi (God) is trapped in a safety net. Maybe this could also mean that some people are lucky, naming that luck to be 'God' and that some are not."

Aims in RE: A progression grid to summarise the specific outcomes of RE for most pupils at the end of each key stage.	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 ⁵ ;	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.

⁵ 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.

Key Stage 4 and 5 in RE / 14-19

All students⁶ should extend and deepen their knowledge and understanding of religions and world views, explaining local, national and global contexts. Building on their prior learning, they appreciate and appraise the nature of different religions and world views in systematic ways. They should use a wide range of concepts in the field of Religious Studies confidently and flexibly to contextualise and analyse the expressions of religions and world views they encounter. They should be able to research and investigate the influence and impact of religions and world views on the values and lives of both individuals and groups, evaluating their impact on current affairs. They should be able to appreciate and appraise the beliefs and practices of different religions and world views with an increasing level of discernment based on interpretation, evaluation and analysis, developing and articulating well-reasoned positions. They should be able to use different disciplines of religious study to analyse the nature of religion.

Specifically students should be taught to:

- Investigate and analyse the beliefs and practices of religions and world views using a range of arguments and evidence to evaluate issues and draw balanced conclusions;
- Synthesise their own and others' ideas and arguments about sources of wisdom and authority using coherent reasoning, making clear and appropriate references to their historical, cultural and social contexts;
- Develop coherent and well informed analysis of diversity in the forms of expression and ways of life found in different religions and world views;
- Use, independently, different disciplines and methods by which religions and world views are to analyse their influence on individuals and societies;
- Account for varied interpretations of commitment to religions and world views and for responses to profound questions about the expression of identity, diversity, meaning and value;
- Argue for and justify their own positions with regard to key questions about the nature of religion, providing a detailed evaluation of the perspectives of others;
- Enquire into and develop insightful evaluations of ultimate questions about the purposes and commitments of human life, especially as expressed in the arts, media and philosophy;
- Use a range of research methods to examine and critically evaluate varied perspectives and approaches to issues of community cohesion, respect for all and mutual understanding, locally, nationally and globally;
- Research and skilfully present a wide range of well informed and reasonable arguments which engage profoundly with moral, religious and spiritual issues.

GCSE Religious Studies qualifications are an excellent platform for 14-16 RE in Rotherham. Schools are strongly encouraged to use the national qualifications for many, most or all of their students.

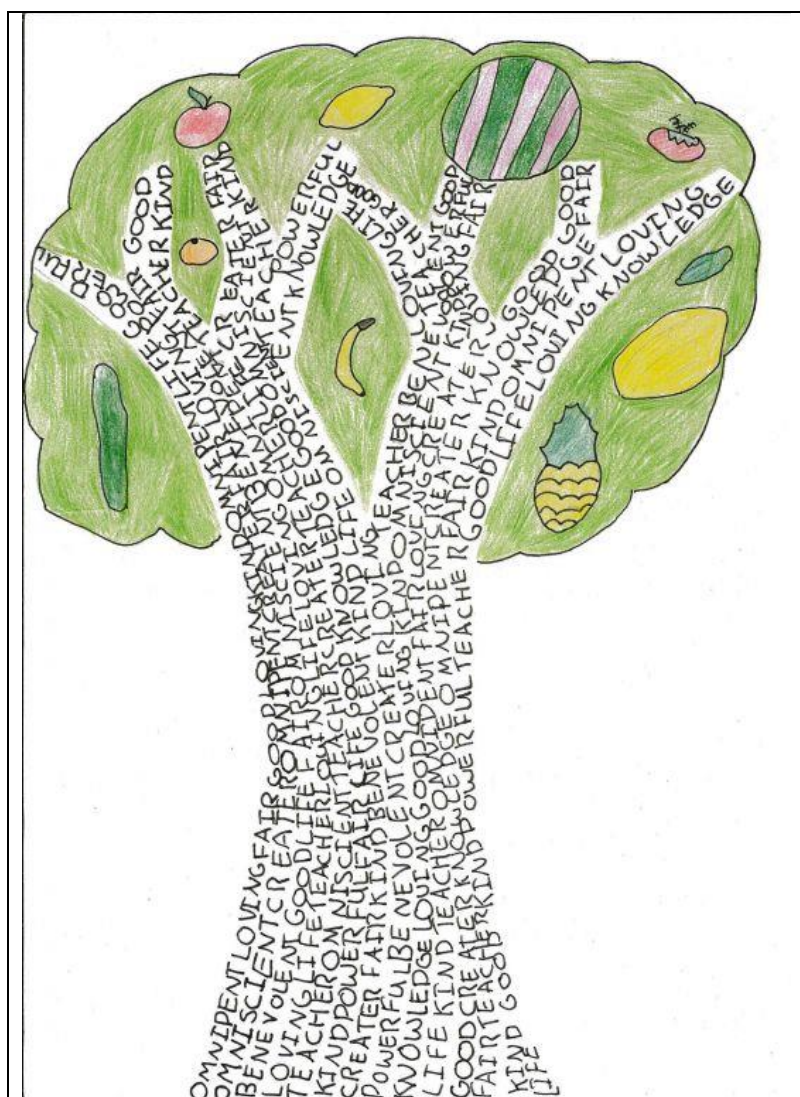
⁶ All state funded schools must teach RE to all students on school rolls, including all those in 14-19 education (unless withdrawn by their parents). It is important that teaching enables suitable progression from the end of Key Stage 3, in varied ways that meet the learning needs of all students. All students can reasonably expect their learning will be accredited. These modes of accreditation include nationally accredited courses in RE such as GCSE and A level RS, and a wide range of enrichment courses and opportunities. Good practice examples include many schools where all students take GCSE RS courses at 16.

The value of RE to students 14-19

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

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

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



A tree of life. Ella (11)

"If I asked God: who are you? I think he would not answer, yet I do believe in him. The reason for this is that I don't think he would want anyone to know more than they already do. I think God is like this tree. This tree is the tree of life. I chose to draw a tree as I believe God created all life. I have covered the trunk and branches in words that describe who God is.

The tree is filled with many different Gods that people of different religions believe in."

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 and learning processes

A. Beliefs, teachings and sources

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

B. Practices and ways of life

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

C. Expressing meaning

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

D. Identity, diversity and belonging

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

E. Meaning, purpose and truth

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

F. Values and commitments

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

Learning outcomes (these are closely related to GCSE and A level RS)

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

16 –19 RE for All

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

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

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

Suggested potential unit titles for RE 16-19:

- **Religion in film and media:** what expressions of spirituality are to be found? Are stereotypes and prejudices of different religions and beliefs apparent? What is the best kind of religious broadcasting? How does, and how should, the media represent religious and spiritual ideas and communities? Are movies somewhat like sacred text to the 21st century?
- **Prejudice reduction:** what can the disciplines of theology, sociology, psychology and philosophy offer to communities where religion, ethnicity, gender or sexuality are often sources of prejudice, discrimination or conflict? How can prejudice be reduced? Is there a global future of inter-religious harmony, or discord? If there is no peace in the world without peace between religions (Hans Kung), then what must religions do to make peace?
- **The ethics of birth and death:** Is 'playing God' ever justifiable? What makes a decision about the sanctity of life right or wrong, and who should do the deciding? How can different beliefs and religions contribute to law and practice in safeguarding human life and dignity?
- **Good and evil:** spiritual questions about a world of suffering, psychological, philosophical, sociological and theological responses. Does the human tendency to destruction or to weakness tell us anything about our nature? Do religious interpretations of sin or unsatisfactoriness offer an understanding of what it means to be human to all?
- **Science and faith: complimentary or contradictory?** Exploring the forms of knowledge in faith and in scientific enquiry and competing accounts of the value of each. How far is it compatible to believe in God and the Big Bang? Are the discourses and narratives of science, philosophy and religion moving together or apart in contemporary scholarship?
- **God, ethics and sexuality:** where do our principles for love and partnership come from? How are they changing? Why is it that sexuality is the source of many of both life's best and worst experiences? How do religious communities express their sex ethics?
- **Inter-faith issues:** how can we build communities of respect for the well being of all in a religiously plural world? Where media stereotypes of conflict, clash of civilisations and mutual hostility are common, does a local picture give grounds for hope for harmony between different believers?
- **Adult spirituality:** exploring some adult spiritual ways of life. What does it mean to leave childish faith or religion behind? What experiences shape teenage and adult spirituality? Students might examine case studies of liberalism, literalism, fundamentalism, spirituality without religion, radical reform within religions and many others.
- **Body theology:** what does it mean to live an embodied life? Are our bodies our own, or subject to power struggles from others who wish to dominate? Is there a 'ghost in the machine', a soul? Does the human live beyond the grave?
- **Who needs God in the 21st Century?** Examining arguments and experience of atheists and theists.
- **Rage or despair?** How can our reactions to what is wrong in the world be used to change the world? Exploring Job, Psalms, Ecclesiastes and other Jewish scripture to find insight into contemporary issues.

Learning outside the classroom in RE

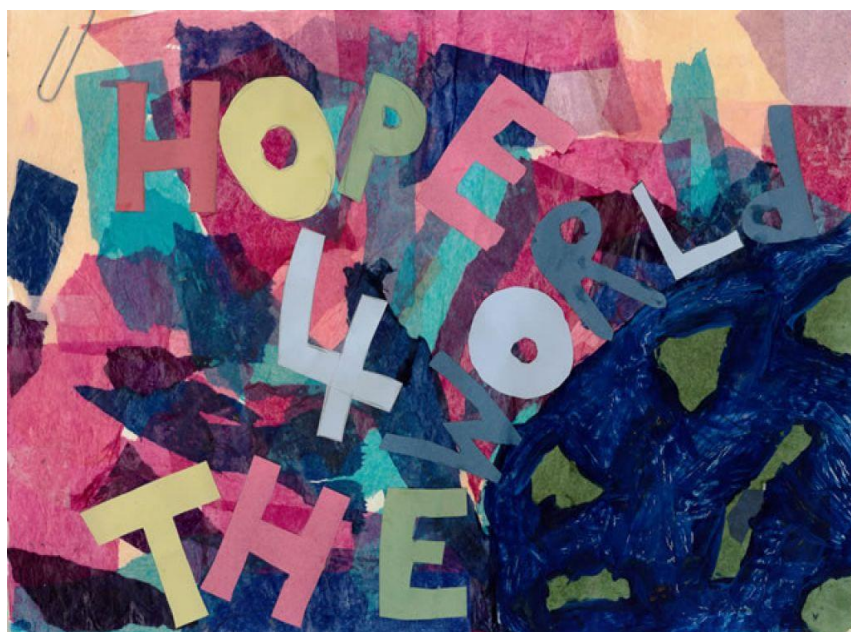
www.lotc.org ~ Sacred Space

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

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

It is important to prepare well for visits to sacred space, to be aware of expectations and sensitivities with regard to dress, behaviour and showing respect. It is easy for pupils to assume that their own experiences are the norm, but a visit to a place of worship is educational precisely because it shows another norm.

There is a guidance document available about this from NATRE and on the SACRE website, giving detailed ideas to consider.



Hope for the World

Sian, Naomi & Chloe (11)

"This picture is all about hope of co-operation, ending starvation, peace between religions and the power of love. We've shown our thoughts by drawing a world to show that everyone is together as one. We used recycled paper for our collage. No matter what colour, we all smile in the same language. Our inspiration came from a book called 'the window' written by Jenny Baker. This is about a boy growing up in the countryside and over time, it was turned into a wasteful place."

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

Learning and Teaching in Religious Education.

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

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

Assessment for learning

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

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

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

Pupils as learners

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

Values and attitudes

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

Learning styles and tools for teaching

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

Partnerships in learning

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

Teachers' learning

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

Effectiveness in teaching and learning.

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

Communication

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

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

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

RE and the use of language

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

Information and communication technology skills

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

Working with others

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

Improving own learning and performance

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

Problem solving

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

RE, PSHE and Citizenship

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

Thinking skills

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

Creative and cultural aspects of the curriculum

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

Education for racial equality and community cohesion: British values

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

Inclusion and Religious Education

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

Education for sustainable development and environmental awareness.

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

Financial capability and economic awareness

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

Enterprise education

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

Health and Safety

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

Personal Learning and Thinking Skills for RE:

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

Reflective learners Focus: Learners evaluate their strengths and limitations, setting themselves realistic goals with criteria for success. They monitor their own performance and progress, inviting feedback from others and making changes to further their learning. Learners will: ▪ assess themselves and others, identifying opportunities and achievements ▪ set goals with success criteria for their development and work ▪ review progress, acting on the outcomes ▪ invite feedback and deal positively with praise, setbacks and criticism ▪ evaluate experiences and learning to inform future progress ▪ communicate their learning in relevant ways for different audiences.	▪ Pupils think for themselves about why there are many religions in Yorkshire today, and how and why this has changed from 50 years ago. ▪ Pupils make a comparison between the Jewish festival of Sukkot, Christian Easter and the Glastonbury Festival. They peer-review their work to see if the similarities and difference others have spotted are shared. They reflect on the significance of celebration in human life. ▪ Following a module of work on sanctity of life issues, pupils discuss whether they have used methods from sociology, theology, political studies and philosophy equally. They finalise their work for a balanced approach. ▪ Pupils evaluate the personal and learning impact of visiting a Mosque and a Church: what is the impact of sacred space on my ideas? ▪ Pupils compare their own piece of extended writing about the value of a religious pilgrimage with a model answer and a set of assessment criteria. They set themselves targets to improve their next piece of work.
Team workers Focus: Learners work confidently with others, adapting to different contexts and taking responsibility for their own part. They listen to and take account of different views. They form collaborative relationships, resolving issues to reach agreed outcomes. Learners will: ▪ collaborate with others to work towards common goals ▪ reach agreements, managing discussions to achieve results ▪ adapt behaviour to suit different roles and situations, including leadership roles ▪ show fairness and consideration to others ▪ take responsibility, showing confidence in themselves and their contribution ▪ provide constructive support and feedback to others.	▪ To illustrate the concept of community strength, pupils co-operate to build bridges out of straws and paper. They think about how religious community life gives people strength, listing examples. ▪ A group of 7 pupils are planning a shared investigation into a religion they have not studied before. Each one takes one of Ninian Smart's seven 'dimensions' of religion and produces a piece of work about it to share round the group. ▪ Pupils plan a role play in which members of different faiths work together in an anti-poverty charity. Each must be both assertive about their faith and respectful of others. ▪ Pupils contribute to an online forum debate to decide whether they should invite a religious visitor into school rather than visit their place of worship, asking: how can we learn more?

Self managers Focus: Learners organise themselves, showing personal responsibility, initiative, creativity and enterprise with a commitment to learning and self-improvement. They actively embrace change, responding positively to new priorities, coping with challenges and looking for opportunities. Learners will: ▪ seek out challenges or new responsibilities and show flexibility when priorities change work towards goals, showing initiative, commitment and perseverance ▪ organise time and resources, prioritising actions ▪ anticipate, take and manage risks ▪ deal with competing pressures, including personal and work-related demands ▪ respond positively to change, seeking advice and support when needed ▪ manage their emotions, and build and maintain relationships.	▪ Pupils generate their own questions for RE enquiries and suggest how they can research answers ▪ Pupils are invited to plan their own learning with regard to Christian and Hindu belief about life after death. The teacher facilitates, but doesn't intervene. Research skills of investigation and enquiry are built up – and assessed ▪ Pupils are given a choice of four religious charities to study in an RE / Citizenship project on global development. With structured support, they each choose a charity, three main questions, two sources of information and produce one piece of work as an outcome in a media of their choice. ▪ Emotional and spiritual literacy is developed through guided reflection in RE: pupils are given several choices of how to follow up the session, and freedom to follow the path they choose.
Effective participators Focus: Learners actively engage with issues that affect them and those around them. They play a full part in the life of their school, college, workplace or wider community by taking responsible action to bring improvements for others as well as themselves. Learners will: ▪ discuss issues of concern, seeking resolution where needed ▪ present a persuasive case for action ▪ propose practical ways forward, breaking these down into manageable steps ▪ identify improvements that would benefit others as well as themselves ▪ try to influence others, negotiating and balancing diverse views to reach workable solutions ▪ act as an advocate for views and beliefs that may differ from their own.	▪ Pupils join in with discussion, drama, creative group work, shared tasks, paired talk and numerous other RE activities ▪ Pupils hold group discussions: which religion should we follow if we want to save the planet? Each in the group tries to persuade others whilst encouraging those with opposing views to participate. ▪ After learning about Christian art, pupils work together in pairs to identify and create works of art for the local Church they have visited, making concepts like 'Incarnation,' 'Trinity' and 'Fellowship' the focus of their work. ▪ Using the well known drama strategy called 'Reflection Alley', pupils advise each other on moral and religious dilemmas, expressing arguments for views they don't actually believe in themselves. ▪ Pupils write a letter to the planning department of their local authority arguing the case for the provision of a place of worship for a religion or belief which is different from their own.

Religious Education and Inclusion

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



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

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

Further detailed guidance on RE for pupils with SEND, including 'P levels' is available via SACRE.

Attitudes in RE

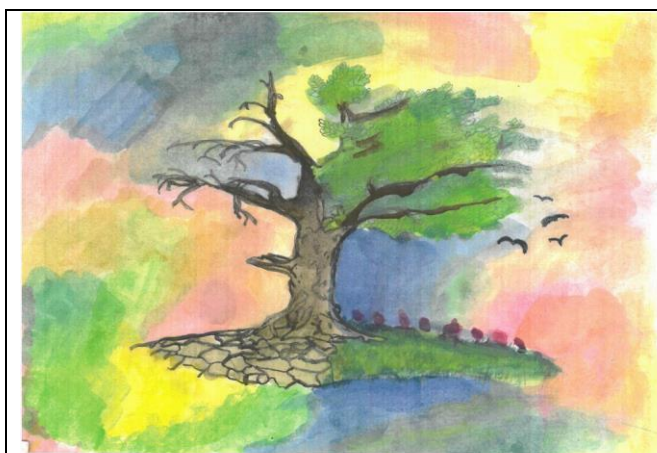
Attitudes such as respect for others and respect for the truth, care for all people and determination to achieve should be promoted through all areas of school life. There are some attitudes that are fundamental to Religious Education. These attitudes enable learners to enter fully into the study of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

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

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

Four key attitudes in RE	Examples of the ways RE can build and develop these attitudes
Self-awareness in religious education includes pupils: ▪ feeling confident about their own beliefs and identity and sharing them without fear of embarrassment or ridicule; ▪ developing a realistic and positive sense of their own religious, moral and spiritual ideas; ▪ recognising their own uniqueness as human beings and affirming their self-worth; ▪ becoming increasingly sensitive to the impact of their ideas and behaviour on other people.	Pupils may be able to show self awareness through: • Talking about their own way of life and different ways of life seen in some religions; • Exploring what makes them special or unique in increasing depth; • Being able to value their own way of life as well as that of others; • Expressing and exploring their own sense of what matters most in human life, including reference to values and spirituality; • Using concepts such as identity, faith and culture to explain who they are and where they belong; • Analysing their own beliefs and values carefully and with reference to some religious alternatives; • Developing increasing self confidence in tandem with empathic appreciation of others.
Respect for all in religious education includes pupils: ▪ developing skills of listening and a willingness to learn from others, even when others' views are different from their own; ▪ being ready to value difference and diversity for the common good; ▪ appreciating that some beliefs are not inclusive and considering the issues that this raises for individuals and society; ▪ being prepared to recognise and acknowledge their own bias; ▪ being sensitive to the feelings and ideas of others.	Pupils may be able to show respect for all through: • Talking about what is fair and unfair, just and unjust, for themselves and for others; • The avoidance of ridicule; • The development of tolerance and the move from tolerance to respect; • Applying ideas about fairness and respect from religious teachings to a range of different situations; • The widening and deepening of willingness to learn from others and to respect the rights and views of all; • Considering issues of racism, sexism or religious prejudice with reference to teachings about equality; • Analysing the causes and consequences of unfairness and suggesting how a more fair society can be built.

Open-mindedness in religious education includes pupils: ▪ being willing to learn and gain new understanding; ▪ engaging in argument or disagreeing reasonably and respectfully (without belittling or abusing others) about religious, moral and spiritual questions ▪ being willing to go beyond surface impressions; ▪ distinguishing between opinions, viewpoints and beliefs in connection with issues of conviction and faith.	Pupils may be able to show an attitude of open-mindedness through: • Beginning to use information and ideas from other people to answer big questions for themselves; • Talking about the reasons people give for their beliefs; • Describing how people react to the beliefs of others, and beginning to see different sides to arguments about religious questions; • Showing that they can hold and justify opinions about religious and spiritual questions, referring to religious sources, arguments and experiences; • Using evidence, reason and experience to express insights into religious or spiritual controversies; • Considering what makes some people narrow minded or closed to new ideas, and what makes others open minded; • Considering and explaining the differences between superstition, prejudice, opinion, belief, conviction and knowledge. • Applying the idea of open mindedness critically to their own views as well as others' views.
Appreciation and wonder in religious education includes pupils: ▪ developing their imagination and curiosity; ▪ recognising that knowledge is bounded by mystery; ▪ appreciating the sense of wonder at the world in which they live; ▪ developing their capacity to respond to questions of meaning and purpose.	Pupils may be able to show appreciation and wonder through: • Taking time to think in RE; • Engaging in and enjoying experiences that stimulate wonder; • Asking questions about the 'why' of religion, and suggesting answers that refer to religious teachings and their own ideas; • Being increasingly able to talk about mystery and about what is puzzling or profound in life • Practising openness and thoughtful reflection on mysterious experiences and questions with increasing insight and discernment; • Analysing the differences between different religious viewpoints and accounting for these with discernment in their own terms.



“A single tree” Amela (13)

“The painting is based on the idea that there is one God, and God is the creator of the Earth and all who live in it, which is why a tree has been used to symbolise God’s creations of life. Half of the tree is full of life with healthy green leaves, whereas the other half seems to be dying, especially as there is also an absence of birds. This shows how different people in the world treat God’s creation. The colourful background is a symbol of the positivity of all the food that God brings to the world, and people’s lives. When you look at a tree, do you think of faith or doubt?”

Attainment and assessment:

Rotherham's 8 step description of progress and expectations in RE

Attainment in RE

Pupils should be taught an increasing knowledge and understanding of religions and world views. They should learn to express and communicate ideas and insights about the nature, significance and impact of religions and world views. They should gain and deploy the skills needed to engage seriously with religions and world views.

Knowledge and understanding of religions and world views

- 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 wisdom found in religions and world views;
- Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

Expression and communication of ideas and insights about the nature, significance and impact of religions and world views

- 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 religion

Gain and deploy the skills needed to engage seriously with religions and world views

- 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

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 other 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, in this Agreed Syllabus, 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, using the outcomes specified for RE in this syllabus.

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. The 'Eight Steps Up' approach to assessment here has continuities with the previous Level Scales, but is simpler, briefer and less prescriptive.

My View of the Journey of Life by Rhiarna (13)

This picture is featuring two paths of life that everyone walks. It is depicting the Christian world view of the journey of life. The two paths represent two major choices; life and death

I portrayed a burning city which is dark and threatening.

In contrast to the path of sin is the path of righteousness. This path and gate are narrow

I have drawn the path winding instead of straight because it often is not an easy path to follow Christ, sometimes there is persecution and hatred of the followers of Jesus. "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven" Matthew 5:10

The cross in this picture represents the lifestyle that embraces the cross of Jesus Christ and all of its meaning.



There are praying hands, as the believer communicates to God in this way.

I have drawn the grass bright as the Bible talks about lying down in green pastures (Psalm 23). It also represents peace. However the focal point is the mansion which represents heaven. Most people are unaware that they have this choice to make, now you know, what choice will you make?

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 Rotherham RE Syllabus of 2009), 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.

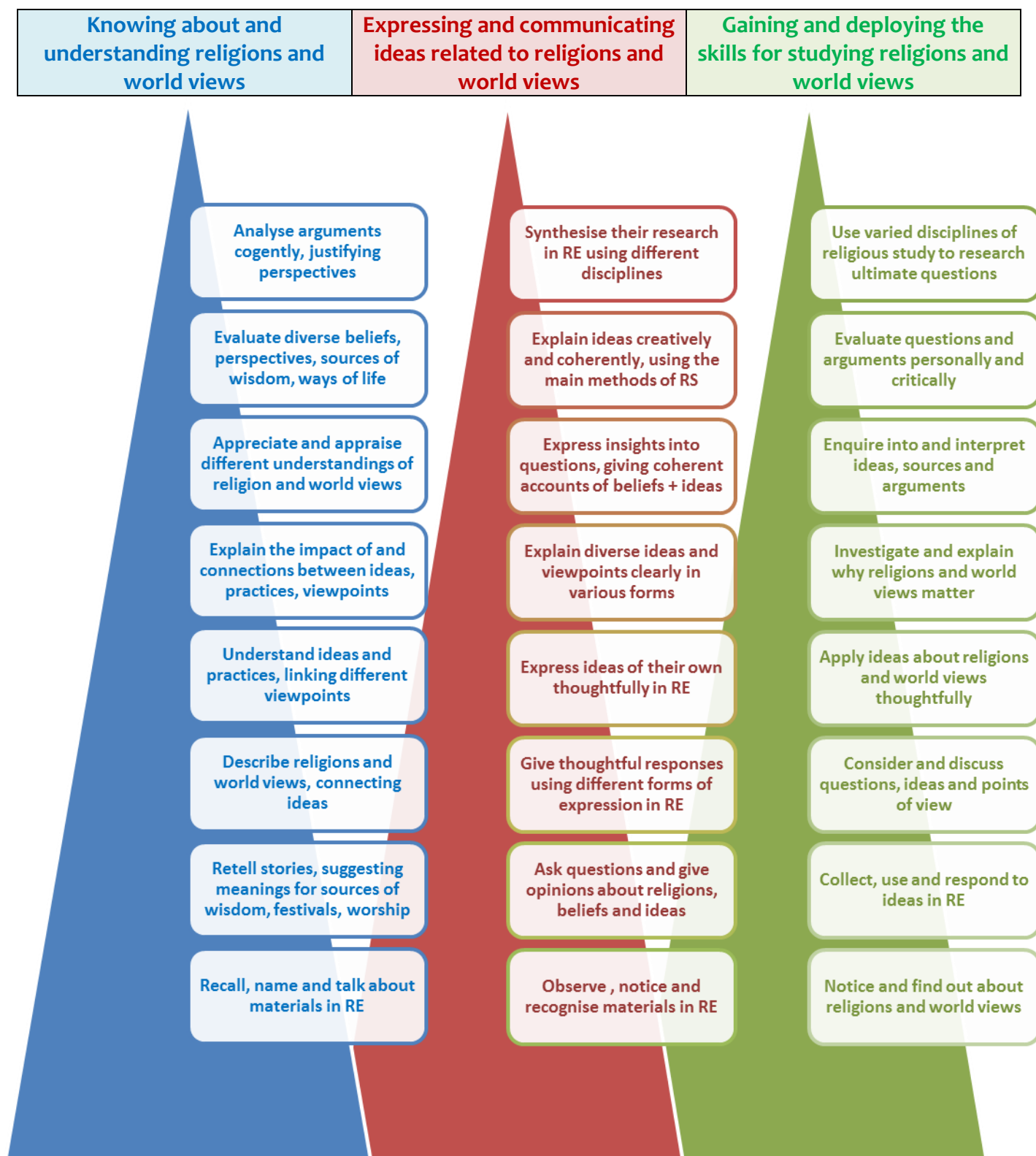
The progression in understanding and skills that the programs of study envisage are made explicit in the three summary pyramid diagrams on the next page⁷. These are presented for syllabus users to consider as they approach for themselves the tasks of describing progression in RE and designing instruments 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

⁷ An elaborated version of these summary skills pyramids, including more detail and examples, will be made available.

Progress steps in RE for 5-14s



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 2011 level scales in use in RE, showing smaller steps towards 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 34, where the outcomes for pupils aged 7, 11 and 14 are set out in a progressed way.
- 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 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?

1. 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;
2. 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 favourite 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, Where, How and Why?' questions about what they have seen.

**Gaining and
deploying the
skills for
learning from
religions and
world views**

**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 of 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 Rotherham 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 Rotherham 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 Rotherham

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Available support for the Rotherham Agreed Syllabus from SACRE includes

- A complete Primary scheme of planned units of work
- “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
- Further SEND guidance for RE: